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For JANUARY, 1779.

Art. I. Christiani Scholtz, *Grammatica Ægyptiaca, utriuſque Dialecti; quam breviavit, illuſtravit, edidit,* Carolus Godofredus Woide, S. A. S. Oxonii *è Typogr. Clarendoniano.* 1778. 4to. 10 s. 6 d. in Sheets.

Art. II. Lexicon Ægyptiaco-Latinum, *ex veteribus illius Linguæ Monumentis ſummo Studio Collectum, &c.* à Maturino Veyſſiere la Croze, &c. *Oxonii è Typogr. Clarendoniano.* 4to. 15 s. *i. e.* An Egyptian Grammar and Dictionary, by the Rev. Mr. Woide. Sold by Elmſley in London.

EGYPTIAN literature was but ſlightly regarded in Europe before the laſt century, and might, perhaps, have been ſtill ſo, if *De la Valle* had not brought to Rome, from Egypt, among other curioſities, ſome Coptic or Egyptian manuſcripts, of which he gave the peruſal to Athanaſius Kircher, a voluminous but very indifferent writer, in regard to ſolidity and fidelity. Kircher, however, has the merit of being the firſt who publiſhed a book, relating to the Egyptian language, under the title, *Lingua Ægyptiaca Reſtituta*, which was, in fact, nothing but the manuſcript dictionary or vocabulary of De la Valle. *Theodore Petræus*, who had been in Egypt in the ſame century, enriched Europe with ſeveral valuable manuſcripts; and he well underſtanding the Egyptian tongue, would have proved a reſtorer of Egyptian literature, had he met with proper encouragement: but he could no where find it, not even in London, where he printed the firſt pſalm as a ſpecimen of the Egyptian language. Fortunately his manuſcripts were ſold to the Elector of Brandenburgh, and placed in his library at Berlin.

Dr. Wilkins, a German, and la Croze, a Frenchman, diſtinguiſhed themſelves, in the beginning of this century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed, at Oxford, in 1716, the Egyptian New Teſtament, in the Coptic or Lower Egyptian dialect. He alſo printed the Pentateuch, at London, in 1731. *But being* unacquainted with the Sahidic or Upper Egyptian dialect, he miſtook the Sahidic or Thebaidic manuſcripts in the Bodleian Library for faulty Coptic ones. La Croze being librarian to the King of Pruſſia at Berlin, and having free acceſs to the Egyptian manuſcripts of Petræus in that library, compiled from theſe and ſome other manuſcripts, a valuable dictionary, which he finiſhed in 1722. He was much aſſiſted in this undertaking by Dr. Jablonſky, a learned Profeſſor at Franckfort, who collected ſeveral materials for him in the Bodleian Library, and that of the French King at Paris. Dr. Jablonſky gave la Croze the firſt hint that, beſide the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He ſent him likewiſe a tranſcript of a manuſcript of this kind (No. 393, Huntington, in the Bodleian Library) *de Myſteriis Literarum Græcarum*, from which la Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonſky, who, on his Travels, had copied ſeveral Egyptian manuſcripts, communicated them to his brother-in law, Mr. Scholtz, Chaplain in Ordinary to the King of Pruſſia; who, being furniſhed with the manuſcripts at Berlin, and the Dictionary of la Croze, wrote, in 1750, an Egyptian Grammar, of both dialects, in two vols. 4to. Several learned men wiſhed that both the Dictionary and the Grammar might be publiſhed, but they could not find a printer furniſhed with Egyptian types, or who would hazard the undertaking; till, at laſt, the univerſity of Oxford, on a noble principle of public ſpirit, determined to take the buſineſs in hand. When the Dictionary was printing, Mr. Woide was deſired to make ſome additions to it; but this not being propoſed to him till more than half the work was printed off, he could extend his remarks to three letters only; and, to render the undertaking more uſeful, he added an index. He has, however, with incredible pains, copied the ſeveral materials, which are neceſſary for his purpoſe, from manuſcripts in the Bodleian, Pariſian, and other libraries; and we are told that theſe extenſive ſupplements will be printed ſeparately.

It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Mr. Woide has, very properly, abridged it; and the work, ſo far from loſing by his abridgment, has gained very conſiderably; for Mr. Woide has carefully examined, corrected, and improved the Grammar, by means of manuſcripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. As to the Sahidic part, which is now to be found in this Grammar, we muſt not forget to mention that it was entirely ſupplied by Mr. Woide.

We cannot help obſerving that there are two circumſtances which muſt particularly recommend this Grammar: firſt, that the rules laid down are illuſtrated and ſupported by examples, quoted from the above-mentioned manuſcripts; ſecondly, that it exhibits both dialects, to one of which we have been hitherto entire ſtrangers. The late Mr. Swinton of Oxford intended to have added to this work a diſſertation, *De Numis Copto-Phœniciis*, part of which is actually printed off; but the remainder cannot be found among his papers. Mr. Woide, likewiſe, informs us, that, beſide ſome curious books, in the dialect of Upper Egypt, there is a very ancient and valuable tranſlation of the New Teſtament, of which he intends ſoon to give an account, and to publiſh the various readings; and we hope it will not be long before he fulfils his promiſe, made at the end of the preface to the Grammar, to gratify the curioſity of the learned with his diſſertation on the Egyptian language and its characters. We do not doubt but there will appear ſeveral things, in this branch of literature, which are altogether new; and we join in opinion with a right reverend prelate, who, in his preface to his applauded Commentary on Iſaiah *, thinks that the Public will be benefited by it. Reſearches of this kind muſt, undoubtedly, throw greater light on the critical ſtudy of the New Teſtament, and on Chriſtian antiquities, than the Arabic, which of late, (particularly abroad) has been the hobby-horſe of many profeſſors, and young maſters of arts, who uſe their knowledge of the Arabic, which, heaven knows, is much confined, like a juggler's box, to make the ignorant ſtare, and to raiſe a ſmile on the countenances of thoſe who have diſcernment enough to ſee how far they are from being critical conjurors.

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* Of which an account is preparing for our Review.

ART. III. *A general Hiſtory of Ireland, from the earlieſt Accounts to the cloſe of the Twelfth Century, collected from the moſt Authentic Records.* In which new and intereſting Lights are thrown on the remote Hiſtories of other Nations, as well as both BRITAINS. By Mr. O'Halloran, Author of an Introduction to the Hiſtory and Antiquities of Ireland. In two Volumes, 4to. 1 l. 11 s. 6 d. boards. Robinſon, &c. 1778.

CONTENTIONS concerning antiquity, birth, and rank, either as to nations, or private perſons, may often, perhaps, be beſt ſettled by recurring to the epitaph of honeſt *Matt. Prior*. As deſcendants *of Adam* and *of Eve*, all may put in an equal claim, and higher none can riſe. We do not mean, however, by this reflection, to condemn all enquiry into the origin of nations, which may in ſome inſtances be attended not only with pleaſure but with improvement. Mr. O'Halloran has already appeared as a warm and zealous advocate for the honour and antiquity of his country. The ſame nationality and ardour, which were manifeſted in a volume publiſhed ſome years ago, are obſervable in the preſent performance. 'The duty,' ſays this gentleman, 'I owed to my *much neglected and much injured country*, ſuperſeded every other conſideration; and determined me to publiſh * *An Introduction to Iriſh Hiſtory.* This work met with a more favourable reception than I durſt have flattered myſelf, not only in Britain and Ireland, but on the continent; and the Academy of Inſcriptions and Belles Lettres at Paris, have expreſſed their approbation of it, in terms highly honourable to the author. Here I had reſolved that my hiſtorical reſearches ſhould end, but I found myſelf miſtaken. Since that period, other writings on the ſame ſubject appeared, in which ancient hiſtory and modern hypotheſis, are ſtrangely aſſimilated. It appeared to me, that if ſome generous attempt at a general hiſtory of Ireland was not *ſpeedily* undertaken, the annals of our country, *ſo important to letters, would be loſt for ever*; as at this day, few are found hardy enough to explore a ſubject ſo little countenanced, and ſo long neglected. But who bold enough to engage in ſo arduous a taſk? That I have attempted; but could I have foreſeen the tenth part of the labours and difficulties I had to encounter, in all probability, it would never have appeared!'

The firſt book of this work contains the very early hiſtory of this country, from the ſuppoſed landing of Partholan (ſaid to be a deſcendant of Magog, ſon of Japhet), about 278 years after the flood, to the famous Mileſian expedition, about the year of the world 2736. The accounts given of ſettlements in Ireland, during this period, have been generally conſidered as precarious, and founded on Britiſh emigrations thither. The Fir Bolgs have been regarded as Belgians or ſouthern Britons, and a colony known by the name of Tuatha de Danaans, to be the Damnonian Britons: Mr. O'Halloran allows nothing of this; he is perſuaded that theſe different colonies aroſe from the ſame ſtock, and emigrated from Greece to Ireland, though the laſt diſtinguiſhed by the name of Tuatha de Danaans, went firſt to Denmark, where they reſided a conſiderable time, after which they paſſed, he ſays, ſeven years in North Britain, and came from thence to his country where they fixed their abode. He produces ſome proofs and authorities for his aſſertions; but after all that is ſaid on the ſubject, it muſt ſurely be allowed, that what accounts remain of thoſe early times are ſo much inveloped in obſcurity, uncertainty, and fable, that, in general, little dependance is generally to be reſted on them. Our Author thinks, there is every reaſonable evidence, that the old Britiſh and old Iriſh, proceeded from one common ſtock; but which, ſays he, is the parent country? To this he finds it not difficult to anſwer, that the firſt invaders of Britain were the followers of Briotan, grandſon of Neimheidh, chief of the ſecond colony which ſailed from Greece to Ireland. From this prince (Briotan) the country aſſumed the name of Britain, as did the people that of Britons; and he adds, 'ſince they muſt originate from ſome colony, where can they trace a more honourable ſource?'

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* Vid. Review, vol. xlix. p. 193.

In the ſecond book, the Mileſian hiſtory commences, and the Iriſh race are traced back to Phœnius, the great grandſon of Japhet. In the Iriſh annals, he is ſaid to be ſurnamed Fairſadh, or the Sage, celebrated for his wiſdom, and as the inventor of letters, and for the labour he employed to eſtabliſh arts and ſciences in his dominions. His reſidence is ſuppoſed to have been on the Syrian coaſt, bordering the Mediterranean, the ancient Phœnicia, ſo renowned in hiſtory. The account of this prince, and his deſcendants, with their emigrations, and ſettlements in Crete, Egypt, Spain, &c. is purſued in this book, to the year of the world 2706, when Heber and Heremon leave Spain for Ireland. The narration of theſe diſtant events, is intermingled with chapters, in which the Author, in a very elaborate manner, aſſigns his arguments in ſupport of the fact, and particularly of his great and favourite topic, that he and his countrymen are deſcended from Phœnius. The cuſtoms of the Phœnicians and ancient Iriſh, he obſerves, greatly correſponded. 'They both adored Bel, or the ſun, the moon, and the ſtars. The houſe of Rimmon which the Phœnicians worſhipped in, like our temples of Fleachta, in Meath, was ſacred to the moon. The word Rimmon, has by no means been underſtood by the different commentators; and yet by recurring to the Iriſh it becomes very intelligible; for Re is Iriſh for the moon, and Muadh, ſignifies an image; and the compound word Reamhan, ſignifies prognoſticating by the appearances of the moon.—The Phœnicians, under the name of Bel-Samen, adored the Supreme; and it is pretty remarkable, that *to this very day*, to wiſh a friend every happineſs this life can afford, we ſay in Iriſh, "the bleſſings of Samen and Bel be with you!" that is of all the ſeaſons, Bel ſignifying the ſun, and Samhain, the moon.

'Neptune was alike adored by the Phœnicians and Iriſh; and it is worthy notice, that the Iriſh language ONLY explains the attributes of this deity, though common to other countries; from *Naomh*, or *Naoph*, ſacred; and *Ton*, a wave!' But this reminds us of a derivation in another part of the work, in which our Author does not ſeem quite ſo happy; when ſpeaking of a feſtival appointed by *Luigha* for the month of Auguſt, he obſerves, that from the name of this king *Luigha*, Auguſt is called in Iriſh, *Lugh-nas*, ‘ from whence, he adds, the Engliſh word *Lammas* for Auguſt.’ This by the way. Our Hiſtorian proceeds :

‘ But to prove to conviction the origin of the Iriſh nation, it is to be noticed, that the Carthaginians, who were confeſſedly a Phœnician colony, were, like the Iriſh, called alſo Pœni. That they ſpoke the Phœnician language will not be doubted, and if it will appear, that the Bearla-Pheni, or Iriſh, is the ſame with the Carthaginian, demonſtration can go no farther. This the learned Colonel Vallancy, has proved beyond a doubt in a late publication *, and in the courſe of the preſent hiſtory, it will appear, that a cloſe connection and correſepondence was conſtantly kept up between the two ſtates. Both were renowned for their fleets and their commerce, and were alike attentive to the encouragement of arts, ſciences, manufactures, and agriculture.’

Our writer endeavours to prove, that Ireland is meant by the famous Atalantic iſle of the Egyptians, mentioned by Plutarch, in his life of Solon, the Ogygia of Homer, and the Hyperborean Iſland, which Diodorus Siculus deſcribes from Hecateus, an ancient author, who is ſaid to have written its hiſtory ; to all which, he adds proofs and reaſons, that theſe anceſtors of the Iriſh were the firſt reformers of Greece. In deſcanting on theſe ſubjects, he diſplays his erudition and attention, together with a kind of enthuſiaſtic ardour for his country's honour. He inſiſts on the care which the Mileſians uſed, not only to collect and preſerve their own annals from the time of Phœnius, but alſo, to inform themſelves of the hiſtory of thoſe inhabitants whom they found in Ireland at their arrival, to preſerve and to tranſmit it to poſterity. With regard to ancient hiſtory in general, ‘ the farther we puſh our enquiries, ſays he, the more we find it abſorbed in fable.—Beyond a certain period, every thing appears a perfect chaos ! kings deſcended from gods and demi-gods ; reigns, revolutions, and intereſting events, recorded without order, time, or place ! Not ſo in the preceding relation. We behold a regular ſucceſſion of rulers, without any thing of the fabulous, or even the marvellous. It carries too great an air of truth and ſimplicity, to ſuppoſe it the work of invention, had we even wanted collateral evidences to ſupport it.’ To this, he adds, in another place, ‘ The foregoing narrative, faithfully extracted from the moſt reſpectable of our records, is the earlieſt account of colonization extant, and I think it the beſt ſupported. It has not only been carefully handed down from age to age by our antiquarians, but honoured by the pens of our greateſt princes, ſuch as Ethorial, Ollamh-fodlah, Cormóc, &c. Ireland, as well in her Chriſtian, as in her Ethnic ſtate, deemed it the moſt precious monument of her glory and of her antiquity. In the ſevereſt ſcrutinies our annals underwent—theſe truths were never doubted.' Farther, to ſecure our aſſent to all which, he endeavours to procure, as we have obſerved, the aid of foreign evidence.

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* Collection of the Iriſh and Punic languages, &c.

But amidſt this glory which redounds to Ireland from its early, military, and learned anceſtors, it may be demanded, and our Hiſtorian aſks, ' If the ancient Iriſh were theſe extraordinary luminaries ſo celebrated by antiquity, but particulary by the early Greeks, how is this to be reconciled to the picture given of them by their ſucceſſors? Strabo tells us, that the Iriſh were the moſt abominable and deteſtable of people; that they devoured human fleſh, even that of their parents; committed inceſt, &c. Among the Latins, Mela and Solinus, are equally ſevere, in the ſhort accounts they have left of this people. But, ſays our Author, the account they give of the country itſelf is the beſt defence of its inhabitants; for they tell us, it is cold, bleak, and unhoſpitable, ſcarce affording trees or vegetation, much leſs milk or honey! He farther obſerves, that however celebrated the Greeks were at a remote period for commerce and navigation, after their conqueſt by the Romans they were no longer conſidered in that light; and farther, he remarks, it does not appear, that the Romans, after the deſtruction of Carthage, gave much attention to commerce; nay, ſo little did they know even of Britain, notwithſtanding Cæſar's conqueſt of it, and the different generals who afterwards governed there, that it was not till the reign of Domitian that they obſerved it to be an iſland! So little informed, he adds, of a country in their poſſeſſion for more than a century, we muſt not be ſurprized if ſubſequent writers groſsly miſrepreſented a nation, the avowed enemies of Rome. Inſtructed, that every thing ſhould ſubmit to Roman power, they repreſented whatever oppoſed this darling opinion in the moſt unfavourable light. If the ancient Iriſh were the ſavage nation thoſe writers deſcribed them to be, we ſhould be able to trace ſome remains of it. But even at this day, though DOUBLED by the *hard hands of oppreſſion and tyranny*, the very common people diſplay more innate virtue, bravery, and hoſpitality, than thoſe of any other nation of Europe!

' But we *will* be leſs ſurprized at this account from theſe writers, when we reflect on the treatment we have received from Britiſh writers, even in this enlightened age. We ſee our hiſtorians have affirmed, that the Welch are the deſcendants of our Breotan, as the people of Devonſhire and Cornwall are of our Tuatha De Danaans, and the Brigantes from Breogan, grandfather to our Mileſius. The venerable Bede extolls, in the higheſt manner, the learning, the ſanctity, and munificence of the Iriſh nation, and acknowledges, that by them the Saxons were converted to chriſtianity, and inſtructed in letters. Nor is Camden leſs diffuſive in his acknowledgment of the bounty and humanity of our anceſtors; yet this ſame Camden, the moment he enters on that part of their hiſtory, in which they oppoſe the Engliſh tyranny and oppreſſion, declares them a cruel and barbarous people, though ſtill adhering to the ſame laws and cuſtoms, which made them ſo conſpicuous in times of freedom and independency! Nor have ſubſequent Britiſh writers, from that period to this day, bluſhed at pouring out the moſt illiberal and unjuſt abuſes on our country, and her gallant ſons. This being the caſe with the South-Britons, what ſhall I ſay of their northern neighbours? This people, though confeſſedly an Iriſh colony, protected and ſupported by the mother in times of diſtreſs, and at length, through her means, arriving at the ſupreme command of that country—the Iriſh, the vernacular tongue through the whole ſtate two or three centuries ago, and ſtill the language of one half—Yet North Britiſh writers have, within a century paſt, been even, if poſſible, more ſcurrilous and ſevere than their ſouthern neighbours. Thus much, I hope, will ſuffice, for an eternal anſwer to all the arguments from Strabo, Mela, and Solinus.'

Here we ſhall for the preſent take leave of this Author, intending to give a farther account of his performance in our next Review.

ART. IV. *A Philoſophical Survey of the South of Ireland.* In a Series of Letters to John Watkinſon, M. D. 8vo. 6 s. Boards. Cadell. 1777.

IN this Survey of part of an iſland, leſs known perhaps to Engliſhmen than any of the other territories dependent on the Britiſh crown, the ingenious Author, to uſe nearly his own words, preſents us with ſketches of the country through which he travels; and compariſons of its preſent ſtate with that which it formerly exhibited, and is capable of exhibiting in future. Leſt theſe repreſentations ſhould ſeem overcharged with ſtill life, he heightens and animates the proſpect with human figures, as they preſent themſelves before him; and to vary the ſcenery, interſperſes retroſpective, preſent, and future views of manners, cuſtoms, and arts. In his progreſs, without any other attention to method than what naturally ariſes from the courſe of his peregrinations, he judiciouſly diſcuſſes a great variety of ſubjects, on which he throws much new light. The principal of theſe are, the political ſtate of Ireland, the neceſſity of an *union* with England, accounts of the *Oak-boys*, *Steel-boys*, and *White-boys*; the ſtate of religion, and the impolicy of the penal laws againſt the Roman Catholics; manufactures, commerce, and agriculture; ancient hiſtory, monuments, and remains of antiquity; phyſical obſervations with reſpect to climate, temperature, &c. and accounts of learned men and artiſts; together with a variety of anecdotes occaſionally introduced.

In our further account of this miſcellaneous work, we ſhall imitate the Author's general plan, in not following any other method, in the extracts which we ſhall give from it, than that of preſenting them in the order in which they occur.

The Author's firſt letters are dated from Dublin. In one of theſe he relates the many ſtriking ſingularities of a Mr. M—e; a gentleman of fortune, and a member of the Iriſh parliament; who had lived much at Rome, where he had made a moſt pleaſing collection of pictures, which the Author viſited at *Summer-hill*, in the neighbourhood of Dublin. This *Virtuoſo*, greatly ſoaring above his Dutch guides in gardening, and diſdaining to piddle with the ſpade and ſheers, in ſhaping his parterre into mathematical figures, and cutting his trees into globes and pyramids, nobly reſolved to indulge his *minute* genius in executing the following *giganteſque* plan.

'Inſtead of following nature, ſays the Author, in ornamenting his demeſne, he took up the whimſical thought of cutting it into the form of a *thiſtle*. I have it from a gentleman, who has often ſeen the park, that he cut a deep and wide trench, of a mile in circumference for the bulb of the *flower*, with double ramparts from thence, forming the petals, with clumps of trees repreſenting the down; the avenue to his houſe was for the ſtalk, and the ſeveral fields branching from thence, and from each other, delineated the leaves. This indeed was madneſs, but you muſt allow there *was method in it*.'

Speaking of the Iriſh language, the Author is inclined to aſcribe to it a very high antiquity, principally on the authority of Major Vallancy; who has brought to light ſome very old Iriſh manuſcripts, particularly one intitled, *Leſſons for a Prince*. It was addreſſed to that celebrated monarch of Ireland, Brien Boiromhe, who exterminated the Danes at the battle of Clontarfe. 'The ſtyle, ſays the Author, which is not unlike [that of] the Proverbs of Solomon, marks the very high antiquity of it; and the fine moral and poetical ſpirit which animates the whole piece, ſufficiently evinces that civilization had made a conſiderable progreſs here before the invaſion of our ſecond Henry.'

In an eſſay on the antiquity of this language, the ſame learned ſoldier has ſhewn, from a collation of the Iriſh with the *Punic*, that the former has a ſtrong admixture of the *Phœnician*. His mode of proceeding, ſays the Author, is very ſatiſfactory.

factory. ' He takes that ſcene of *Plautus*, wherein a Carthaginian ſlave is introduced ſpeaking in his mother-tongue; and comparing it *verbum verbo* with the Iriſh, which is now generally acknowledged to be the pureſt dialect of the Celtic, ſhews the agreement between the two languages; which is indeed ſo ſtriking, that even a perſon who underſtands neither may perceive it, by a bare inſpection of the words.'

We know not whether the Author meant to conſider the *Iriſh howl*, or the *Cry* which the females ſet up in this country on conducting their dead to the grave, as originating from the Phœnicians: but, after taking notice that this cuſtom, or the *Conclamatio* as it was called by the Romans, was anciently practiſed by the Hebrews and the Greeks likewiſe; he adds, that it is evident that the Phœnicians uſed it, from the teſtimony of Virgil, who was very correct in the *Coſtume* of his characters.— ' The *Conclamatio* over the Phœnician Dido, as deſcribed by him, is ſimilar to the Iriſh cry:

' *Lamentis, Gemituque, & fœmineo Ululatu*
Tecta fremunt.———

' The very word, *Ululatus*, or Hulluloo, and the Greek word, of the ſame import, have all a ſtrong affinity to each other.'

In his progreſs the author meets with many occaſions to lament the prevailing attention to the breed of ſheep, the conſequent depopulation of the country, and the neglect of agriculture; as well as the reſtriction or rather the ſuppreſſion of the woolen manufacture, which he endeavours to prove, has been ruinous to Ireland, is injurious to England, and beneficial only to France. He likewiſe ſhews the bad policy of our penal laws againſt the numerous Roman Catholics of this kingdom; for the repeal of which he ſtrongly pleads, both on the principles of equity and policy. In anſwer to thoſe who exclaim againſt the virulence of Iriſh Popery; he obſerves that though our laws no longer conſider the Roman Catholics there as abſolute outlaws and enemies, they are treated in many reſpects as *aliens*: and how can we expect that they, who are the body of the people, can ever be zealous friends of government, whilſt they deſpair of reciprocal acts of friendſhip and protection?

' But granting the diſaffection of the Roman Catholics of Ireland were as malignant, as it is repreſented to be by their well-meaning Proteſtant neighbours, is not that a ſufficient reaſon for altering a conduct towards them, which experience has proved ſo ineffectual to reclaim them? Can they expect cordial affection in return for legal interdicts? Can partial laws command more than partial obedience? If a yoke be heavy, will it not gall? If chains are iron, will they not ſometimes rattle? Looſe theſe chains, throw off this yoke, and repeal theſe laws; confer benefits, expect affection, and receive gratitude. Before you hope for the duties of loyal ſubjection, impart the bleſſings of an equal dominion. Before you think of reaping the fruits, ſow the ſeeds of *true* ſelf-intereſt. Make people happy, and you may make them loyal.'

The cauſes of the various riſings of *White-boys*, *Oak-boys*, &c. have been ſo little underſtood on this ſide the water, that we cannot perhaps give any more acceptable extracts from this work, than by tranſcribing a part of the authentic information with which the Author furniſhes us on theſe ſubjects. The inſurrection of the *White-boys*, which cannot even yet be ſaid to be quelled, is related and accounted for thus:

'The original cauſe of the riſing of the White-boys was this: "Some landlords in Munſter ſet their lands to cottiers far above their value; and, to lighten their burden, allowed commonage to their tenants, by way of recompence: afterwards, in deſpite of all equity, contrary to all compacts, the landlords incloſed theſe commons, and precluded their unhappy tenants from the only means of making their bargains tolerable *." Too ignorant to know the law, and too poor to bear the expence of it, they betook themſelves to violence, as their only reſource. As mobs ſeldom riſe without ſuffering ſome grievance, and never ſubſide without doing ſome injury; ſo theſe inſurgents, having no proſpect of redreſs, began to direct their vengeance againſt the clergy. The deluded rabble, ſmarting under the galling load of oppreſſion, fled every where for relief, but where they ought. And, in order to divert their attention from themſelves, it became the policy of the landlord and grazier to cheriſh, or at leaſt connive at, the ſpirit of curtailing the church of its pittance.

'In ſome places they will not ſuffer the parſon to have any aſſiſtant in letting his tithes. And if any one be ſo hardy as to lend his aid, he riſques the loſs of his ears, or his noſe, or both. In other places, they refuſe abſolutely to pay thoſe dues the law ſpecifies. And in all, they pay with grudging and ill blood: So that the caſe of the clergy in this province is deplorable. For how can a man of liberal ſentiment ſubmit to the low drudgery of chaffering and dodging with each pariſhioner, moſt of whom would uſe every art chicane can deviſe, to outwit and deceive him? If the parſon give up to each demand, his income is frittered down to nothing; and if he does not, he muſt ſtudy all the little tricks of bargain-making, and ſo degrade himſelf to the level of a tithe dealer. And ſunk ſo low, he inevitably loſes all that influence wherewith the ſanctity of his character had inveſted him, and which a propriety of conduct would have infallibly ſecured.

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* See *An Inquiry into the Cauſes of the Outrages committed by the Levellers or White boys, printed* 1762, where the following ludicrous ſtory is told from Saunderſon's K. James: "A commotion was ſtirred up by ſome *commoners*, againſt engroſſing their grounds, when the King in a hunting journey happened to paſs that way, and turning ſhort at the corner of a common, happened near to a countryman ſitting by the heels in the ſtocks, who cried *Hoſannah!* to his Majeſty; which invited the King to aſk the reaſon of his reſtraint. Sir *Thomas* ſaid, it was for ſtealing geeſe from the common. The fellow replied, I beſeech your Majeſty, who is the greater thief, I, for ſtealing geeſe from the common; or his worſhip, for ſtealing the common from the geeſe? The King immediately ordered the witty fellow to be releaſed, and the common to be reſtored to the poor."

'There is another cauſe which immediately tends to diſtreſs the clergy, and remotely to ſtop the progreſs of agriculture. The Houſe of Commons in one of thoſe frantic fits, to which all popular aſſemblies are incident, paſſed a vote, ſome twenty or thirty years ago, whereby, any lawyer was declared an enemy to his country, who ſhould appear as council for the recovery of a due called *Agiſtment* or Herbage, which had ever been paid in lieu of the tithe of graſs. But as this vote had the ſanction of only one branch of the legiſlature, it could neither aſſume the form of a law, nor be binding upon thoſe who paſſed it, but during their political exiſtence as a parliament. It has, nevertheleſs, to all intents and purpoſes, acquired the force of a law; for the claim is totally relinquiſhed.

'Now if the parſon alone had ſuffered by this moſt iniquitous deciſion, one might be brought to believe that no great harm had been done by it. But this very vote contributes to repreſs induſtry, and to waſte the country. Whereas, if the parſon had been allowed to receive that herbage to which he was intitled, agriculture might have been revived, and depopulation reſtrained. Herbage would have acted as a premium upon tillage, by being a tax upon paſturage.

'Thus you may obſerve, that a rich grazier, who pays perhaps ten thouſand pounds a year rent, may not be ſubject to as much tithe, as a wretched cottier, who holds but ten acres of land. No wonder then, that both the clergy and the poor ſhould be equally diſtreſſed. And as little wonder, that inſurrection ſhould rear its head in this ill-fated country; the firſt landlords of which are abſentees, the ſecond either foreſtallers or graziers, and where the only tiller of the ground ſtands in a third, and ſometimes in a fourth degree from the original proprietor. Something ſhould be thought of, ſomething done, to reſtore the rights of human nature, in a country almoſt uſurped by bullocks and ſheep.'

The riſing of the *Oak-boys* proceeded from a very different cauſe; and the diſorder has long ceaſed, by the application of a proper remedy to the complaint.

'The highways in Ireland,' ſays the Author, 'were formerly made and repaired by the labour of the houſekeepers. He who had a horſe, was obliged to work ſix days in the year, himſelf and horſe: he who had none, was to give ſix days labour. It had been long complained, that the *poor* alone were compelled to work; that the *rich* had been exempted; that inſtead of mending the *public* roads, the ſweat of their brows had been waſted on *private* roads, uſeful only to the overſeers. At length, in the year 1764, in the moſt populous, manufacturing, and conſequently civilized part of the province of Ulſter, the inhabitants of one pariſh refuſed to make more, of what they called *job* roads. They roſe almoſt to a man, and from the oaken branches which they wore in their hats were denominated *Oak boys.* The diſcontent being as general as the grievance, the contagion ſeized the neighbouring pariſhes. From pariſhes it flew to baronies, and from baronies to counties, till at length the greater part of the province was engaged.

'The many-headed monſter being now rouſed, did not know where to ſtop, but began a general redreſs of grievances, whether real or imaginary. Their firſt object was the overſeers of roads; the ſecond the clergy, whom they reſolved to curtail of their perſonal and mixed tithes; the third was the landlords, the price of whoſe lands, particularly of turf bogs, they ſet about regulating. They had ſeveral inferior objects, all which only diſcovered the frenzy of inſurrection.

'In the mean time, the army was collected from the other provinces; for till then, the province of Ulſter was deemed ſo peaceful, that ſcarcely any troops were quartered in it. The rabble fled as ſoon as fired upon; and thus was this tumult quelled for the time, in five or ſix weeks after its commencement, with the loſs of only two or three lives. In the next ſeſſion, parliament took the matter into conſideration, and very wiſely repealed the old *Road Act*, and provided for the future repair of the roads by levying an equal tax off the lands of both poor and rich. The cauſe of diſcontent being thus happily removed, peace and quiet have returned to their old channels.'

The inſurrection of the *Steel-boys* was temporary likewiſe, and as ſpeedily ſuppreſſed as the former, though by different means. The occaſion of it was this:

'An abſentee nobleman, who enjoys one of the largeſt eſtates in this kingdom, inſtead of letting it, when out of leaſe,—which it happened to be altogether about five or ſix years ago,—for the higheſt rent, which is the uſual way in Ireland, adopted a new mode, of taking *large* fines and *ſmall* rents. It is aſſerted, that thoſe fines amounted to ſuch a ſum, that the want of the uſual circulating caſh, carried away to England, ſeverely affected the linen markets of that country. But, be this as it may, the occupier of the ground, though willing to give the higheſt rent, was unable to pay the fines, and therefore diſpoſſeſſed by the wealthy *undertaker*; who, not contented with moderate intereſt for his money, racked the rents to a pitch above the reach of the old tenant.

'Upon this, the people roſe againſt the *foreſtallers*, deſtroying their houſes, and maiming their cattle which now occupied their *quondam* farms. When thus driven to acts of deſperation, they knew not how to confine themſelves to their original object, but became, like the *Hearts of Oak*, general reformers. The army however eaſily diſperſed them, and two or three, who were made priſoners, having ſuffered by the hands of the executioner, the country was ſoon reſtored to its priſtine tranquility.

'Both theſe inſurrections being in the North, the moſt opulent, populous, and civilized part of the kingdom, we may obſerve they have no ſimilitude to that of the *White-boys*, in the South, either in their cauſes or effects, except in the general idea of oppreſſion. The cauſe which generated the one being removed, and the cauſe of the other being only temporary, the duration of neither was long. The riſe and fall of each was like that of a mountain river, which, ſwelled by a broken cloud, at once overwhelms all around, and then ſhrinks down as ſuddenly into its accuſtomed bed.'

But in the South, the Author obſerves, *White-boyiſm* will ſtill probably remain, in defiance of all legiſlative *ſeverities*, how ſtrictly ſoever executed; as the cauſe is permanent, and the ſufferers ſee no appearance of redreſs.—'Deprived of their right of 'commonage, driven from the good grounds, obliged to pay 'five or ſix guineas for an acre to ſet their potatoes in, and 'having no reſources from manufactures, as in the North, they 'become conſtant enemies to the ſtate; *the ſtate not being their 'friend, nor the ſtate's law.*'—It has been urged indeed that *fanaticiſm* in the North, and *ſuperſtition* in the South, were the original ſources of theſe evils: but if, the Author obſerves, the majority of the inſurgents in the North were preſbyterians, and of thoſe who roſe in the South were papiſts, it is, becauſe the body of the *poor* in theſe places are of thoſe perſuaſions.

In ſome of the ſubſequent letters, the Author diſcuſſes a ſubject of ſtill greater magnitude; and endeavours to ſhew that an *union*, or a compleat incorporation of Great Britain and Ireland, with a perfect community of privileges, would be in the higheſt degree advantageous to both countries.—But we muſt here take leave of our intelligent traveller, and refer our readers to the work itſelf; where they will meet with much curious information, on a variety of ſubjects.

ART. V. *A Treatiſe on the Situation, Manners, and Inhabitants of Germany: and the Life of Agricola.* By C. Cornelius Tacitus; tranſlated into Engliſh, by John Aikin: with copious Notes, and a Map of Antient Germany. Warrington, printed for Johnſon, London. 8vo. 4s. bound. 1778.

HAVING formerly expreſſed our idea of Mr. Aikin's merit as a tranſlator, it is now neceſſary to aſſure our readers, that we find our opinion of his ability, in this ſpecies of writing, confirmed, both by his judicious corrections of his former piece (which is here reprinted without the original) and by the correct verſion which he has given of the book *De moribus Germanorum.* Perfectly agreeing with him in thinking that it is the firſt duty of a tranſlator to reflect his author's meaning with clearneſs and preciſion, we judge his work entitled to great commendation, for the cloſeneſs and accuracy with which it has followed the expreſſion as well as the ideas of the original, without the leaſt approach towards inelegance.

The great value and authority of the original treatiſe, are ſufficiently manifeſt by the uſe which ſome of the moſt eminent modern writers, particularly *Monteſquieu*, have made of it. It has indeed always been reckoned one of the moſt precious relics of the political or hiſtorical writings of antiquity; and (as the tranſlator juſtly remarks) has been rendered more important to modern times than was probably expected by its Author, who could ſcarcely foreſee that the government, policy, and manners of the moſt civilized parts of the globe, were to originate from the woods and deſerts of Germany. Valuable however as the work is, the conciſe manner in which it is written, gives it in many parts a degree of obſcurity, which renders a faithful tranſlation of this piece with judicious notes, particularly deſirable: And both theſe, we can with confidence aſſure our Readers, they may find in the preſent publication. The following extract will, we apprehend, juſtify this encomium.

'In the election of kings they have regard to birth; in that of military commanders*, to valour. Their kings have not an abſolute or unlimited power †; and their generals command leſs through the force of authority, than of example. If they are daring, adventurous, and conſpicuous in action, they procure obedience from the admiration they inſpire. None, however, but the prieſts ‡ are permitted to chaſtize delinquents, to inflict bonds or ſtripes; that it may appear not as a puniſhment, or in conſequence of the general's order, but as the inſtigation of the god whom they ſuppoſe preſent with warriors. They alſo carry with them to battle, images and ſtandards taken from the ſacred groves §. It is a principal incentive to their courage, that their ſquadrons and battalions are not formed by men fortuitouſly collected, but by the aſſemblage of families and clans. Near them are ranged the deareſt pledges of their affection; ſo that they have within hearing the yells of their women, and the cries of their children. Theſe, too, are the moſt reſpected witneſſes, the moſt liberal applauders, of the conduct of each. To their mothers and wives they bring their wounds; and theſe are not ſhocked at counting, and even requiring [*] them. They alſo carry food and encouragement [†] to thoſe who are engaged.

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* Vertot (*Mem. de l' Acad. des Inſcrip.*) ſuppoſes that the French *Maires du Palais* had their origin from theſe German military leaders. If the kings were equally conſpicuous for valour as for birth, they united the regal with the military command. Generally, however, ſeveral kings and generals were aſſembled in their wars. In this caſe the moſt eminent commanded, and obtained a common juriſdiction in war, which did not ſubſiſt in time of peace. Thus Cæſar (*Bell. Gall.* VI.) ſays, " In peace they have no common magiſtracy." A general was elected by placing him on a ſhield, and lifting him on the ſhoulders of the by-ſtanders. The ſame ceremonial was obſerved in the election of kings.

† Hence Ambiorix, king of the Eburones, declared that " the nature of his authority was ſuch, that the people had no leſs power over him, than he over the people." Cæſar *Bell. Gall.* V. The authority of the North American Chiefs is almoſt exactly ſimilar.

‡ The power of life and death, however, was in the hands of magiſtrates. Thus Cæſar; " When a ſtate engages either in an offenſive or defenſive war, magiſtrates are choſen to preſide over it, and exerciſe power of life and death." *Bell. Gall.* VI. The infliction of puniſhments was committed to the prieſts, in order to give them more ſolemnity, and render them leſs invidious.

§ This was in order further to enforce the ſame idea of a divine preſence. The images were of wild beaſts, the types and enſigns of their national religion (ſee Tacitus's *Hiſt.* IV. 22.): the ſtandards were ſuch as had been taken from the enemy, and were hung up in their groves to the deity of the place.

‘ Tradition relates, that armies beginning to give way have been brought again to the charge by the women, through the earneſtneſs of their entreaties, the oppoſition of their bodies [‡], and the pictures they have drawn of imminent ſlavery [§]; a calamity which theſe people bear with more impatience on their women's account than their own; ſo that thoſe ſtates who have been obliged to give among their hoſtages the daughters of noble families, are the moſt effectually engaged to fidelity [¶]. They even ſuppoſe ſomewhat of ſanctity and preſcience to be inherent in the female ſex; and therefore neither deſpiſe their counſels [‖], nor diſregard their reſponſes *. We have beheld, in the reign of Veſpaſian, Veleda † long reverenced by many as a deity. They formerly alſo venerated Aurinia, and ſeveral others; but without adulation, or as if they intended to make them goddeſſes ‡.'

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[*] Inſtead of the Latin word anſwering to this, *exigere*, ſome read *exſugere*, “ to ſuck the wounds.” This, however, is an unauthorized reading, and leſs in the manner of the author. The word “ requiring” ſtrongly expreſſes the ſavage fortitude of the German women, who would even receive their huſbands and children with reproaches, if they left the field unwounded.

[†] *Cibos & hortamina:* “ Food and encouragement”—one of the *points*, frequently to be met with in Tacitus, like the “ mountains and mutual dread” in the firſt ſentence of this treatiſe. Some annotators, not entering into this mark of character in the hiſtorian's ſtyle, have interpreted *hortamina* “ refreſhments”; and as food was before related, have ſuppoſed it to mean wine or ale. J. A.

[‡] They not only interpoſed to prevent the flight of their huſbands and ſons; but, in deſperate emergencies, themſelves engaged in battle. This happened on Marius's defeat of the Cimbri (hereafter to be mentioned); and Dio relates, that when Marcus Aurelius overthrew the Marcomanni, Quadi, and other German allies, the bodies of women in armour were found among the ſlain.

[§] Thus, in the army of Arioviſtus, the women, with their hair diſheveled, and weeping, beſought the ſoldiers not to deliver them captives to the Romans. Cæſar *Bell. Gall.* I.

[¶] Relative to this, perhaps, is a circumſtance mentioned by Suetonius in his life of Auguſtus. “ From ſome nations he attempted to exact a new kind of hoſtages, women; becauſe he obſerved that thoſe of the male ſex were diſregarded.” *Aug.* XXI.

[‖] See the ſame obſervation with regard to the Celtic women, in Plutarch *on the virtues of women.* The North Americans pay a ſimilar regard to their females.

Mr. Aikin acknowledges himſelf indebted to M. Brotier for the notes on both treatiſes, except thoſe to which his own ſignature is annexed. Theſe notes are ſelected with judgment and taſte, and make a large and valuable part of the work.

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[*] A remarkable inſtance of this is given by Cæſar. " When he inquired of the captives the reaſon why Arioviſtus did not engage, he learned, that it was becauſe the matrons, who among the Germans are accuſtomed to pronounce, from their divinations, whether or no a battle will be favourable, had declared that they would not prove victorious, if they ſhould fight before the new moon." *Bell. Gall.* I. The cruel manner in which the Cimbrian women performed their divinations, is thus related by Strabo. " The women who follow the Cimbri to war, are accompanied by grey-haired propheteſſes, in white veſtments, with canvaſs mantles faſtened by claſps, a brazen girdle, and naked feet. Theſe go with drawn ſwords through the camp, and ſtriking down thoſe of the priſoners they meet, drag them to a brazen kettle, holding about twenty amphoræ. This has a kind of ſtage above it, aſcending on which, the prieſteſs cuts the throat of the victim, and from the manner in which the blood flows into the veſſel, judges of the future event. Others tear open the bodies of the captives thus butchered, and from inſpection of the entrails, preſage victory to their own party." *Lib.* VII.

[†] She was afterwards taken priſoner by Rutilius Gallicus. Statius in his *Sylvæ*, I. 4. refers to this event. Tacitus has more concerning her in his *Hiſtory*, IV. 61.

[‡] Becauſe at that period, the ſuperſtition which made deities of them, did not prevail. Thus Tacitus in his account of Veleda— " according to the antient cuſtom of the Germans, which attributed a prophetic character to many of their women, and, as ſuperſtition advanced, regarded them as divinities.' *Hiſt.* IV. 61. They were afterwards ſo immoderately addicted to this opinion, that, among the monuments of German antiquity, altars and inſcriptions occur, to the matrons of the Suevi, Treveri, Auſani, &c.

ART. VI. *Deſcriptions of ſome of the Utenſils in Huſbandry, Rolling-carriages, Cart-rollers, &c.* divided for Land or Gardens, Mills, Weighing Engines, &c. &c. made and ſold by James Sharp, No. 15. Leadenhall Street, London; which may be ſeen at his Manufactory, No. 133, Tooly Street, Southwark. 4to. 2s. White, &c. 1778.

THIS is what the French would call a catalogue *raiſonée* of the implements of huſbandry made by Mr. Sharp. It may in Engliſh be called a Deſcriptive Catalogue; but it differs from all other catalogues we have ſeen, by giving prints of the machines it deſcribes. All that falls to our province is to exhibit a liſt of the utenſils, in the order of the plates; for it is

difficult

difficult to form a proper idea of theſe from the plates alone. Mr. Sharp adds, that 'horſes are conſtantly ready at the manufactory, to ſhew the effects of the ſeveral rakes, ploughs, ſhovels, &c. or to draw the different ſorts of carts, waggons, or rollers, whereby judgment may be formed of the utility of each machine. The loweſt price is fixed upon each article, and payment will be expected on the delivery of the goods.' Why were the prices omitted in the catalogue? This, for many reaſons, would have been a moſt uſeful addition.

No. 1. A hand crane.
2. A weighing engine for cattle, hay, ſtraw, &c. from 14 lb. to 3 or 4 tons. *Seemingly ſimple and portable.*
3. Machine for cutting chaff or cane tops for cattle.
4. A drill plough for ſingle dropping.
5. A horſehoe for weeding, &c. in drill huſbandry.
6. Mr. Ducket's trenching plough.
7. Mr. Arbuthnot's draining plough improved.
8. A turn-wriſt, or Kentiſh plow.
9. A jointed horſe-rake for couch graſs or ſtubble.
10. A winnowing machine.

This laſt is a moſt uſeful machine, and what no farmer ſhould want, and we hope it will quickly become common in every part of the country. One of theſe machines was preſented to the Society of Arts, &c. in the Strand, by Mr. Evers, in January 1761, an engraving of which was given in Mr. Bailey's deſcription of uſeful machines and models, plate No. xx. This was, to the beſt of our remembrance, the firſt deſcription of the inſtrument that was given in the Engliſh language, yet we have been favoured with the hiſtory of this machine from a very knowing gentleman, on whoſe veraciy we depend, as under:

"The winnowing machine was invented in Flanders or Holland, and was introduced from the laſt named country into the ſouth of Scotland, about fifty years ago, where it has been common ever ſince. Yet ſtrange as it may ſeem, the knowledge of this uſeful invention has not yet ſpread over more than three or four counties. In theſe indeed, no farmer is without one, but in all other parts of the kingdom they ſeem to be ſtill unknown. Is not this an aſtoniſhing fact! I muſt add, that the original winnowing machines were infinitely leſs complex in their ſtructure than thoſe now in uſe, and were proportionably more convenient in uſing. This is perhaps the only inſtance of a new invention being more ſimple than it became afterwards." They are called, in the provinces where they are in common uſe, *fanners*.

11. A hand mill for ſplitting of beans, grinding malt, barley, &c.
12. A ſteel corn mill, with bolting mill, &c.
13. A quernſtone mill, with bolting mill, &c.

No. 13, is an unneceſſary attempt to renew the laborious taſk of our forefathers, before water or windmills were invented. It is ſimply a hand corn mill.

14. A wheel barrow for ſcattering ſand or gravel, &c.
15. A divided garden roller, with balances.
16. A cart roller, with light wheels in three diviſions.
17. Rolling carts and waggons.

Theſe, inſtead of wheels, go upon rollers, for ſaving the roads. This ſeems to be an uſeful improvement, eſpecially in deep miry countries. In ſtony roads, or rocky places, it is probable they would be inconvenient. Legiſlature encourages theſe carriages, by allowing them to paſs at turnpikes, for ſome years, without paying any thing, and afterwards for the half of what other carriages pay. Undoubtedly if they ſhould become univerſal, inſtead of hurting, they would tend to make the roads better.

A liſt of many other articles, without plates, follows, which we omit.

Mr. Sharp ſeems to be a ſpirited manufacturer, and we wiſh him ſucceſs in his laudable attempts to ſerve himſelf by conferring benefits on the public.

Art. VII. *Minutes of Agriculture, made on a Farm of 300 Acres of various Soils, near Croydon, Surry.* To which is added, a Digeſt, wherein the Minutes are ſyſtemized and amplified; and elucidated by Drawings of new Implements, a Farm-yard, &c. The whole being publiſhed as a Sketch of the actual Buſineſs of a Farm; as Hints to the experienced Agriculturiſt; as a Check to the preſent Falſe Spirit of Farming, and as an Overture to Scientific Agriculture. By Mr. Marſhall. 4to. 12s. Boards. Dodſley. 1778.

BRITAIN, at preſent, claims a ſuperiority over all the other nations of Europe, in point of naval affairs and agriculture. Should her claim in theſe reſpects be allowed; and ſhould it then be aſked, to what peculiarities in our ſituation do we owe this pre-eminence? we would anſwer, To the invigorating influence of political freedom, which, by affording to every man full protection of his perſon and property, induces him to exert all his powers to the utmoſt, in full confidence that theſe exertions will prove highly beneficial to himſelf or his family.

In little mechanical arts, the ſubjects of deſpotic governments may indeed arrive at ſome degree of eminence; but in the great employments of agriculture and commerce, thoſe who carry them on with ſpirit muſt riſk ſo much of their property, and for ſo long a time, that nothing but the fulleſt conviction of perfect ſecurity can ever induce them to venture far enough.

It was in conſequence of this circumſtance, that all the nations of old *which were* diſtinguiſhed for their ſkill in commerce or agriculture, were free ſtates. Tyre and Carthage (in the infancy, at leaſt, of the latter) were ſuch, and both of them were eminent for their commercial ſpirit.

In Greece, agriculture was in the higheſt eſteem; and in Italy, during the virtuous time of the Roman republic, this ſcience flouriſhed exceedingly; but no ſooner did Deſpotiſm overturn the free conſtitution of that ſtate, than the rural arts began to decline; and thoſe fertile fields which once ſuſtained millions of inhabitants, are now converted into peſtilential marſhes.

Commerce revived in Venice; and, ſo long as ſhe preſerved her freedom, it proſpered abundantly in that ſtate; but no ſooner were the baneful effects of her cruel ariſtocracy felt, than it gradually dwindled to its preſent inſignificance.

The Netherlands, more favourably ſituated for agriculture, next emerged from obſcurity, and, under the influence of a mild government, the cultivation of the ſoil was carried to a degree of perfection, till then unknown among the weſtern ſtates of Europe. From hence *we* firſt received a taſte for thoſe improvements in agriculture and commerce, which, under the benign auſpices of our free government, have attained that high degree of vigour which ſeems to give weight to our claim of ſuperiority, in theſe reſpects, over the nations around us. Long may Britain retain that happy aſcendency! for while ſhe does ſo, ſhe muſt enjoy all other advantages peculiar to civil ſociety. But when agriculture begins to decline, WOE to the inhabitants of this land! *Let him who is in the fields not return into the houſe*, but flee with the utmoſt precipitation to ſome happier region; for the inevitable ruin of this kingdom will then be at hand!

Theſe reflections were naturally ſuggeſted by the peruſal of the volume, which is the ſubject of our preſent Review. The Author of this work ſeems to poſſeſs, in a very conſpicuous degree, that animating fervor and originality of thought, which flows from conſcious freedom and independence. He thinks for himſelf, and he utters theſe thoughts in glowing (ſome will think *daring*) expreſſions, inſomuch that even *we*, ſhivering in our garrets, felt ſome degree of his warmth, and were pleaſed with his enthuſiaſm. How happy, exclaimed we, is the man who can allow his mind to be fully occupied by any one object: He goes forward with alacrity, even when ſurrounded with dangers. Difficulties come in his way, but theſe he encounters with irreſiſtible firmneſs, and he overcomes them: He looks back with wonder at his former atchievements; he ſtill boldly preſſes forward, and performs many noble deeds, which frigid caution would have deemed impoſſible.

We have read few books on agriculture with greater ſatiſfaction than the preſent: not becauſe of any ſuperiority that this Author enjoys over other writers, in the knowledge of the art on which he treats, for, in this reſpect, he is profeſſedly a learner: not on account of the purity of his language, or the elegant flow of his periods, for in theſe reſpects, the tendereſt critic will find much to blame; but it is the vivacity, the originality, the candour, and ingenuity of the Author, ſo conſpicuous in every page, that we admire. In fine, it is impoſſible for a *georgical* Reviewer, not to be pleaſed with a work which exhibits a more lively picture of the buſineſs of a farmer, and the objects that ought to claim his attention, than is to be found in any other book,—at leaſt, in any that hath fallen into our hands.—On theſe accounts, Mr. Marſhall's minutes muſt be ſingularly uſeful to thoſe who are beginning to practiſe agriculture, as they will thus obtain a more adequate idea of the pleaſures and difficulties, the profits and loſſes, which they may expect from the practice of farming, than they could from the peruſal of any other treatiſe extant. A book of this kind, we look upon as peculiarly neceſſary at this time, becauſe it will help to counteract the pernicious influence of thoſe flattering pictures, of the amazing profits that may be drawn from agriculture, which have been held up to public view by a modern popular author. No perſon, we are bold to ſay, can more ardently wiſh to promote the advancement of rural improvements than the Authors of the Monthly Review; but as this can only be done effectually by thoſe who proſecute that buſineſs with *a rational proſpect of ſucceſs*, we cannot help diſapproving every thing that has a tendency to induce the unwary, *raſhly* to engage in a buſineſs attended with many difficulties, and which demands the *whole* attention of thoſe who practiſe it, if they ever hope to follow it with ſucceſs.

The work before us conſiſts of two parts. The firſt, is a ſeries of MINUTES of agriculture, exhibiting the various incidents that occurred to the Author, with his reflections upon them at the time, in a continued journal, beginning the 18th of July 1774, and ending the 15th of July 1777. In the ſecond part, theſe *minutes* are arranged under regular heads, ſo that the reader may ſee at one view, all that occurs under each head, in the different parts of the journal. This our Author calls a DIGEST. It is properly a ſyſtematic index to the whole, with a few reflections interſperſed, tending to ſupply the deficiencies of the journal.

'The Author of the following pages, he tells us, in a ſhort preface*, was born a farmer, bred to traffic, and returned to the plow a few months before the commencement of the following MINUTES.' It is not, therefore, to be expected that, this being the caſe, the Author will ſo early exhibit great proofs of his knowledge in agriculture; but from the beginning, theſe minutes afford ſtrong evidence of good natural parts, acuteneſs, and attention. They ſhew in what manner a perſon who is poſſeſſed of theſe qualities, joined to unwearied application, may gradually acquire knowledge, and learn to ſurmount the difficulties that occur in practice. They ſerve to teach an inexperienced perſon how to *think*, and thus become his own inſtructor (inſtead of making him rely upon the inſtructions of others), which is the beſt method of attaining ſound knowledge. We recommend this part of the work, as a model worthy the imitation of every farmer, but particularly uſeful to beginners, as it will put them into a train of obſerving facts—of reflecting upon paſt occurrences, and of reaſoning conſiſtently with reſpect to future operations.

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* Inſtead of *Preface* the Author denominates this the *Approach*, which *we conſider as an* unneceſſary, and therefore, a faulty innovation.

The following obſervations on the uſes that may be made of minuting occurrences, will ſerve to corroborate what we have ſaid, and, at the ſame time, give a ſpecimen of our Author's ſtyle and manner:

'18th, July 1776. (Thurſday). On Tueſday evening, the hay of K. 2. which had been cut almoſt a fortnight, was in *tolerable* order; and the ſap being nearly exhauſted, I was unwilling to expoſe it any longer in this critical ſtate: I therefore put it upon the waggons, to keep it out of harm's way; but did not unload it.

'Yeſterday *unloaded* one load on to the ſtack, *very gently*, and left it untrodden. On to the emptied waggon *re-loaded* another, which ſtood in the field. The wind was high, and the ſun hot.—Two men re-loaded it as deliberately as poſſible; breaking every lump, and loading it lightly with a fork: they were three or four hours in doing it. It was unloaded, to-day, in good order. Re-loaded another to-day, which will be unloaded to-morrow.

'By thus expoſing it to the ſun and wind, and by leaving it on the ſtack for four-and-twenty hours, *untrodden*, it is got from *tolerable* into *very good* order.

'Becauſe hay which has been long cut, and whoſe juices are exhauſted, is loaded on the *waggons*, to prevent its being totally ſpoiled; it ſurely does not follow that it ſhould be hurried into *ſtack*, wet or dry. Perhaps, hay not *half-made* might, by repeated re-loadings *during fair blaſts*, be *well-got*; even in ſuch very bad hay-weather as we have lately had.

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vation. The whole of this *approach* bears evident marks of affectation, in a ſtronger degree, even than in other parts of the book. We are ſorry for this blemiſh, as it muſt tend to prejudice many againſt the Author. It had that effect upon ourſelves; and had not our engagements to the public induced us to proceed, it is probable, we ſhould have turned from it with diſguſt, and never wiſhed to have read a line farther.

'Suppoſe one load takes two men three hours and-a-half; two men would re-load three-loads a-day: about 13d½. a-load. Ten times 13d½. is not equivalent to the difference between good hay and bad.

'*Re-making* in large *cock*, may help hay which is under-made; but a cock cannot be drawn into a barn, or under a ſhed, as a cart or a waggon.

'*Minuting.*—When I began to make the preceding Minute, I meant merely to regiſter facts, that I might not, *in future*, put hay into ſtack before it be *thoroughly* made; and I am of opinion, that had not the former part of the Minute been made, the latter, nor the calculation, would have occurred.

'Is not this an evidence in favour of making Minutes? Before an *intelligible* Minute can be made, ideas muſt be digeſted—the intellects exerted. This adduces to the mind the whole chain of recollectable facts and *words* incident to the ſubject; many of which would otherwiſe have lain inert in the memory.—From theſe, new ideas ſpontaneouſly generate; CALCULATIONS and ſchemes of FUTURE CONDUCT ruſh upon the mind; and from mere *Minuting*, the mental faculties are imperceptibly led to SYSTEMISING.

'I have ſeldom begun a Minute which did not verify this obſervation, and which did not prove longer than at firſt intended.

'*In future*—before I leave-off making a Minute, look ſtedfaſtly on the mind, and enquire anxiouſly if any other idea demands an audience.—If any ſhould, it would be wantonneſs, even on trivial ſubjects, to diſmiſs it unheard: it may be valuable in itſelf, or it may lead to ſomething valuable.

'But be the laſt paragraph valuable or trivial, I am firmly of opinion, that it would never have occurred, had not I made the preceding part of the Minute.

'If MINUTING be found ſerviceable to ſuch an humble ſubject as hay-making, ſurely it would be beneficial to the more abſtruſe branches of ſcience! And although its evil attendant may be the injury of the MEMORY, in *little* matters; how many GREAT IDEAS have ſlid away, which a MINUTE might have reſcued from oblivion; nay, how many GREAT THOUGHTS—USEFUL TRUTHS, might, by MINUTING, have *entered* the liſt of HUMAN KNOWLEDGE, which now are known but to OMNISCIENCE!

'Perhaps, generally—habituating ourſelves to regiſter our ideas, learns us to think cloſely and ſyſtematically; and, perhaps, ſuch a regiſter would be the ſureſt and moſt eligible teſt of genius. If any thing ſtrike—no matter what—minute it.—Practiſe this for a few years, and probably the *bent* and *capacity* of the Practicer might be diſcovered.

'Had mankind, from Infinity, left to each ſucceeding generation their faireſt ideas, and had theſe ideas been regularly ſyſtemiſed and *repeatedly retrenched*;—had we a *comprehenſible* ſyſtem of the GREAT IDEAS OF MAN—of every man—from INFINITY,—or from *creation*;—did the preſent generation know what each and every preceding generation have known, and thro' ſuch a ſyſtem might have known, how much nearer the CREATED would now have approached the CREATOR!

'It was with ſome degree of reluctance that I began to make this Minute; for *until I began to write*, nothing occurred but the ſimple fact, and that ſeemed ſcarcely worth notice. But although I have not luckily developed a *Southern Continent*, nor a *Northern Paſſage*, I am not diſpleaſed with my evening's amuſement *.'

The following obſervations on hay-making, will afford further ſpecimens of the Author's manner and mode of reaſoning:

'July 1, 1775. I have adopted this method of making mix-graſs and clover hay.

'Let it lie a-while to wither in ſwath; but while it is *tough*—before it be *criſp*—make it into light minikin cocks, and rake the bared ſurface. As the cocklits become dry, aggregate them; and continue to rake the bared graſs till the hay be dry enough, and the cocks big enough.—If rain beat down the cocklits, catch a dry opportunity of turning them upſide-down, and *lightening them up*;—not *ſhaking them out*.

'Thus, it will always be out of harm's way, and the *leaf*, *ſap*, and *colour*, be preſerved.——

8th, 'A fine afternoon.—Got the remainder of D. 1. and K. 2, into larger cocks: The *one-pitch* cocks, every-where, are almoſt fit to carry, notwithſtanding the ſun has not ſhone theſe three days.

'I apprehend, had this hay been treated in the common mode of hay-making, (See the 1ſt,) it would have been black, if not rotten; whereas the flowers ſtill retain their bloom, and the leaves their verdure.

'This proceſs may not be ſo *expeditious* as the common method, but I am poſitive, it is more *certain*.'——

'11th, (See the 1ſt,) To try how the cocklits would make in pitch cock, *without lightening up*; I put three of them, one-upon-the other, without ſhaking. In this manner I made two rows: the reſt of the field, two cocklits together, ſhook up. The former was the greeneſt, fineſt hay by much.'——

'19th, The ſtack of mix-graſs hay (See the 1ſt, 8th, and 11th,) takes as fine a heat as can be wiſhed-for, notwithſtanding it was out three weeks of rainy weather.

> 'June, 1776. Not a ſpeck of mould, nor a handful of muſty hay, in the whole ſtack.——

'26th, Finiſhed hay-making.

'Had the hay of River-Mead, &c. been tedded *(ſpread abroad)*, it was ſo exceedingly ſhort, a conſiderable part of it muſt have been left in the field; beſide the additional expence, and the exhalation of its juices: nor could it have been made in much leſs time; for what was carried to-day (Wedneſday), was cut on Monday afternoon.

'*Perhaps, in future*,—Never ted a light, nor a middling crop of graſs, of whatever ſpecies. If the weather be fine, let it *make itſelf in ſwath*.—If foul, *make it in cocklits*.

'Perhaps, hay *makes* † faſter in heaps, of whatever ſhape or ſize, than is generally imagined; eſpecially in windy weather.—It is amazing how much the large heaps in River-Mead dried, after they were *mixed* and ſhook up light:—even the *good-old* Hayers acknowledged their aſtoniſhment.'——

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* Theſe deſultory reflections are not inſerted as *neceſſary* appendages to *pecuniary* Agriculture.

† Withers—diſſipates its ſuperfluous ſap.

	£.	s.	d.
' 31ſt, Twenty-four loads of rye graſs hay, off 17½ acres this year, has coſt in manual labour, for making - - - - - -	4	2	0
' 18½ loads of mix-graſs, off 20 acres - -	3	5	4
' 15½ ——— mead-graſs, off 21½ acres - -	2	5	8

' The firſt was tedded—the ſecond made in cocklits—and the laſt in ſwath. The firſt was made while the heat of the earth and ſun would have roaſted an egg;—the ſecond was out three weeks of rainy weather; and the laſt had a few ſhowers.

' This ſurely proves the expence and abſurdity of tedding graſs; beſides, perhaps, the hay's being robbed of its eſſence.

' *Perhaps, in future*—If the crop be very large, turn it, before it be made into cocklits, with a rake, not a prong. This is tedious—ſcatters it about—and lays it flat; That ſets it on-edge, ſnug, and expeditiouſly.'

' Auguſt 1. I do not ſee any material improvement of the proceſs I hit upon this year, of making tare-hay.

' *After the Mowers,*—inſtead of leaving the *wads* indiſcriminately on the ridge, or in the furrow; and inſtead of leaving them rolled up in hard lumps, I ſhook them up *light*, and ſet them *in rows* on the *ſunny* ſide of the ridges. If *one row* could not contain them, ſet them *a-zig-zag*, which gives them more ſun and air than any ſituation; endeavouring as much as poſſible to make each wad reſemble a *bee-hive*. By thus ſtanding *light* and *open, upon the ridges*, I apprehend they made in much leſs time than they would have done in *hard bundles* in the *furrows*. I did not wait to let them wither, but followed the Mowers immediately.

' *After a ſhower*—as ſoon as the ground, and the outſides of the wads were dry, turned them over on to freſh ground; and with *one ſhake* lightened them up as before: they were dry again preſently. The firſt two acres had a whole day's rain upon them, but I apprehend they are very little the worſe for it.

' Thoſe mown ſince the rains, have had nothing done to them, but the firſt ſhaking up, and one turning, when the firſt upper-ſides were made: they did not coſt 6d. an acre for making.

' The popular idea of tare hay making ſeems to be this: If the weather *happens* to be fine, the fodder is incomparable; but *one* ſhower of rain ſends it immediately to the dunghill. I am convinced from this year's experience, that if tares are cut at a proper age (while the under pods are filling, and the halm ſtill green at the bottom) it is not a ſhower that will *hurt* them, nor a whole day's rain that will *ſpoil* them. And I am of opinion, that, with proper management, nothing but a fortnight or three weeks rain can fit them for the dunghill; and, perhaps, the *chance* is ten to one that ſuch weather does not happen *in July:* And, *in future,* I will calculate on that it is ten to one but I get my tare-hay *tolerably.*

' This hay-time, the weather has been various. The early *clover* hay-time was fine; but the latter end of June, the *Midſummer-rains* ſet-in, *and greatly injured the* clover which was backwardly cut.

'The laſt week in June and the three firſt weeks of July (*meadow*-hay-time) were very tickliſh: a great deal of meadow hay was badly got.—The laſt week or ten days of July have been remarkably fine, and the backward-cut of meadow-hay has been remarkably well got in.

'The ſpring was very backward. I wiſhed, and ſhall ever wiſh, to begin to cut clover the firſt week in June; but there was none to cut till paſt the middle of the month, when I began mowing clover. It had ſome rain, but was got tolerably.

'I began the mix-graſs leys the firſt week in July, and cut one field of five acres. The crop was very light, and the little hay it produced almoſt ſpoiled by the weather.

'I had *lett* the winter-tares, and was thinking of beginning to cut the meadows; but very fortunately ſtopped the ſithe to wait for fairer appearances.—Why?

'Becauſe the *ſun* ſet foul or ſhowery every evening; becauſe the *atmoſphere* was loaded with huge vertical clouds; and becauſe the *barometer* was wavering, and ſeemed rather inclinable to wet than dry.

'When the large clouds ſeemed exhauſted by the *quantity* of rain which had fallen, and the azure concave delicately variegated by ſlender horizontal clouds; when the ſun went down clear, and the barometer ſtood firm at fine weather—I re-began to cut, and a finer hay-time never happened. We have carried fifty or ſixty loads of different ſorts of hay, this week, in the fineſt order poſſible: and, what is ſtill more pleaſing this year of ſcarcity, there was nearly twice as much upon the ground, as there was before the rains. Beſides, by ſtanding till ripe, and being cut in hot weather, the expence of making has been trifling.'

The reader may perhaps recollect, that in our Review for September 1776, we gave, in an extract from Mr. Anderſon's Eſſays on Agriculture, a new method of making hay. The foregoing obſervations contain a diſcovery (for ſuch we ſuppoſe it to be in Mr. Marſhall, who does not ſeem to have read that book) of a proceſs very nearly the ſame with that recommended by the Scotch farmer; and theſe experiments prove, in a very ſatisfactory manner, that the method of making hay by putting it into ſmall cocks, immediately after cutting, is a valuable improvement.

The following *minute* may be of uſe, and ſhould be generally known:

'October 29, 1775. Laſt night, the Suckler, in a great hurry, drove one of the cows out of the ſuckling-houſe into the yard, calling out, "The cow is ſprung." She was ſwelled prodigiouſly, and as he ran her about, I perceived that ſhe continued to ſwell, till ſhe threw-up a great quantity of phlegm. This ſeemed to eaſe her;—but preſently ſhe ſwelled more than ever;—her hide was a perfect drum-head.—I conſidered what to do;—I was reſolved not to ſtab her, ſo long as ſhe kept her legs.—In a moment, (whether I gathered the idea from reading, or converſation, or reaſon, I am ſtill at a loſs) I conceived that SALT AND WATER would be of ſervice. In leſs than a minute, three or four horns of ſtrong brine were poured into her.—She immediately run on to the Common, and took a circuit of about a minute:—when ſhe came in, I fancied that her off-ſide began to ſink.—I poured down three or four horns more—ſtill keeping her running.—When one man was tired, another relieved him:—She preſently began to dung, with other obvious ſigns of amendment. I then gave her a little more brine, with a ſmall quantity of black pepper in it,—keeping her gently ſtirring.—She was almoſt tired;—her belly now began to ſink on the near ſide,—ſhe breathed more freely,—and ſtaled and dunged profuſely.—In ten minutes ſhe began to chew her cud.—I kept her in the houſe all night,—ſhe ſweat profuſely,—and this morning ſhe is perfectly well.

'On examining the matter thrown up, I found it to be phlegm and *cabbages*.—I was totally at a loſs for the cauſe, before I ſaw this;—for ſhe had not been in, nor near any clover, or other ſucculent herbage. A ſledge-load of cabbages had been brought into the yard for the ſtore-hogs;—the cows fell greedily upon them, and this was no doubt the effect.

'The ſaving of the cow does not pleaſe me more, than the ſimplicity of the cure*:—it may be the ſaving of many. I do not attribute it wholly to the SALT AND WATER nor wholly to the *running*—but to both.—With This alone ſhe grew worſe:—That, perhaps, would not have operated ſo quickly, without the exerciſe.—The rapidity of the effect was aſtoniſhing;—it could not be five minutes between the firſt doſe, and the firſt diſcharge by ſtool.

'The doſe was three or four handfuls of ſalt to about three pints of water. This was given the two firſt times;—the laſt was the ſame proportion, with about half an ounce of pepper:—of this ſhe had three or four horns. But I believe the firſt cured her.'

Our Author's obſervations on experimenting, may be of ſtill more general utility:

'November 17, 1776. Laſt autumn, I made ſeveral experiments in K. 4. on top dreſſing for wheat harrowed in with the ſeed. But, ſhame on me! I neglected at harveſt to make an accurate obſervation on the reſult.—It is true, I took *curſory* views during the ſummer, but never counted the lands,—never *traced the lines* till to-day.—And altho' the ſtrength and rankneſs of the *ſtubble* be ſome guide, the experiments are by no means ſo deciſive as they would have been by a rigid obſervation *at harveſt*.

'*Meliorations.*—The ſoil, a poor clay, once plowed after beans; and the crop upon the whole very bad. However, it is ſtill obvious, that eighty buſhels of *ſoot* an-acre are rather better than nothing! Fifty buſhels of dry *wood aſhes* are likewiſe beneficial; but eighty buſhels of ſlaked *lime*, whether hot or cold, nor twenty loads of rough *gravel*, are of very little if any benefit to the preſent crop.

'*The time of ſowing* was from the 10th to the 20th of November; and this ſeems to have had as much influence as the manure; for a part ſown the *tenth without dreſſing*, ſeems nearly equal to its contiguous part dreſſed with *eighty buſhels of ſoot* an acre, and ſown the

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* The Writer has ſince learnt, that this is not a new, but a well-known remedy.

ſixteenth: and the crop from one ſide of the field to the other, bears an affinity to the time of ſowing:—It muſt be remembered, however, that it was begun in *dry*, and ended in *wet* weather.

The quantity of ſeed, too, was very obſervable.—Part was ſown with *two and-a half* buſhels, part with *five* buſhels an-acre. *This* during *winter* and *ſpring*, promiſed for a crop; while *That* had not nearly plants enough, had even the ſoil been in heart. But at *harveſt* (this I particularly obſerved), the ſuperiority was by no means ſo obvious: for tho' the number of *ſtraws* were at leaſt treble, the number of *grains* did not bear the like proportion; for the ears of the thin-ſown were at leaſt twice the length of thoſe of the thick-ſown. However, at harveſt, the thick-ſown had the preference; and I am of opinion, that had there been from three buſhels to three buſhels and a half an acre ſown throughout the field, inſtead of two and-a-half, the crop would have been conſiderably better: and if ever again I ſow wheat in November, it ſhall be with at leaſt three buſhels an acre; except the weather be very fine indeed: if cold and wet, from three to four.

‘ I dare not draw any general concluſions from theſe experiments; except that *ſoot* harrowed in with the ſeed is of ſome, but very little ſervice to *wheat on clay:* That fifty buſhels of dry *wood-aſhes* at 4d. is nearly equal to eighty buſhels of *ſoot* at 7 d: That eighty buſhels an acre of ſlaked *lime* harrowed-in with the ſeed is of no obvious ſervice to *wheat on clay:* and that it is unpardonable management to ſow wheat on clay in the middle of November.

‘ Nor have I a firm reliance even on theſe.—And again I ſay, fye for ſhame, to neglect ſo many *accurate* experiments; for I never took more pains to make, nor leſs to obſerve the reſult of any, than thoſe of K. 4. And yet thoſe of K. 4. are not the only experiments I have neglected. Indeed I have always found a greater amuſement in laying the foundation, than in carrying on, or finiſhing an experiment.—This is a reflection which infers a degree of indolence that hurts me very much.

‘ Let me endeavour to diſcover the ſource of this neglect. My attention has been engaged by the more *immediately* neceſſary Minutiæ of Farming; and by erections, diſcumbering, &c. &c. This, I apprehend, is the principal ſource; but it is not the only one: I have never had any *method* of making experiments. I have uſually made a memorandum of them in the rough field-accounts: ſometimes thoſe memorandums have been accurate and full; ſometimes part has been left to the memory.—In this caſe, the ſpace of time between ſeed-time and harveſt was ſure to obliterate it; and even thoſe minuted fully, were ſo ſcattered in the field-accounts, that many of them eſcaped notice, until it was too late.—Beſides, a book is too unportable to be carried about in common; and, on a ſcattered farm, it would take up a great deal of time to give *ſpecial* attendance to every ſtage of every experiment.

‘ Another cauſe of neglect was, I made *too many*, and made them *too confuſed:* It was quite a piece of *buſineſs* to attend to their reſults.

‘ In order to obviate theſe inconveniences;—to divert the neglect;—and to render, as much as poſſible, EXPERIMENTING amuſive; I have reſolved henceforward to eſteem it an OBJECT OF IMPORTANCE;

—and to make no experiment but where there is a great *probability* of its being *deciſive*.—And to make the obſervance of the reſults rather entertaining than tedious, I have adopted this method of experimenting.

‘ Inſtead of making a Memorandum in the *check*, or the *field-accounts*, I have opened a ſpecial

REGISTER OF EXPERIMENTS.

The Proceſs.	The Intention.	The Reſult.
—26. Sep. 1776.— Two lands next to the road; from the winding part of the road upwards, *dry*; the reſt of the field *pickled*.	—No. VI.— In P. 1. Sowing wheat. Is *pickling* the ſeed beneficial? *No*; not on this experiment.	—16. Aug. 1777.— It is remarkable, that theſe two lands were *forwarder* and a *better* crop, than the reſt of the field; and totally free from *ſmut*.
—2 Nov. 1776.— Ten lands in the middle of the ley-part were plowed the 18th of *Sept.* the out-ſides, the 23d. of *Oct.* The whole fluted, and ſown promiſcuouſly the 2d. of *Nov.*	—No. XVI.— In P. 3. Fluting for wheat. Is it better to flute the *freſh* or the *ſtale* plit? The *ſtale* plit.	—24. Aug. 1777.— The ten lands in the middle, are very perceptibly the ſtrongeſt and beſt crop; and the cleaneſt quondal.
—31. July, 1777.— *Shook* the whole field into *cocklits*, while *quite wet*; except three *ſwaths*.	—No. LIX.— In T. 4. Haying. Should Mead graſs which is nearly made and turning yellow, be ſhook into cocklits *wet*? Or ſhould it remain in ſwath? *Shook into cocks.*	—4 Aug. 1777.— The *cocklits* are incomparably the beſt; the *ſwaths* are quite black.

Beſides this *bookal* regiſter, I have aſcertained the locality of the experiments by *ſtumps*; ſo that I have one regiſter at home, and another in the field.—If an obvious difference preſents itſelf, a ſtump is *at hand* to tell me the cauſe: whereas, without it, I ſhould have to go home to my books, and back to the field, to reckon the lands, before I could be ſatisfied; and ten-to-one forgetfulneſs, or ſome more immediately neceſſary *buſineſs* would render the obſervation totally void.

‘ The trouble attending theſe ſtumps is trifling: any offal-ſtick the thickneſs of a ſtake, and eighteen inches long, anſwers the purpoſe.—I ſharpen one end, and flatten each ſide of the other.—The flat ſides I chalk, to prevent the ink from running, and on this abbreviate the experiment; and, in arable fields, ſtick them by the ſide of the croſs furrow, which I make wide enough to walk in *.

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* *Paint* would be *preferable to ink*, which is eaſily waſhed out by *the rains; or, perhaps, parchment-labels* would be ſtill better.

'EXPERIMENTING is a very *ſerious* Operation; and, without due CIRCUMSPECTION, a very *dangerous* Tranſaction: nor is it *one*, nor *two*, but a *ſeries* of *ſimilar* reſults that amount to CERTAINTY.

'The WEATHER, MANURE, TILLAGE, SEED, &c. &c. &c. are *joint* agents of FACTITIOUS VEGETATION †; and on them *jointly* depends the goodneſs or badneſs of crops; and conſequently to draw a *juſt* inference, their *joint* influence muſt be attended to.—Nor is their agency *annual*, nor *certain*; it may continue one, two, three, or more years: therefore, a cautious RETROSPECT is neceſſary, before an experiment be made; and when once made, the ſame ſpot ought to be avoided until its influence be intirely worn-out.'

We muſt, for the preſent, take leave of our ingenious Author, but in our next Review, ſhall ſelect ſome other paſſages equally inſtructive, for the information and entertainment o our readers.

† The proceſs of Nature, aſſiſted by *Art* which raiſes *elementary* to *vegetable* ſubſtances.

ART. VIII. *Original Papers*; with an Authentic State of the Proof and Proceedings before the Coroner's Inqueſt, which was aſſembled at Madras, on the Death of Lord Pigot, May 11, 1777; likewiſe the ſubſequent Proofs and Proceedings before the Juſtices at Madras, with the Opinions of the Judges of the Supreme Court of Judicature in Bengal. To the whole are ſubjoined, The Defence of Mr. Stratton, and the other Members of Council, accuſed by the Verdict of the Coroner's Inqueſt; and the ſeparate Defence of Brigadier General Stuart; for himſelf and the Military under his command, &c. 4to. 4s. ſewed. Cadell. 1778.

IN the Review for January, 1778, we gave an account of a very conſiderable tract, entitled *A Defence of Lord Pigot*; in which performance, the Author powerfully pleaded the cauſe of the deceaſed CHIEF, with reſpect to his differences with a majority of the council of Madras, in conſequence whereof, his Lordſhip was put under an arreſt,—from which he was only ſet free by DEATH, the general jail-deliverer of all priſoners and captives, from the GREAT rogue in the Tower, to the *little* one at the Old Bailey.

In a ſubſequent Review *, we alſo, impartially, recommended, on the other ſide of the queſtion, *An Inquiry into the Conduct of Lord Pigot*; in which the tide of argument (backed by authentic vouchers,) ran ſtrongly in favour of the gentlemen who had acted in oppoſition to his lordſhip; carrying along with it, a large ſhare of the public opinion.

We have now before us, a complete ſtate of the whole proceedings at Madras, &c. as above mentioned, in our full-length copy of the ample title-page, prefixed to theſe *Original Papers*.—This is a curious publication. It recites, I. All the particulars of the judicial inquiry into the cauſe of Lord Pigot's death, which was ſet on foot by the friends and adherents of the noble perſon deceaſed; in conſequence of which, a verdict of *wilful murder* was given by the coroner's jury, againſt the gentlemen of the council, and others, who were concerned in the arreſt and confinement of his Lordſhip: on which the parties were taken into cuſtody, in order to their being brought to trial, &c.

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* July, 1778.

II. We are preſented with all the ſubſequent proceedings, in conſequence of which, the abovementioned *verdict* was ſet aſide, and the proſecution totally quaſhed *.—In the concluſion, we have, at large, the very full and elaborate *defences*, which had been prepared by the gentlemen accuſed; and on which they intended to reſt the whole merits of their cauſe, had the trial taken place:—and which they had earneſtly wiſhed *might take place*, that they might have an opportunity of publicly refuting the charge, on the ſpot where the tranſactions had happened, and where they could appeal to ſo many witneſſes of their conduct.'—Theſe defences are now made public, for the ſatisfaction of the inquiring world, and to ſerve as a full vindication of the whole conduct of thoſe members of the council, who, as they ſet forth, were not only *obliged* to act as they did, by the Company's inſtructions, but *forcibly driven*, by Lord P.'s violence and deſpotiſm, to wreſt from him the power of ſubverting the conſtitution of government legally eſtabliſhed, for the ſupport of the Britiſh intereſt in that part of the globe.

With reſpect to the *uniformity* and *conſiſtency* of orders and inſtructions, from the Company, at different times, to their ſervants in India, this may be a very important object of inquiry. If it ſhould appear, that the reſolutions at home, are ſo confuſedly framed, as to occaſion diſorder abroad, it is, ſurely, high time that theſe matters ſhould be thoroughly reformed, and the ſyſtem better digeſted.—In our account of the *Inquiry*, &c. above referred to, we exhibited a remarkable inſtance of contrariety in the Company's inſtructions,—in the very point on which the diſpute between Lord Pigot and the council turned.

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* It was declared by the Juſtices of the Court of Seſſion, at Madras, in conformity with the unanimous opinion of the Judges of the Supreme Court of Judicature in Bengal, " That the proceedings [under the form of a Coroner's Inqueſt] were irregular, and contrary to law;" and it was " accordingly reſolved, that the whole be quaſhed, and laid aſide."—The Judges of the Supreme Court here referred to, were E. IMPEY, ROBERT CHAMBERS, S. C. LE MAISTRE, and JOHN HYDE. Their *opinion* is given, at length, in this publication.

ART. IX. *A Tour in Wales.* MDCCLXXIII. 4to. 1 l. 1 s. Boards. White. 1778.

THESE 'Home-travels,' as their ingenious and very inquiſitive Author, Mr. Pennant, informs us, in an advertiſement, conſtitute the firſt part only of an account of his own country; and were actually performed in the year mentioned in the title-page. He ſpeaks of this circumſtance, with the view of ſatisfying the public, that they are not formed out of tours undertaken at different periods. They comprehend a complete peregrination through the 'tamer parts' of his native country, or North Wales; the more wild and romantic ſcenery of which, he propoſes to deſcribe in a future volume.

His itinerary is illuſtrated by twenty-ſix plates, containing views of abbies and other buildings; Roman antiquities, particularly various antique inſtruments and coins found near *Flint*; portraits, &c. In this, as in his former tours, the Author ſeems to have loſt no opportunity of inquiring into the preſent, and eſpecially the former ſtate of the places through which he paſſes; and of collecting a variety of information, chiefly hiſtorical and genealogical, reſpecting the many ancient caſtles, religious houſes, &c. in his route, that have been the ſcenes of memorable events; which he does not fail to record, whether they relate to general hiſtory, or to that of particular perſons and families.

After deſcribing *St. Wenefrede's* Well, and relating the legendary hiſtory of the Saint, and the practices of her ancient devotees, the Author obſerves, that ſhe is not yet quite deſerted, though the reſort of pilgrims is exceedingly diminiſhed. The greateſt numbers are from Lancaſhire.—'In the ſummer, ſtill a few are to be ſeen in the water in deep devotion up to their chins for hours, ſending up their prayers, or performing a number of evolutions round the polygonal well; or threading the arch between well and well a preſcribed number of times. Few people of rank at preſent honor the fountain with their preſence. A crowned head in the laſt age dignified the place with a viſit. The prince who loſt three kingdoms for a maſs, payed his reſpects, on *Auguſt* 29th 1686, to our ſaint; and received as a reward a preſent of the very ſhift in which his great grandmother *Mary Stuart* loſt her head *.'

The ſtream formed by this fountain, runs with a rapid courſe to the ſea, which it reaches in little more than the diſtance of a mile. In the age of pilgrimage and ſuperſtition, nothing but a corn-mill or two, the property of the monks, found employ for this beneficial ſtream; but the induſtry of the preſent century, has given to theſe whilome holy waters, an extenſive degree of utility. On its banks are erected battering mills for copper, a wire-mill, a coarſe paper-mill, a ſnuff-mill, a foundery for braſs; and at this time a cotton manufactory is eſtabliſhing, the ſucceſs of which will be an extenſive bleſſing to the neighbourhood.

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* The late Doctor *Cooper* of *Cheſter's* MSS.

Many relics or memorials, of ancient mining and ſmelting, appear in the county of Flint. A tradition prevails, that in very old times, there ſtood a large town at *Atis-croſs*, a place about a mile diſtant from the town of Flint. Here great quantities of *ſcoria* of lead, bits of lead-ore, and fragments of melted lead, have been diſcovered in ſeveral ſpots; as well as in the adjoining pariſh of Northop. Theſe have, of late, been obſerved to contain ſuch quantities of lead, as to encourage the waſhers of ore to farm the ſpots. In this tract, many tons have been got within a ſmall time; eſpecially at *Pentre* FRWRN-DAN, or the *Place of the Fiery Furnace*, a name by which it has always been known, and which evinces the antiquity of ſmelting in theſe parts; though this etymology was never confirmed, till theſe recent diſcoveries were made.

The wedge, or pick-ax, as we learn from Pliny, was uſed by the ancients, for the purpoſe of procuring the ſtone or ore, by inſinuating them into cracks formed by firſt heating the rock, and then ſuddenly pouring cold water upon it. The Author was preſented with a wedge, that had probably been applied to this uſe, and which was found in working the deep figures of *Dalar Goch* rock, in the pariſh of *Dyſert*, in this county.—' This little inſtrument,' ſays the Author, ' affords a proof of its antiquity, by being almoſt entirely incruſted with lead ore. It had probably lain in the courſe of ſome ſubterraneous ſtream, which had brought along with it the leaden particles, and depoſited them on the iron.'—Pick-axes too—probably the *Fractaria* of the Romans [*]—have been diſcovered in the bottom of the mineral trenches.

Roman pigs of lead have been found in different parts of Britain. The Author deſcribes three which he has ſeen; one of which was found in the county of Stafford, in the year 1771. It was buried four feet underground. Its length is twenty-two inches and a-half; the weight 152 pounds, that is, only about two pounds heavier than our common pigs of lead. ' On the upper ſurface is a rim; within that, in raiſed capitals, ſtruck when the metal was hot, is this inſcription; IMP. × VESP. × $\overline{\text{VII}}$. × T. × IMP. × $\overline{\text{V.}}$ × COS. or *Imperatore Veſpaſiano Septimum Tito Imperatore Quintum Conſule:* which anſwers to the year 75 or 76.

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[*] *Pliny*, lib. 33. c. 4.

The Author alſo deſcribes, and gives a drawing of a large maſs of copper, that had been caſt likewiſe by the Romans, which was found at *Caer hen*, the ancient *Conarium*; and which probably was ſmelted from the ore of the Snowdon-hills, where lately much has been got. It is ſhaped like a cake of bees-wax, and weighs 42 pounds. In the middle of it, there is a deep concave impreſſion, with the words SOCIO ROMÆ: acroſs theſe is impreſſed obliquely, in ſmaller letters, *Natſol.* Mr. Pennant conjectures, that poſſibly *Nat.* may ſtand for *Natio*, or the people who paid this ſpecies of tribute; and *Sol* for *Solvit*, that being the ſtamp-maſter's mark; and that the cakes thus ſtamped, might have been bought up by a merchant reſident in Britain, and conſigned SOCIO, ROMÆ, or to his *Partner*, at *Rome*.

The Author's deſcription of the ſingular ſtructure of the principal ſtreets in the city of Cheſter, and his conjecture on the ſubject, may perhaps be acceptable to our readers:

'The form of the city evinces the origin to have been *Roman*, being in the figure of their camps; with four gates; four principal ſtreets; and variety of leſſer croſſing the others at right angles, dividing the whole into leſſer ſquares. The walls, the precincts of the preſent city, mark the limits of the ancient. No part of the old walls exiſt; but they ſtood, like the modern, on the ſoft free-ſtone rock, high above the circumjacent country, and *eſcarpée* on every front.

'The ſtructure of the four principal ſtreets is without parallel. They run direct from eaſt to weſt, and north to ſouth; and were excavated out of the earth, and ſunk many feet beneath the ſurface. The carriages are driven far below the level of the kitchens, on a line with ranges of ſhops; over which, on each ſide of the ſtreets, paſſengers walk from end to end, ſecure from wet or heat, in galleries (or *rows*, as they are called) purloined from the firſt floor of each houſe, open in front and baluſtraded. The back-courts of all theſe houſes are level with the rows; but to go into any of theſe four ſtreets, it is neceſſary to deſcend a flight of ſeveral ſteps.

'Theſe rows appear to me to have been the ſame with the ancient *veſtibules*; and to have been a form of building preſerved from the time that the city was poſſeſſed by the *Romans*. They were built before the doors, midway between the ſtreets and the houſes; and were the places where dependents waited for the coming out of their patrons *, and under which they might walk away the tedious minutes of expectation. *Plautus*, in the third act of his *Moſtella*, deſcribes both their ſituation and uſe:

> 'Viden' veſtibulum ante ædes, et ambulacrum ejuſmodi?

The ſhops beneath the rows were the *cryptæ* and *apothecæ*, magazines for the various neceſſaries of the owners of the houſes.

'The ſtreets were once conſiderably deeper, as is apparent from the ſhops, whoſe floors lie far below the preſent pavement. In digging foundations for houſes; the *Roman* pavement is often diſcovered at the depth of four feet beneath the modern. The leſſer ſtreets and alleys, which run into the principal ſtreets, were ſloped to the bottoms of the latter, as is particularly viſible in *Bridge Street*; but theſe are deſtitute of the galleries or rows.

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* De ſignif. vocab. *Vitruv.*

'It is difficult to aſſign a reaſon for theſe hollowed ways. An antient hiſtorian mentions the exiſtence, in his days, of certain vaults and paſſages, of which not a trace, nor even the leaſt memory is left, notwithſtanding the moſt diligent ſearch and enquiries have been made. *In this cyte*, ſays the author of the *Polychronicon*, *ben ways under erthe, with vowtes and ſtone-werke wonderly wrought; thre chambred werkes. Grete ſtones I grave with olde mennes names therin. There is alſo* JULIUS CEZAR'*s name wonderly in ſtones grave, and other noble mennes names alſo, with the wrytynge about*; meaning the altars and monumental inſcriptions: but he probably miſtakes the name of *Julius Cæſar* for that of *Julius Agricola*; to whom, it is reaſonable to ſuppoſe, ſome grateful memorial was erected. Unleſs theſe hollowed ſtreets were formed by the void left after the deſtruction of theſe great vaults, I can no more account for their formation, than for the place which thoſe antient *Souterrains* occupied. None have ever been diſcovered, by the frequent ſinking of cellars for new buildings on the ſite of the old; tradition has delivered no ſuch accounts to us; nor is their exit to be traced beneath the walls in any part of their circumference. The only vaults now known, are of a middle age, and which belonged either to the *hotels* of the great men, or to the religious houſes diſperſed through the city.'

Toward the cloſe of his Tour, the Author gives a very full and entertaining account of the ancient and ſingular *muſical eſtabliſhments* in this country. *Caerwys*, in particular, a town now mouldering away with age, was the place where the ſeſſions of the bards and minſtrels had been held, for many ages. It was, in ſhort, the principal ſeat of the *Britiſh Olympics*. None but bards of merit were ſuffered to rehearſe their pieces, and minſtrels of ſkill, to perform. Theſe went through a long probation; judges were appointed to decide on their reſpective abilities, and different kinds of degrees were conferred, and permiſſions granted for exerciſing their reſpective faculties. And although Edward I. exerciſed a political cruelty over the generation of bards of his time; yet the crown, our Author obſerves, thought fit afterwards, to revive an inſtitution ſo well adapted to ſoften the manners of a fierce people. Our princes nominated the judges, who decided not only on the merit, but on the ſubject likewiſe of the poems; and, like our modern Lord Chamberlains, would take care to licence ſuch only as were agreeable to the Engliſh court.

On this occaſion, the Author gives us a copy (the original of which is in the poſſeſſion of Sir Roger Moſtyn) of a commiſſion iſſued by Queen Elizabeth, empowering and requiring the perſons therein named, to hold one of theſe *muſical ſeſſions*; and ordering all and every perſon and perſons, “ that intend to maynteigne theire lyvings by name or color of *Mynſtrells*, *Rithmers*, or, *Barthes*,”—to appear before them on the day and in the place appointed, “ to ſhew their learnings accordingly.” ‘ You are required likewiſe,’ ſays the commiſſion, ‘ to repair to the ſaid place,—and calling to you ſuch expert men in the ſaid facultie of the *Welſhe* muſick, as to you ſhall be thought convenient to

pceade to thexecuc̃on of the pmiſs^{s}, and to admytt ſuch and ſo many as by your wiſdomes and knowledges you ſhall fynde worthy into and und^{r} the degrees heretofore in ſemblable ſort, to uſe exerciſe and folowe the ſcyences and facultes of theire pfeſſyons in ſuch decent ord^{r} as ſhall apptaigne to each of theire

degrees, and as yo^{r} diſcrec̃ons and wiſdomes ſhall pſcribe unto

them, gave ſtraight monyc̃ons and comaundm^{t} in o^{r} name and on o^{r} behalf to the reſt not worthy that they returne to ſome honeſt labo^{r} and due exerciſe, ſuch as they be moſt apte unto for mayntenaunce of their lyvings, upon paine to be taken as ſturdy and idle vacaboundes, &c.’

A *poetical* and *muſical* ſeſſion was held in conſequence of this commiſſion; and the Author gives us the names of all thoſe who received their degrees. The degrees in the poetical faculty were four; and thoſe in the muſical were five. The Reader will, perhaps be amuſed, by our preſenting him with the numbers, at leaſt, and titles of the reſpective graduates in both faculties.

Four peſons were created *Chief Bards of Vocal Song*; ſeven others, *Primary Students of Vocal Song*; three more, *Secondary*, and three others, *Probationary Students* of the ſame. Of the candidates for degrees in inſtrumental muſic, in the firſt place, on the *Harp*, were created three *Chief Bards and Teachers of Inſtrumental Song*; five, *Chief Bards (but not Teachers)*; four, *Primary Students*; five, *Secondary Students*; and three, *Probationary Students, of Inſtrumental Song*. The degrees reſpecting the *Crwth*, the other muſical inſtrument, are of the ſame denomination with the five preceding, and were conferred on twenty-one perſons. We omit the titles theſe graduates received in the Welſh tongue; except that of *Pencerdd*, which deſigned one of theſe chiefs of the faculty he was candidate in, and who only could aſſume the office of an inſtructor.—‘ The chief of our days,’ ſays the Author, ‘ is that uncommon genius, the blind *Mr. John Parry* of *Rhiwabon*, who has had the kingdom for his *Cylch Clera*, or muſical circuit, and remains unrivalled.’——

‘ Every *Pencerdd* was allowed to take in diſciples for a certain ſpace of time, but not above one at a time. A diſciple was not qualified to make another. Each was to be with his teacher during *Lent*, unleſs prevented by ſickneſs or impriſonment, under pain of loſing his degree. He was obliged to ſhew every compoſition to his teacher before it was publicly ſung. They were not to follow the practice of *cler y dom*, i. e. dunghill bards and muſicians, or any other ſpecies of vagabond minſtrels. They were enjoined a month before each feſtival, to ſettle their routs with their reſpective teachers, leaſt too many of them ſhould crowd to the ſame places; only one being allowed to go to a perſon who paid ten pounds a year rent; and two to ſuch who payed twenty pounds, and ſo on in proportion to thoſe of higher rank: and every teacher was obliged to keep a copy of theſe rules, to ſhew and inculcate to his pupils in time of *Lent*, when they came for their inſtructions.

'No perſon was to mimic, mock, or ſcoff at the *Awenyddion* on account of their mental abſence, or when they had on them the AWEN or *poeticus furor*; from an opinion that no bard, duly authorized, could ever meditate on improper ſubjects.'

It were devoutly to be wiſhed, that ſome of the following regulations, reſpecting the Welſh poetical graduates, could be properly enforced to keep our preſent poetical Mohawks in a little order.—'They were prohibited from uttering any ſcandalous words in ſpeech or whiſpers; *detraction*, mocking, ſcoffing, *inventing lies*, or repeating them after others, under pain of fine and impriſonment.' Nay, they were abſolutely forbid 'to make a ſong of any perſon without his conſent.'

The readers of tours will perhaps think, that the Author has enlarged too much, and too frequently, on genealogies, deſcents of property, &c.: but it ſhould be conſidered, that his *Tour* comprehends a kind of *Provincial Hiſtory*, of the counties through which he paſſes. It muſt be remembered likewiſe, that our traveller is treading upon *Welſh ground*; and that he is himſelf a *Cambrian*, and accordingly may juſtly claim ſome indulgence, if he ſhould be thought to have been ſomewhat too copious on the ſubject of pedigrees and ſucceſſions.

ART. X. *An Inquiry into the original State and Formation of the Earth; deduced from Facts and the Laws of Nature! To which is added an Appendix, containing ſome general Obſervations on the Strata in Derbyſhire,* &c. By John Whitehurſt. 4to. 12 s. Boards. Robinſon. 1778.

OUR learned Readers are well acquainted with the various and, ſome of them ſufficiently whimſical theories, which have been invented by ſpeculative philoſophers, with a view, principally to account for the ſingular appearances that this globe exhibits on and beneath its ſurface; and to diſcover the cauſes of the great changes that an examination of its various *ſtrata* prove it to have undergone, in times far antecedent to all written hiſtory and tradition. The ingenious Author of this production has had the ſame object in view with his philoſophical predeceſſors; but profeſſes, and with ſome juſtice, to follow a very different, and ſurer, though more humble route. Inſtead of ſpeculative inquiries, in the cloſet, into the manner in which 'the Creator *might* have formed the world, had he ſo pleaſed;' he examines this world itſelf, and particularly it's external *form*; and then deſcends into its bowels, in queſt of *data*, from which he may draw juſt or probable inferences, and acquire an inſight into the real 'laws by which the Supreme Being *choſe* to form the world.' His examination of the mines in Derbyſhire, in particular, preſented him with many appearances well adapted to throw light on ſome of the principal ſubjects of his inquiry; and he has accordingly availed himſelf of the many *data* with which a perſonal and accurate inſpection of them could not fail to furniſh him.

Notwithſtanding the proper method of inveſtigation which the Author has followed, by founding his hiſtory of the early ſtate of the earth on an actual view and conſideration of the general arrangement and occaſional diſlocations of it's *ſtrata*, and on the materials furniſhed by hiſtory and philoſophy; ſome parts of it ſtill are, and neceſſarily muſt be, hypothetical. His is a ſober and ſubſtantial ſyſtem, however, when compared with the viſions of ſome *world-makers*; particularly that of the great French naturaliſt, who inſtead of groping in the bowels of the earth, begins his inquiry with a flight into the planetary regions. The reſult of ſo hopeful an excurſion is well known. His *infant* world (together with its fifteen fellows) is uſhered into exiſtence, in a *white heat*, and in the guiſe of a ball of melted matter, daſhed off from the *parent* ſun, by the ſhock of a blundering comet ruſhing againſt it! The following regular though imperfect epitome of the preſent ſyſtem, will at leaſt ſhew that our Theoriſt has not indulged himſelf in any ſuch ſplendid reveries.

The Author lays the principal foundation of his theory on that great natural *datum* diſcovered by the ſagacity of Newton, and ſince verified by aſtronomical obſervations, and trigonometrical operations:—we mean the ſpheroidical figure of the earth, or the exceſs of its equatorial above its polar diameter, acquired by its diurnal revolution on its axis. From this *fact* the Author concludes that this globe muſt have been originally in a ſtate of *fluidity*; as it could not otherwiſe have yielded to the centrifugal power, ſo as to have acquired this elevation at the equator.—In this ſtate, 'its component parts, ſolids and fluids, were uniformly blended together, and thus compoſed one general maſs or pulp, of equal conſiſtence and ſameneſs in every part, from its ſurface to its center.'

The *heterogeneous* principles, however, of which this chaos conſiſted, yielding to the univerſal law of gravitation, and at the ſame time exerciſing their reſpective affinities on each other; the uniform ſuſpenſion of the component parts of the pulpy maſs was deſtroyed. The ſolid particles, ſuch as the calcareous, argillaceous, metallic, or other earths, for example, reſpectively combined with each other, and formed ſtrata of lime ſtone, clay, metals, &c. while the particles of air united likewiſe with thoſe of air; and thoſe of water with their kindred particles; ſo that, after the ſeparation and ſubſidence of all the ſolid parts, the whole globe was covered with this laſt mentioned element.

The firſt lands that appeared were iſlands, of no great extent or elevation; and for the formation of which the Author naturally enough accounts, by the action of the moon; which raiſing the water unequally in different places, while the ſolid particles were coaleſcing and ſubſiding, would produce protuberances which would afterwards become firm, and adapted to the ſupport of animal and vegetable life: in the ſame manner as ſand banks are formed in the preſent ſea, by the flux and reflux of the tides. At the cloſe of this account, the Author marks the coincidence between his theory and the Moſaical hiſtory of the Creation. On many other occaſions, *where they coincide*, the Author does not fail to remind us of this coincidence. Nevertheleſs, in ſome few inſtances, Moſes may perhaps be thought to hang nearly as heavy on our Theoriſt, as he lately did on the neck of the Canon *Recupero* *.

In the times prior to the formation of theſe *primitive iſlands*, it is to be obſerved that the waters were peopled with their marine inhabitants, from pole to pole. But, while the iſlands were forming and increaſing in extent, many of theſe animals, particularly the ſhell fiſh, as the moſt ſtationary and the leaſt active, muſt neceſſarily become inveloped and buried in the ſemifluid mud, by means of the flux and reflux of the waters above-mentioned. This mud, likewiſe, afterwards acquired firmneſs, and became ſolid clay, limeſtone, &c.

As the ſea originally covered the whole earth, and was every where inhabited, it follows that many of its inhabitants muſt have been thus buried in all parts of the ocean, from pole to pole. Now modern obſervations ſhew that, in all the regions of the world which have been properly explored; on the higheſt mountains, and parts moſt remote from the preſent ſea, the *exuviæ* of marine animals have been found: particularly their bones, teeth, and ſhells, imbedded in the ſubſtance of ſtone, chalk, clay, &c. and that the fragments of ſhells are much more numerous than the bones or teeth of other fiſh, who could more eaſily elude the action of the waters.

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* See M. R. Vol. xlix. July 1773, page 29.

On this occaſion the Author has made an uſeful collection, from various writers, of the moſt ſtriking appearances of this kind obſerved in different parts of the world. Many of theſe inſtances prove that the teeth and ſhells, in particular, thus found, had actually heretofore belonged to living animals. The former exhibit marks of their having been worn by uſe: and the ſhells are frequently found with holes in them, bored by the pholades who prey on the contained fiſh. Several beds of ſea ſhells have been lately diſcovered near Stableford, the ſeat of the Earl of Harborough, which ſtill retain their native marine matter, though much decayed.—In Sir Aſhton Lever's excellent Muſeum, are two curious ſpecimens of the *Cornu Ammonis*, with their native ſhelly matter remaining: but in the lime ſtone *ſtrata* in Derbyſhire, examined by the Author, the various marine *exuviæ*, conſiſting of cockles, corals, *entrochi*, &c. and found at a depth of two hundred fathoms, the teſtaceous matter has been changed to a ſtony ſubſtance.—In all theſe inſtances, the marine animals to which theſe *exuviæ* belonged, and ſome of which are now natives of very different climates, are ſuppoſed to have lived and died in the very beds where they are now found.

From theſe and various other conſiderations it appears, according to the Author, that the ſea wholly covered the Antediluvian earth: and that marine animals were created, and thoſe whoſe *exuviæ* are now found, were entombed, before terreſtrial animals could have any footing on this globe. Accordingly Mr. W. obſerves, that 'no terreſtrial animals or vegetables are found inveloped in the lime ſtone *ſtrata* of Derbyſhire, which contain the marine productions: nor are any remains of marine animals ever found in the argillaceous *ſtrata*, which contain the vegetable impreſſions. And it is further to be obſerved, that the argillaceous *ſtrata* are incumbent on the lime ſtone or calcareous beds.'

The world however which we have hitherto been deſcribing, is not the preſent world. The former, or the Antediluvian earth, conſiſted only of ſmall iſlands gradually riſing from the deep, or of ſmooth, even, and uniform elevations; whereas the world on which we tread at preſent conſiſts of immenſe continents and mountains, of ſteep or impending ſhores, craggy rocks, immenſe vallies and caverns. Our marine *exuviæ* formerly lay at the bottom of the ocean of the Author's primitive world; whereas many of them are now ſituated near the tops of thoſe immenſe mountains, the *Alps* and the *Andes*, and at great diſtances from the ſea. Some powerful agent is required to effect ſo great a revolution; and this agent the Author attempts to aſcertain, by collecting together the many inſtances which hiſtory, and even that of our own times, affords us of ſtupendous changes that have been produced on the ſurface and in the bowels of the preſent earth.

'We learn from Pliny and other natural hiſtorians, that the ſuperficial parts of the earth have ſuffered great alterations, at different periods of time, viz.

'1. That many mountains have been raiſed, and others depreſſed, or totally ſwallowed, with cities, and large diſtricts of land; and that navigable lakes have appeared in the places of them.

'2. That many mountains have likewiſe been ſhivered to pieces, and their fragments thrown into their adjacent vallies, and even to the diſtance of ten or fifteen miles.

'3. That great clefts or fiſſures have been frequently produced, from whence rivers of water and melted matter have flowed, and deluged the adjacent countries; and likewiſe that great agitations of the ſea, and alſo rivers, and lakes in the inland countries, have frequently accompanied theſe tremendous convulſions of nature.'

The Author collects ſeveral of the more ſtriking inſtances of the riſing of iſlands, ſuch as *Santorini*, *Hiera*, &c. from the bottom of the ſea, attended with *eruptions of fire*. He enumerates ſeveral iſlands and mountains having volcanic appearances, and which may accordingly be likewiſe ſuppoſed to owe their origin to the ſame cauſe, in times anterior to all hiſtory. Such are Iceland, Fyal, &c. in the Northern ſea; St. Helena and Aſcenſion iſlands, between Africa and Brazil; Eaſter or Davis's iſland, Otaheite, &c. in the Southern ocean; ſeveral of the Moluccas in the Indian ſea; Madeira, ſeveral of the Azores and the Antilles, &c. in the Atlantic ocean; the Lipari iſlands, Iſchai, &c. in the Mediterranean ſea.

After collecting many inſtances of mountains formed, and large diſtricts of land ſwallowed up, ſhattered, and rent aſunder by earthquakes, and particularly by volcanos; he obſerves that as we may, from analogy, be juſtified in inferring that all ſimilar appearances may have been the effects of the ſame cauſe; and though veſtiges of volcanos are not every where viſible, the earth preſents us with indications of their having exiſted in ſo many different regions, that there is reaſon to ſuppoſe that ſubterraneous fire muſt at different times have exiſted univerſally in its bowels. He then proceeds to ſhew that this cauſe, acting on a larger ſcale, produced, at the ſame time, the immenſe continents and mountains in the preſent globe, and the univerſal deluge.

When the Author aſcribes theſe great phenomena to *fire*, it muſt be underſtood that he means, in general, the united action of fire and water; or the expanſive power of the latter when converted into *ſteam*, or an elaſtic vapour, by means of heat:—a force which is indeed enormous, and which has been lately calculated, from actual experiments, to exceed even that of gunpowder, in the proportion of fourteen thouſand to five hundred.

On this occaſion, we ſcarce need to remind our Readers of Mr. Michel's happy application of this principle, in his paper on the cauſe of earthquakes, publiſhed in the *Philoſophical Tranſactions.*

Fire, at firſt acting alone, and with an intenſity gradually increaſing on the ſuperincumbent *ſtrata*, is ſuppoſed by the Author to have gradually diſtended and elevated thoſe parts moſt, on which the Antediluvian ocean reſted; as the primitive iſlands, by their additional weight of ſolid and heavy matter, oppoſed a greater reſiſtance. The waters thus raiſed would naturally flow towards the now leſs elevated ſolid parts, or antediluvian iſlands; and would finally cover them, ſo as to produce an *univerſal deluge.*

The expanſion cauſed by fire ſtill increaſing, till its force became ſuperior to the gravity, and coheſion, or tenacity of the incumbent *ſtrata*; the latter would at length burſt, and through the fiſſures a communication would be opened between the water and the ignited melted matter below. By the *ſteam* thus ſuddenly generated, exploſions muſt enſue, which muſt deſtroy the uniformity of the globe, ſhatter it into fragments, produce immenſe mountains, and extenſive and deep ſubterraneous caverns; into which laſt the waters would afterwards deſcend, and leave the various continents, mountains, &c. in the ſame ſtate nearly in which we now view them; and containing the ſame ſhells and other marine *exuviæ* which they brought up with them from the bottom of the ſea.—But we ſhall here leave the Author to ſpeak for himſelf.

'The terraqueous globe being thus burſt into millions of fragments, and from a cauſe apparently ſeated nearer to its center than its ſurface, muſt certainly be thrown into ſtrange heaps of ruins: for the fragments of the *ſtrata* thus blown up, could not poſſibly fall together again into their primitive order and regularity: therefore an infinite number of ſubterraneous caverns muſt have been formed, probably many miles, or many hundreds of miles, below the bottom of the antediluvian ſea.

'Now it is eaſy to conceive, when a body of ſuch an immenſe magnitude as the earth was thus reduced to an heap of ruins, that its *incumbent water* would immediately deſcend into the caverns and interſtices thereof; and by approaching ſo much nearer towards the center, than in its antediluvian ſtate, much of the terreſtrial ſurface would be left naked and expoſed, with all its horrid gulphs, craggy rocks, mountains, and other diſorderly appearances.

'Thus the primitive ſtate of the earth ſeems to have been totally metamorphoſed by the firſt convulſion of nature, at the time of the deluge; its *ſtrata* broken, and thrown into every poſſible degree of confuſion and diſorder. Thus, thoſe mighty eminences the Alps, the Andes, the Pyrenean mountains, &c. were brought from beneath the great deep—the ſea retired from thoſe vaſt tracts of land, the continents—become fathomleſs; environed with craggy rocks, cliffs, and impending ſhores; and its bottom ſpread over with mountains and vallies like the land.

'It is further to be obſerved of the horrid effects of this convulſion—that as the primitive iſlands were more *ponderous* and *leſs elevated* than the bottom of the ſea, the former would more inſtantaneouſly ſubſide into the ocean of melted matter, than the latter; therefore, in all probability, they became the bottom of the poſtdiluvian ſea: and the bottom of the antediluvian ſea being more elevated, was converted into the poſtdiluvian mountains, continents, &c. This conjecture is remarkably confirmed by the vaſt number of foſſil ſhells, and other marine *exuviæ*, found imbedded near the tops of mountains, and the interior parts of continents, far remote from the ſea, in all parts of the world hitherto explored.'

In this manner, and by employing a cauſe that appears adequate to the effect, and which is known, even at this time, partially to exiſt; the Author at once accounts for the ſingular appearances which the preſent earth exhibits on and beneath its ſurface, for the general deluge, and for its ceſſation; and this he does, without having recourſe to *comets*, a ſudden alteration of the earth's center of gravity, and other violent and purely gratuitous aſſumptions. A difficulty however remains, which he next prepares to ſolve.

The remains and impreſſions of marine animals have not only, as we have already obſerved, been found in all parts of the globe; but it is likewiſe well known that the *exuviæ*, &c. of ſhell fiſh which now inhabit only the ſeas between the tropics and near the line, have been frequently found here in England, and in various other parts very remote from their preſent native climates; and ſometimes depoſited with as much order as beds of living ſhell fiſh are in the ſea. Thus for inſtance, the chambered *Nautilus*, and remains of the *Hawkes bill*, *Loggerhead*, and *Green Sea Tortoiſe*, of *Alligator*'s teeth, and of various ſhell fiſh, that now inhabit the Chineſe ocean, or the Eaſt and Weſt Indies, have been found at Sheppy iſland, Richmond in Surry, and different parts of England. Remains, likewiſe, or impreſſions of *Crocodiles* have been found in Derbyſhire, Germany, &c.

Though theſe remains were depoſited in theſe places *at the æra of the deluge*, or in conſequence of the elevation of the *ſtrata*, in which they are found, from the bottom of the Antediluvian ocean; the Author conceives it to be repugnant to common ſenſe to ſuppoſe that theſe bodies could have been tranſlated from their native beds in a diſtant climate, and brought into their preſent ſituation *by the waters of the deluge*. He cannot admit that regular beds of oyſters, &c. for inſtance, natives of the American ſeas, could have been removed ſome thouſand miles from their original ſeats, and depoſited here with as much order as is obſerved in the beds of living ſhell fiſh. On the contrary, he affirms that they are now found in the very ſame ſpot of the globe where they formerly lived and aſſociated: though ſome of the ſpecies do not, or perhaps cannot, exiſt in the ſame latitudes, at preſent. The Author's attempt to ſolve the difficulty is principally founded on the following obſervation.

Animals might live, he alleges, in the primitive globe, univerſally covered with *water*, which cannot exiſt in the ſame parts of the preſent globe, in conſequence of the very great change in the temperature of climates, occaſioned by the production of immenſe *continents* and *mountains*. From a conſideration of the different properties of *land* and *water*, with reſpect to the tranſmitting or *conducting* of heat, the Author infers that the different regions of the primitive globe enjoyed a more equable temperature than the preſent, in conſequence of the former having been uniformly covered with water, or containing iſlands of ſmall extent and elevation, and being thereby more extenſively adapted both to animal and vegetable life. On ſimilar grounds he accounts for the longevity of our antediluvian forefathers; and ſtill keeping an eye on Moſes, terminates his principal inquiry by a chapter on the poſtdiluvian rainbow.

In the Appendix to this work are contained ſeveral curious particulars relative to the different *ſtrata* of the mines in Derbyſhire, their arrangement, correſpondence, diſlocations, and the changes they have undergone at different periods of time. Theſe obſervations are illuſtrated by ſeveral plates, repreſenting ſections of them, in which their direction, ſituation, depth, and other circumſtances are ſatisfactorily delineated. From this part of the work we cannot reſiſt the temptation of extracting a few ſtriking particulars.

One of the moſt remarkable of theſe *ſtrata* is that called *toadſtone*, *black-ſtone*, *channel*, or *cat-dirt*, as it is variouſly denominated in different parts of theſe mining diſtricts. This *ſtratum* the Author pronounces 'to be as much a *lava* as that which flows from *Hecla*, *Veſuvius*, or *Ætna*.' It is blackiſh, very hard, and of a cloſe texture; contains bladder-holes like the *ſcoria* of metals, and has the ſame chemical property of reſiſting acids. It ſeems to be the product of a later period than that of the *limeſtone ſtrata* which it repeatedly ſeparates; and between which it evidently appears to have *flowed*, as well as to have filled up the fiſſures that lay under it. Theſe limeſtone *ſtrata* contain various metallic ores, as well as figured ſtones exhibiting the impreſſions of numerous ſpecies of marine animals; ſome of which are not known to exiſt in the Britiſh ſeas*:

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* The impreſſion of a Crocodile likewiſe was found in a *ſtratum* of this ſtone, in one of the Derbyſhire mines, a ſection of which is given in the firſt of the Author's plates.

whereas this ſubſtance, which is as uniform as any vitrified matter of this kind can be ſuppoſed to be, neither contains minerals, nor figured ſtones, nor has any adventitious bodies enveloped in it.—' Neither does it univerſally prevail, as the limeſtone *ſtrata*; nor is it, like them, equally thick; but in ſome inſtances varies in thickneſs from ſix feet to ſix hundred.'

Another circumſtance that ſeems to prove it a volcanic production is, that a *ſtratum* of clay lying under it, has been found in various places, exhibiting the appearance of having been *burnt*, as much as an earthen pot or brick. On a compariſon, no ſenſible difference could be obſerved between this clay, and another portion of clay in a mine at *Heynor common*, which had been burnt by a *ſtratum* of coal having been on fire underneath it. On this occaſion the Author offers ſome probable conjectures, to explain in what manner this *lava* was introduced between ſuch immenſe *ſtrata* of ſtone; and why it did not force its way through the ſurface of the earth, according to the uſual courſe of volcanic operations.

In this Appendix the Author makes a general and important remark, founded on the reſult of his obſervations made not only in Derbyſhire, but in Staffordſhire, Shropſhire, &c. It relates to the difference of *ſituation* between the marine or animal *exuviæ*, and the impreſſions of *vegetables.* The ſuperior or clayey *ſtrata*, contain the vegetable impreſſions, but exhibit no marine productions whatever: whereas the inferior or lime ſtone *ſtrata*, contain the exuviæ of marine animals, and no vegetable forms whatever. Theſe circumſtances, according to him, indicate the order in which the reſpective *ſtrata* were ſucceſſively arranged. The *inferior* lime ſtone *ſtrata*, containing marine productions only, muſt have been conſtituted while the ſea covered the earth: the *ſuperior*, exhibiting impreſſions of vegetables, muſt have been formed after that earth became habitable.

Some exceptions, however, to this arrangement are to be met with in Authors; particularly one, which Mr. W. quotes from *Ray*, that ' apparently contradicts the general order': but theſe he conſiders only as anomalies, occaſioned by partial or local revolutions. In Derbyſhire, one inſtance only ſeems, at firſt ſight, to contradict his general rule. Numerous *exuviæ* of ſhell fiſh have been found in the ſuperior *ſtrata*, incumbent on lime ſtone: but on examination it appears that theſe ſhells are not *marine* productions, but of freſh water lakes, rivers, &c.; in ſhort, they are the remains of horſe muſcles.

We cannot terminate our account of this performance without taking notice of a very extraordinary *phenomenon*, that has frequently been obſerved in ſome of the Derbyſhire mines here named; where the vein of ore is divided into two equal parts, parallel to the ſides of a fiſſure, reſembling two ſlabs of marble, whoſe ſurfaces, which have a high natural poliſh, are in contact with each other, though without the leaſt degree of coheſion. The ſingular circumſtance relating to them is thus deſcribed.

‘ If a ſharp pointed pick is drawn down the vein with a ſmall degree of force, the minerals begin to crackle, as ſulphur excited to become electrical by rubbing; after this, in the ſpace of two or three minutes, the ſolid maſs of the minerals explodes with much violence, and the fragments fly out, as if blaſted with gun-powder.

‘ Theſe effects have frequently happened, by which many workmen have been much wounded, but none killed, both in the Eyam mines and in that at Caſtleton.

‘ In the year 1738 a prodigious exploſion happened in the mine called Haycliff.

‘ The quantity of two hundred barrels of the above minerals were blown out at one blaſt; each barrel, I preſume, contained no leſs than three or four hundred weight.

‘ At the ſame time a man was blown twelve fathoms perpendicular, and lodged upon a floor, or bunding, as the miners call it.

‘ When the above exploſion happened, the barrel, or tub, in which the minerals, &c. are raiſed to the ſurface, happened to hang over the engine-ſhaft, which is nearly ſeven feet wide, and five or ſix hundred yards from the *forefield*, or *part*, where the exploſion happened; this barrel, though of conſiderable weight, was lifted up in the hook on which it was ſuſpended; and the people on the ſurface felt the ground ſhake, as by an earthquake.

‘ Such are the effects which have frequently been produced in all the above mines: but from what cauſe they proceed I have not yet been able to diſcover, nor even the leaſt traces towards it.

‘ When theſe wonderful effects firſt happened they deterred the workmen for ſome years from venturing to work the mines, but afterwards they availed themſelves of this extraordinary property. A man would go to the forefield, give a ſcratch with his pick, and run away; by which means he looſened as much of the minerals as could have been done by common workmanſhip with ten men in three months.

‘ Theſe curious obſervations I received from Mr. Mettam of Eyam, overſeer of the mines, who alſo addreſſed the following account of them to Mr. George Tiſſington of Winſter.

“ SIR, *Eyam*, 2 *July*, 1768.

“ I ſend you, by the bearer, two ſpecimens of our *ſlickenſides* [*], containing all the variety of minerals where the exploſions happen; they fly out in ſuch *ſlappits* [†], ſmooth on one ſide. The exploſions are ſometimes heard to the ſurface, and felt like an earthquake; they frequently blow out all the candles in the mine, and ſplit the *ſtemples* [‡] into ſplinters as ſmall as the twigs of a birch beeſom, to the diſtance of thirty or forty yards from the *foreſield* §; others are broke, and ſome of them become too ſhort and drop out.

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[*] *Slickenſides*, ſhining, as if poliſhed by art, on one ſide.

[†] *Slappits*, fragments of the minerals burſt out of the vein.

[‡] *Stemples*, joints laid acroſs fiſſures, when the minerals are cut out, by way of making a floor, on which rubbiſh is depoſited, to ſave the expence of raiſing it to the ſurface.

" The ſmooth ſides lie face to face, and have the appearance of being ſhot with a plane, conſiſting of various members. There is generally two of theſe diviſions in our forefield at Haycliff, about eight or ten inches aſunder, and a ſeam of white *kebble* ‖ in the middle of that ſpace, half an inch thick, in which the miners rake down a ſharp pointed pick until the crackling ceaſeth; then they run away, knowing that the exploſion will follow in a minute or two. Sometimes a noiſe is heard like the beating of a church clock, after which the greateſt exploſions happen. I am yours, &c.

To Mr. George Tiſſington,
Winſter.
WILLIAM METTAM."

We ſhall only add, that on the memorable firſt of November 1755, about ten in the morning, when the earthquake ſo fatal to Liſbon happened, the workmen were greatly alarmed in theſe very mines.—' The rocks which ſurrounded them were ſo much diſturbed, that ſoil, &c. fell from their joints or fiſſures; and they likewiſe heard violent exploſions, as it were of cannon. Being thus alarmed, they left their ſubterraneous employment, and fled to the ſurface for ſafety.'—On their return, however, they did not obſerve any material change.

How far the preſent theory correſponds with *all* the phenomena we ſhall not undertake to pronounce: nor ſhould our Readers draw any concluſions from this ſhort abſtract of a ſyſtem, the truth or probability of which depends ſo much on the relation and mutual connection of its ſeveral parts, and on the number and weight of the teſtimonies produced in ſupport of it. A well founded judgment can only be formed after an attentive peruſal of the work itſelf; which contains many proofs both of the induſtry and ingenuity of its Author.

§ *Foreſield*, that part of the vein under workmanſhip.

‖ *Kebble*, a white opaque ſpar, calcarious, but not apt to break into rhomboidal forms.

ART. XI. *Mr. Orme's Hiſtory of the Military Tranſactions of the Britiſh Nation in Indoſtan.* Vol. II. Continued: See our laſt Review.

IT is with pleaſure we recal the attention of our Readers to this valuable work, and, in further confirmation of the idea we have given of its uncommon merit, proceed to lay before them the Author's account of the battle between the Engliſh and French troops at *Vandivaſh*: a battle not leſs intereſting or memorable than that of *Plaſſey*.

' The diſtance from Tirimbourg to Vandivaſh is ſeven miles; the road leads from the N. E. to the S. W. The mountain of Vandivaſh lies in the ſame direction, extending more than a league in length. The fort ſtands two miles to the S. of the mountain, but nearer to the weſtern than the eaſtern end. The French army was encamped directly *oppoſite to the eaſtern* end of the mountain, at the diſtance of three miles, and at two to the weſt of the fort. The camp was in two lines ſeparated by paddy * fields; a great tank † covered the left flank of both lines. At 300 yards in front of this tank, but a little on its left, was another, and farther on, likewiſe on the left of this, another, neither more than 200 yards in circumference, and both dry; and the bank which ſurrounded the foremoſt tank had been converted into a retrenchment, on which were mounted ſome pieces of cannon, which commanded the plain in front, and flanked in its whole length the eſplanade in front of the camp.

'All the Morattoes were returned, and lying with their plunder under the foot of the mountain, extending along it towards the N. E. end. Their ſcouts brought intelligence of the approach of Colonel Coote's diviſion, on which all mounted, as did the European cavalry in the French camp, and the whole ſpread in different bodies acroſs the plain to the eaſt of the mountain. Colonel Coote, with 200 of the black cavalry, followed by two companies of Sepoys, was advancing a mile in front of the reſt of the cavalry, which compoſed the diviſion he was leading; and the Morattoes ſent forward 200 of their horſe, on which he halted, called up the Sepoys, and interſperſed them in platoons between the troops of horſe.

'The advanced body of the Morattoes nevertheleſs puſhed on, but were ſtopped by the fire of the Sepoys, before they came to the uſe of the ſword. Nevertheleſs, they recovered after their wheel, ſtood till within reach of the Sepoys again, then turned again, and in this manner fell back to their main body, which with the French cavalry had gathered, and were drawn up, extending in a line to the eaſt, from the end of the mountain; the French on the right of the Morattoes.

'Colonel Coote, whilſt halting for the Sepoys, had ſent off a meſſenger, ordering up the body of cavalry, which were a mile behind, and the firſt five companies of Sepoys with two of the field-pieces from the head of the line of infantry, to come on likewiſe as faſt as they could march: the cavalry ſoon joined him, but more time was requiſite for the Sepoys and guns, as the line was three miles off. During which, Colonel Coote, by continual halts, advanced very ſlowly; and the enemy's cavalry continued on the ground they had choſen. At eight o'clock the detachment of Sepoys, with the guns, came up, when the diviſion with Coote were at an aſcent, which intercepted them from the ſight of the enemy, who, although they had perceived the cloud of march, had not diſtinguiſhed the two guns which accompanied the Sepoys, who, joined by the other two companies, formed in a line in the rear of the cavalry, with the guns in the center; the two troops of European horſe were in the center of the cavalry in the firſt line. In this order the two lines advanced againſt the enemy, who were ſtill waiting for them; but when at the diſtance of 200 yards, the cavalry opened from the centre, and brought themſelves round, divided on each wing of the Sepoys, in the ſecond line; and the inſtant the ground was clear, the two field-pieces began quick firing on the enemy's line of cavalry, which were ſetting off to take advantage of the evolution making by the Engliſh. The field-pieces were, one a twelve, the other a ſix-pounder, both of braſs; and Captain Robert

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* *Paddy*, rice. † Pond.

Barker, although he commanded the whole of the Company's artillery, had come up with, and now ſerved them himſelf: the effect anſwered the good-will and dexterity; the fire was directed amongſt the Morattoes; and every ſhot was ſeen to overſet men and horſes, which ſtopped their career, but not before they were within reach of the muſketry of the Sepoys; and ſome of them on the wings had even rode in amongſt the outward of the Engliſh cavalry during their evolution; but the encreaſing havoc which fell amongſt them ſoon after, put the whole body to flight, and they galloped away to their camp, leaving the French cavalry alone, who were advancing in regular order on their right, againſt whom the field-pieces were then directed, which they ſtood for ſome time, ſeeming to expect the Morattoes would rally; but ſeeing them entirely gone off, turned and went off themſelves, but ſtill in order, and with much compoſure.

'Colonel Coote advanced with his diviſion to the ground they had quitted, and ſeeing the plain clear, quite up to the French camp, ſent orders to his line of infantry to halt, whereſoever the order ſhould meet them, until he returned to them himſelf. There were ſome gardens and other encloſures half a mile to the right of the ground which the French cavalry had occupied, whilſt drawn up in a line with the Morattoes extending from the end of the mountain. The encloſures were good ſhelter on neceſſity, and the ground beyond them excellent for the diſplay and action of the whole army, which Colonel Coote having reconnoitred, ordered his diviſion to file off to the left, and to form on this ground, in the ſame order as before; the cavalry in a line in front, the Sepoys in another behind them.

'As ſoon as this diſpoſition was executed, he rode back to the line of infantry, which were halting, drawn up in two lines according to the order of battle he had iſſued to the principal officers in the proceding night. He ſignified his intention of leading the army on to a general action, which was received with acclamations, that left no doubt of the ardour of the troops to engage the enemy they had ſo long been ſeeking. The plain, dry, hard, and even, admitted of their marching on in the ſame order they were drawn up, without filing off in columns, ſo that they were ſoon upon the ground where the advanced diviſion were halting, when the cavalry wheeled from the right and left, and formed the third line of the main battle, and the five companies of Sepoys took their place again on the right of the firſt line: but the two field-pieces, ſtill attended by Captain Barker, with the two detached companies of Sepoys, kept apart at ſome diſtance in front, but to the left of the firſt line.

'In this array the army ſtood in full view of the French camp, in which no motions were perceived; but no firing was heard againſt the fort of Vandivaſh. Colonel Coote having waited half an hour to ſee the effect of his appearance, rode forward with ſome officers to reconnoitre the enemy's camp, who ſuffered them to approach near, without cannonading or ſending out a party of cavalry to interrupt them.

'The day began to wear, and Colonel Coote, as ſoon as he returned to the troops, ordered the whole to file off to the right; the infantry marched in two lines at the ſame parallels they had drawn up; the baggage formed a third column on the right, and the cavalry followed in the rear of all the three. They proceeded towards the ſouth ſide of the mountain, but inclining a little towards the French camp. As ſoon as the firſt files of the infantry came to the ſtony ground which extends from the foot of the mountain, on which the enemy's cavalry could not act, the whole halted, and the two lines of infantry facing to the right, preſented themſelves again in order of battle, oppoſite to the French camp, at the diſtance of a mile and a half, but out-ſtretching it on the right; the baggage falling back at the ſame time, gave place to the cavalry to reſume their former ſtation as the third line. The Morattoes were ſpread at the foot of the mountain to protect their own camp, and none of them ventured within reach of the two guns, which during the march had kept on the left of the firſt line; but ſome of the French cavalry came out to reconnoitre, and were driven back by their fire. The army halted ſome time in this ſituation, in expectation that the defiance would bring the French out of their camp; but they ſtill remained quiet; which obliged Colonel Coote to proſecute the reſt of the operations he had meditated.

'The ground for ſome diſtance from the foot of the mountain, is, as under all others in the Carnatic, encumbered with ſtones and fragments of rock. From this rugged ground up to the fort the plain was occupied by rice fields. The Engliſh army coaſting the mountain until oppoſite to the fort, and then making a converſion of their lines to the right, would immediately be formed in the ſtrongeſt of ſituations; their right protected by the fire of the fort; their left by the impaſſable ground under the mountain, and with the certainty of throwing any number of troops, without oppoſition, into the fort; who, ſallying with the garriſon to the other ſide, might eaſily drive the enemy from their batteries in the pettah; from whence the whole of the Engliſh army might likewiſe advance againſt the French camp, with the choice of attacking it either on the flank, or in the rear, where the main defences, which had been prepared in the front of their encampment, or aroſe from the uſual diſpoſitions on this ſide, would become entirely uſeleſs.

'The Engliſh army had no ſooner began their march along the foot of the mountain, than Mr. Lally perceived the intention, with all the conſequences of this able operation. The camp immediately beat to arms, and ſoon after the troops were ſeen iſſuing to occupy the ground in front of its line, where the field of battle had been previouſly marked out.

'The French cavalry, 300 riders, all Europeans, formed on the right; next to them were the regiment of Lorrain, 400 firelocks: in the centre, the battalion of India, 700; next to them Lally's, 400, whoſe left were under the retrenched tank, in which were poſted the marines or troops from the ſquadron, with Poete's from Ganjam, in all 300, with four field-pieces. Between the retrenchment and Lally's were three, the ſame number between Lally's and India, India and Lorrain, Lorrain and the cavalry; in all 16 pieces. Four hundred of the Sepoys of Hyder Jung, whom Mr. Buſſy had brought from Cudapah, were poſted at the tank in the rear of the retrenched tank where the marines were, whom they were to ſupport on occaſion: 900 Sepoys were ranged behind a ridge which ran along the front of the camp; and at each extremity of this ridge was a retrenchment guarded by 50 Europeans, which covered the entrances into the camp. The whole force drawn out, infantry, cavalry, and artillery, was 2250 Europeans, and 1300 Sepoys: 150 Europeans and 300 Sepoys continued at the batteries againſt Vandivaſh; but none of the Morattoes, although 3000, left the ground and protection of their own camp to aſſiſt their allies in this deciſive hour.

'The ſight of the French army iſſuing into the open plain gave Colonel Coote all he intended by the preceding operations of the day. He inſtantly halted his lines, which had advanced ſome way along the foot of the mountain. Facing as ſoon as they halted, the two firſt lines were in order of battle, oppoſite but obliquely to the enemy. The baggage were ſent back under the eſcort of two companies of Sepoys, to a village in the rear, and the cavalry as before took their place in the third line.

'The Engliſh army conſiſted of 1900 Europeans, of whom 80 were cavalry, 2100 Sepoys, 1250 black horſe, and 26 field-pieces. In the firſt line were Coote's regiment on the right, the Company's two battalions in the centre. Draper's on the left; but all without their grenadiers; and 1800 Sepoys were equally divided on the right and left of the Europeans in this line; in the intervals of which were 10 pieces of cannon, three on each ſide of the Company's battalions, and two between Coote's and Draper's and the Sepoys. In the ſecond line were all the grenadiers of the army, 300, with a field piece next, and beyond 200 Sepoys on each of their flanks: the cavalry formed the third line; the 80 Europeans, as before, in the centre of the black horſe; the two field-pieces with the two companies of Sepoys of the morning ſtill continued apart, advanced as before a little on the left of the firſt line.

'As the Engliſh army were marching up, and before they were within cannon ſhot, Mr. Lally, putting himſelf at the head of the European cavalry on the right, ſet off with them, and taking a large ſweep on the plain, came down, intending to fall upon the horſe of the Engliſh army, which made their third line. The black horſe, who were nine-tenths of this body, pretended to wheel, in order to meet the enemy's, but purpoſely confuſed themſelves ſo much, that ſome went off immediately, which gave a pretext to the reſt to follow them, and the 80 Europeans were left alone, who faced and drew up properly to receive the charge, relying on better aſſiſtance. As ſoon as the intention of Mr. Lally was underſtood, the diviſion of Sepoys on the left of the firſt line were ordered to fall back in an angle from the front, ready to take the enemy's cavalry in flank as they were approaching, but performed the evolution with ſo little firmneſs, that little hope was entertained of any execution from their fire; but Captain Barker with the 2 guns of the ſeparate detachment, had watched, and directing his own by the movement of the enemy, was within point blank of them juſt before they were oppoſite and riding in on the flank and rear of the horſe, where only the European were ready to oppoſe them, for all the black were gone. In leſs than a minute the quick firing of the two guns brought down ten or 15 men or horſes, which, as uſual, threw the next to them, and they the whole, into confuſion; and the horſes *growing* every moment wilder, all turned and went off on the full gallop, leaving Mr. Lally, as he aſſerts, ſingly alone. If ſo, he could not have ſtaid long where he was, for the European horſe, on ſeeing the enemy's check, were advancing; and many of the black, encouraged by the ſecurity, were returning, and the whole ſoon after ſet off after the enemy, whom they purſued in a long courſe quite to the rear of their camp.

‘ The Engliſh army halted ten minutes in attention to this attack, during which the French line cannonaded, but beyond the proper diſtance even for ball, and nevertheleſs often fired grape, and neither with any effect. The Engliſh did not begin to anſwer until nearer, and then perceiving their own fire much better directed, halted in order to preſerve this advantage, as long as the enemy permitted it to continue, by not advancing from the front of their camp. Mr. Lally retiring from the Engliſh cavalry, and deſerted by his own, rejoined his line of infantry, which he found ſuffering, and with much impatience, from the Engliſh cannonade: his own impetuoſity concurred with their eagerneſs to be led to immediate deciſion, and he gave the order to advance. The Engliſh line was not directly oppoſite to the front of the French, but ſlanting outwards from their left, which required the French troops on this ſide to advance much leſs than thoſe of their right, who had more ground to wheel, in order to bring the whole line parallel to that of the Engliſh.

‘ Colonel Coote ſeeing the enemy coming on gave the final orders to his own. None but the Europeans of the firſt and ſecond lines were to advance any farther. The Sepoys on the wings of both, and the cavalry in the third line, were to continue where they were left, and to take no ſhare in the battle, until they ſhould hereafter receive orders how to act.

‘ The enemy began the fire of muſketry at one o'clock, but Colonel Coote intended to refrain until nearer; nevertheleſs the company of Coffrees, which was inſerted in one of the Company's battalions, gave their fire without the order of their officers, and it was with difficulty that the irregularity was prevented from extending. Colonel Coote was at this time paſſing from the right to the left to join his own regiment, and received two or three ſhot in his cloaths from the fire of the Coffrees. As ſoon as he arrived at his regiment they began, and the fire became general through the whole line.

‘ Coote's had only fired twice, when Lorrain formed in a column twelve in front: the operation is ſimple and was expeditious. Colonel Coote made no change in the diſpoſition of his regiment, but ordered the whole to preſerve their next fire: which Lorrain coming on almoſt at a run, received at the diſtance of 50 yards in their front and on both their flanks; it fell heavy, and brought down many, but did not ſtop the column. In an inſtant the two regiments were mingled at the puſh of bayonet; thoſe of Coote's oppoſite the front of the column were immediately born down, but the reſt, far the greateſt part, fell on the flanks, when every man fought only for himſelf, and in a minute the ground was ſpread with dead and wounded, and Lorrain having juſt before ſuffered from the reſerved fire of Coote's, broke, and ran in diſorder to regain the camp. Colonel Coote ordered his regiment to be reſtored to order before they purſued, and rode himſelf to ſee the ſtate of the reſt of the line.

'As he was paſſing on, a ſhot from one of the guns with Draper's regiment, ſtruck a tumbril in the retrenched tank on the left of Lally's, where the marines were poſted, and the exploſion blew up 80 men, many of whom, with the chevalier Poete, were *killed dead*, and moſt of the others mortally hurt. All who were near, and had eſcaped the danger, fled in the firſt impulſe of terror out of the retrenchment, and ran to gain the camp by the rear of Lally's, and were joined in the way by the 400 Sepoys at the tank behind, who, although they had ſuffered nothing, likewiſe abandoned their poſt. Colonel Coote on the exploſion, ſent orders by his aid de camp Captain Izer, to Major Brereton, to advance with the whole of Draper's regiment, and take poſſeſſion of the retrenched tank before the enemy recovered the confuſion which he judged the exploſion muſt have cauſed; as in this ſituation, they would command, under cover, the flank of Lally's regiment. The ground on which Draper's was ſtanding oppoſite to Lally's when the order came, obliged them, in order to prevent Lally's from enfilading, or flanking them as coming down, to file off by the right. Mr. Buſſy, who commanded on this wing, had before endeavoured to rally the fugitives, of whom he had recovered 50 or 60, and adding to them two platoons of Lally's, led and poſted them in the tank, and then returned to ſupport them with the regiment. But Brereton's files kept wheeling at a diſtance, and moving at the quickeſt pace, ſuffered little from their fire, and coming upon the left of the retrenchment, aſſaulted it impetuouſly, and carried it after receiving one fire of much execution from the troops within, under which Major Brereton fell mortally wounded, and when fallen refuſed the aſſiſtance of the men next him, but bid them follow their victory. The firſt of Draper's who got into the retrenchment fired down from the parapet upon the guns of the left of Lally's, and drove the gunners from them; whilſt the reſt, being many more than required to maintain the poſt, formed, and ſhouldered under it, extending on the plain to the left to prevent the regiment of Lally, if attempting to recover the poſt, from embracing it on this ſide. Mr. Buſſy wheeled the regiment of Lally, and ſent off platoons from its left, to regain the retrenchment, whilſt the reſt were oppoſed to the diviſion of Draper's on the plain. But the platoons acted faintly, only ſkirmiſhing with their fire inſtead of coming to the cloſe aſſault. The action likewiſe continued only with muſketry, but warmly, between the two diviſions on the plain, until the two field-pieces, attached to the right of Draper's, which they had left behind when marching to attack the retrenchment, were brought to bear on the flank of Lally's, who had none to oppoſe them; on which their line began to waver, and many were going off. Mr. Buſſy, as the only chance of reſtoring this part of the battle, put himſelf at their head, intending to lead them to the puſh of bayonet, but had only advanced a little way when his horſe was ſtruck with a ball in the head, and floundering at every ſtep afterwards, he diſmounted; during which the fire from Draper's had continued, of which two or three balls paſſed through his cloaths, and when he alighted only 20 of Lally's had kept near him, the reſt had ſhrunk. Two platoons ſet off on the full run from Draper's to ſurround them: the officer demanded and received Mr. Buſſy's ſword, and ſent him with a guard into the rear; he was conducted to Major Monſon, who had wheeled three companies of the grenadiers of the ſecond line, and was halting with them and their field-piece at ſome diſtance, ready if neceſſary to ſupport the event of Draper's. Mr. Buſſy aſked who the troops he ſaw were; and was anſwered 200 grenadiers, the beſt men in the army, who had not fired a ſhot; he claſped his hands in ſurprize and admiration, and ſaid not a word.

'During the conflict on this ſide the two centers, which were compoſed of the troops of the two Eaſt India Companies, had kept up a hot, but diſtant fire; neither chuſing to riſque cloſer deciſion until they ſaw the event between Draper's and Lally's; but as ſoon as Lally's broke, the enemy's center went off likewiſe, but in better order, although in haſte, to regain their camp. Many of Coote's, in the firſt fury of victory, had purſued their antagoniſts of Lorrain up to the retrenchment, by which the fugitives entered the camp: they might have ſuffered by this raſhneſs, if the guard there, as well as the neareſt Sepoys along the ridge, had not taken fright, and abandoned their poſts on ſeeing the rout of Lorrain. It took ſome time to bring the purſuers back to their colours, when the officers, ſending off the wounded, formed the reſt into their ranks, and afterwards only made the appearance of advancing, whilſt the reſt of the battle remained in doubt, leſt Lorrain with the Sepoys ſhould rally; to prevent which the four field-pieces on the left kept up an inceſſant fire plunging into the camp.

'As ſoon as the other wing and the center of the enemy's army gave way, their opponents, the Company's battalion and Draper's regiment got into order, and with Coote's, who were ready, advanced to the purſuit, leaving their artillery behind. They entered the enemy's camp without meeting the leaſt oppoſition. India and Lally's had paſſed through it haſtily to the other ſide, although not in route as Lorrain's before. Mr. Lally, after the rout of Lorrain, rode away to join his own regiment on the left, but on the way ſaw the exploſion of the tumbril at the retrenched tank, the diſperſion of the marines in this poſt, and the flight of the Sepoys out of the tank behind. He was in this inſtant near, and intended to ſpeak to Mr. Buſſy, but turned ſuddenly, and ordered the Sepoys ſtationed along the ridge in front of the camp to advanec. None obeyed; and moſt of them being thoſe of Zulphacarjung who had ſerved with Mr. Buſſy in the Decan, he raſhly ſuſpected treachery, and, unable to controul the impulſe of diſtraction, rode into the camp to ſtop the fugitives of Lorrain.

'The whole body of the French cavalry, near 300, who were all Europeans, appeared on the plain in the rear of the camp to which they had retreated, followed by the cavalry of the Engliſh army, whoſe encounter they had hitherto avoided by abler evolutions; ſo that neither of theſe two bodies had been within ſight of the brunt between the two infantries. The French cavalry chanced to be near enough ſee the flight of Lorrain through the camp, and, animated by a ſe of national honour, reſolved to protect them, if, as might be ected, they ſhould endeavour to eſcape ſtill farther by gaining the plain. In this purpoſe they united their ſquadrons and drew up in the rear of the camp, and in face of the Engliſh cavalry, of whom the black horſe, awed by their reſolution, dared not, and the European were too few, to charge them. This unexpected ſuccour probably prevented the utter diſperſion of the French army. There were in the rear of the camp three field pieces with their tumbrils of ammunition; at which the fugitives of Lorrain, encouraged by the appearance of the cavalry, ſtopped, and yoked them. Theſe protections reſtored confidence to Lally's and the India battalion as they arrived, likewiſe beaten from the field. They ſet fire to the tents and undangerous ſtores near them, and the whole filed off into the plain in much better order than their officers expected. The three field-pieces kept in the rear of the line of infantry, and behind them moved the cavalry. They paſſed to the weſtward, and when oppoſite to the pettahs of Vandivaſh were joined by the troops, who had continued at the batteries there which they abandoned, leaving all the ſtores and baggage, and received no interruption from the garriſon as they were going off. The Morattoes, who were under the mountain when the cannonade began, intended not only to protect their own camp, but to fall upon the baggage of the Engliſh army; but when they ſaw the whole body of Sepoys remaining in the rear of the action, were deterred from advancing to the village, to which the baggage was ſent; and having their own all ready loaded on their bullocks, ſent off the whole train to the weſtward ſoon after the cannonade commenced; and with the firſt notice from their ſcouts of the rout of Lorrain, began to go off themſelves. Their route led them acroſs the way, along which the French were retreating; whom 700 of them joined and accompanied. Colonel Coote ſent repeated orders to his cavalry to haraſs and impede the retreat of the French line. They followed them five miles until five in the afternoon, but the black horſe could not be brought up within reach of the carbines of the French cavalry, and much leſs of their field-pieces. The brunt of the day paſſed intirely between the Europeans of both armies, the black troops of neither had any part in it, after the cannonade commenced. The commandants of the Engliſh Sepoys complimenting Colonel Coote on the victory, thanked him for the ſight of ſuch a battle as they had never ſeen.

‘ Twenty-four pieces of cannon were taken, 19 in the field and camp, and 5 in the battery againſt Vandivaſh, 11 tumbrils of ammunition, all the tents, ſtores, and baggage, that were not burnt. Two hundred of the Europeans were counted dead in the field, and 160 were taken, of whom 30 died of their wounds before the next morning; 6 of the killed, and 20 of the priſoners, were officers; wounded continually dropt on the road; ſo that the immediate diminution of the enemy's force was computed 600 men. Of the Engliſh army, 63 Europeans were killed, and 124 wounded, in all 190; of this number, 36 of the killed, and 16 of the wounded, belonged to the Company's battalions, 17 and 66 to Draper's, 13 and 36 to Coote's regiment; four of the European horſe, and two of the artillery, were wounded, but none of either killed. Of the black troops, 17 of the horſe were killed, and 32 wounded: in all, 22 and 47; of the Sepoys only 6 and 15. The killed, as well in the European as the black troops, was, although not in the different bodies, one half of the number wounded, a proportion on the whole which rarely happens, excepting as in this action, by cannonade.

'The firſt news of the victory was brought to Madraſs at ſun-riſe the next morning by one of the black ſpies of the Engliſh camp. At noon came in another, with a note of two lines, written with a pencil, by Colonel Coote on the field of battle; other accounts followed, and ſoon after eye-witneſſes. The joy which this ſucceſs diffuſed throughout the ſettlement, was almoſt equal to that of Calcutta on the victory at Plaſſey. Their congratulations to Colonel Coote and the army were abundant as their joy.'

The great length of this narrative prevents our making farther extracts from the preſent volume; we ſhall therefore only add that, every ſtep we have advanced in the peruſal of this hiſtory, we have ſeen freſh grounds for admiring the Author's fidelity and impartiality, as well as his ability in hiſtorical writing. We ſhall hope in due ſeaſon to ſee the whole plan completed, and a copious index annexed to this and the remaining volumes, ſuch as Mr. Orme has given with the ſecond edition of his firſt volume.

Art. XII. *The Fathers; or, The Good-natur'd Man.* A Comedy. As it is acted at the Theatre Royal, in Drury-Lane. By the late Henry Fielding, Eſq; Author of Tom Jones, &c. 8vo. 1s. 6d. Cadell. 1778.

TO this Comedy is prefixed the following advertiſement:

'The Comedy now publiſhed, was written by the late Henry Fielding ſome years before his death. The author had ſhown it to his friend Mr. Garrick; and entertaining a high eſteem for the taſte and critical diſcernment of Sir Charles Williams, he afterwards delivered the manuſcript to Sir Charles for his opinion. At that time appointed Envoy Extraordinary to the court of Ruſſia, Sir Charles had not leiſure to examine the play before he left England. Whether it has had the honour to travel with the Envoy into Ruſſia, or was left behind, that it might not interfere with the intrigues of the embaſſy, we cannot determine. Sir Charles died in Ruſſia, and the manuſcript was loſt.

'As Mr. Fielding had often mentioned this affair, many enquiries were made, after his deceaſe, of ſeveral branches of Sir Charles's family, but did not produce any tidings of the Comedy.

'About two years ago Thomas Johnes, Eſq; member for Cardigan, received from a young friend, as a preſent, a *tatter'd manuſcript play*, bearing, indeed, ſome tokens of *antiquity*, elſe the preſent had been of little worth, ſince the young gentleman aſſured Mr. Johnes, that it was "a damn'd thing!"—Notwithſtanding this unpromiſing character, Mr. Johnes took the dramatick foundling to his protection with much kindneſs: read it: determin'd to obtain Mr. Garrick's opinion of it; and for that purpoſe ſent it to Mr. Wallis, of Norfolk-ſtreet, who waited upon Mr. Garrick with the manuſcript, and aſked him, if he knew whether the late Sir Charles Williams had ever written a play?—Mr. Garrick caſt his eye upon it—"The loſt "ſheep is found!—This is Harry Fielding's Comedy!" cry'd Mr. Garrick, in a *manner* that evinced the moſt friendly regard for the memory of the author.

'This recognition of the play was no ſooner communicated to Mr. Johnes, than he, with the moſt amiable politeneſs, reſtored his foundling to the family of Mr. Fielding.

'Two gentlemen, of the moſt diſtinguiſhed dramatic talents of the age, have ſhewn the kindeſt attention to the fragment thus recovered. To the very liberal and friendly aſſiſtance of Mr. Sheridan, and to the Prologue and Epilogue, written by Mr. Garrick, is to be attributed much of that applauſe with which the public have received the Fathers; or, The Good-Natur'd Man.'

It is difficult to diſcover what is meant by *the very liberal and friendly aſſiſtance of Mr. Sheridan.* If it is intended to imply the heightening touches of that writer's elegant pen, we will venture to ſay, that ſuch aſſiſtance has not been very liberal: and indeed, in ſtrict juſtice to the deceaſed Author, and to the Public, the *added* and *altered* paſſages, if there be any ſuch, ſhould have been fairly pointed out to the reader, that he might form a judgment on the original manuſcript, and decide whether it had received the laſt hand of the Author, or was only ſubmitted to his friend, Sir Charles Williams, as the rough outline of a Comedy. Cibber paid this due reſpect to the remains of Sir John Vanbrugh, and contributed by his fidelity, as well as induſtry, to eſtabliſh the theatrical reputation of the departed writer. Such *very liberal and friendly aſſiſtance*, ſeems to have been unfortunately with-held on the preſent occaſion. The looſe indigeſted ſcenes of *The Fathers*, may be rather ſaid to contain ſome crude materials towards the erection of a comedy, than the regular fabric. The very dialogue, notwithſtanding many maſterly ſtrokes, is unfiniſhed, the characters are ſcarce more than ſketches, and the fable is moſt groſsly defective. The original idea of the Good-Natur'd Man and his brother, was palpably ſuggeſted by the Micio and Demea of Terence; and indeed ſome part of the ſcenes between Boncour and Sir George, is no more than a free tranſlation from that author. Young Boncour is at once a faint and coarſe copy of the Latin writer's Æſchinus, and the junior part of the family of Valence are deteſtably original. Valence himſelf is an excellent drawing, very much *in the beſt manner* of the admirable Fielding; for the ſake of whoſe memory, and the benefit of his ſurviving family, we moſt heartily wiſh that this “Dramatic Foundling” had been reared with more care, and nurſed with more tenderneſs.

☞ After having diſmiſſed the above article, and ſent the copy to the preſs, a very melancholy and moſt affecting occaſion induces us to make a ſmall addition to it, in order to pay a ſincere, though very unequal tribute, to the memory of one of the moſt diſtinguiſhed, as well as moſt worthy, characters of our own time. The Reader, we dare ſay, anticipates us with the name of DAVID GARRICK, who long flouriſhed an honour to the ſtage, to letters, and his country. His talents, though great and various, were even ſurpaſſed by his good qualities; and as we, among many others, long enjoyed the happineſs of his acquaintance, we cannot ſuppreſs the firſt emotions of regret on his loſs.—His peculiar felicity in writing Prologues and Epilogues, has long been felt and acknowledged; and this talent, though one of his ſmaller excellencies, calls upon us to introduce his eminent name into this article. His reſpect for the memory of the deceaſed Author, of whom he was for many reaſons the intimate acquaintance, urged him to ſeize the opportunity of ſhewing his regard to the literary remains of his friend. He accordingly wrote the Prologue and Epilogue to *the Fathers*; and we are touched with the deepeſt ſorrow when we reflect, that they are the laſt pieces of the kind, which the world will ever receive from his pen. Before the appearance of this poſthumous play, a malevolent report was circulated, that Mr. Garrick had communicated the principal incidents to the author of the *Jealous Wife*, who had worked them up into that comedy. Thoſe, who were acquainted with Mr. Garrick, knew him to be incapable of ſuch treachery, and the work itſelf ſufficiently refutes ſo ſcandalous an accuſation.

Mr. Garrick's Prologue to *the Fathers* is as follows:

When from the world departs a ſon of fame,
His deeds or works embalm his precious name;
Yet not content, the public call for art,
To reſcue from the tomb his mortal part;
Demand the painter's and the ſculptor's hand,
To ſpread his mimick form throughout the land;
A form, perhaps, which living, was neglected,
And when it could not feel reſpect, reſpected.
This night no buſt or picture claims your praiſe,
Our claim's ſuperior, we his ſpirit raiſe:
From time's dark ſtore-houſe, bring a long loſt play,
And drag it from oblivion into day.
But who the Author? need I name the wit?
Whom nature prompted as his genius writ;
Truth ſmil'd on *Fancy* for each well-wrought ſtory,
Where characters, live, act, and ſtand before 'ye:

Suppoſe theſe characters, various as they are,
The knave, the fool, the worthy, wiſe, and fair,
For and againſt the Author pleading at your bar.
Firſt pleads *Tom Jones*—grateful his heart and warm;
Brave, gen'rous *Britons*—ſhield this play from harm:
My beſt friend wrote it, ſhould it not ſucceed,
Though with my *Sophy* bleſt—my heart will bleed—
Then from his face he wipes the manly tear;
Courage, my maſter, *Partridge* cries, don't fear:
Should Envy's ſerpents hiſs, or malice frown,
Though I'm a coward, zounds! I'll knock 'em down:
Next, ſweet *Sophia* comes—ſhe cannot ſpeak—
Her wiſhes for the play o'erſpread her cheek;
In ev'ry look her ſentiments you read:
And more than eloquence her bluſhes plead.
Now *Bliſil* bows—with ſmiles his falſe heart gilding,
He was my foe—I beg you'll damn this FIELDING;
Right, *Thwackum* roars—no mercy, Sirs, I pray—
Scourge the dead Author, thro' his orphan play.
What words! (cries *Parſon Adams*) fie, fie, diſown 'em;
Good Lord!—*de mortuis nil niſi bonnm*:
If ſuch are Chriſtian teachers, who'll revere 'em—
And thus they preach, the Dev'l alone ſhould hear 'em.
Now *Slipſlop* enters—tho' this *ſcriv'ning vagrant*,
'Salted my virtue, which was ever *flagrant*,
Yet, like black *'Thello*, I'd bear ſcorns and whips,
Slip into poverty to the very hips,
T' *exult* this play—may it *decreaſe* in favour;
And be it's fame *immorraliz'd* for ever!
'Squire Weſtern, reeling, with *October* mellow,
'Tall, yo!—Boys!—Yoax—Criticks! hunt the fellow!
Damn'en, theſe wits are varmint not worth breeding,
What good e'er came of writing and of reading?
Next comes, brim-full of ſpite and politicks,
His *ſiſter Weſtern*—and thus deeply ſpeaks:
Wits are arm'd pow'rs—like *France* attack the foe;
Negotiate 'till they ſleep—then ſtrike the blow!
Allworthy laſt, pleads to your nobleſt paſſions—
Ye gen'rous leaders of the taſte and faſhions,
Departed genius left his orphan play
To your kind care—what the dead wills obey;
O then reſpect the FATHER's fond beque ſt,
And make his widow ſmile, his ſpirit reſt.

After reading the above, the various characters repreſented by Garrick, will probably riſe in imagination before the Reader, bearing the ſtrongeſt teſtimony of his tranſcendent powers, and exciting the keeneſt ſorrow for his loſs.

ANTI-

ART. XIII. *Caſes and Obſervations on the Hydrophobia.* By J. Vaughan, M. D. To which is annexed, An Account of the Cæſarian Section; with Reflexions on dividing the Symphyſis of the Oſſa Pubis. The ſecond Edition. 8vo. 3s. 6d. Cadell, 1778.

DR. Vaughan's caſes of the Hydrophobia, and of the Cæſarian Section, were noticed by us in their former edition*. The reflexions on the diviſion of the Oſſa Pubis, which are added to the preſent publication, were communicated by Dr. Hunter, and are extremely well deſerving of the public attention.

This very reſpectable writer premiſes his remarks on the operation in queſtion, with the following general obſervations, which, we think, are of no ſmall importance in the ſyſtem of what might be termed medical juriſprudence.

'Men of humanity, as well as of a reaſoning faculty, need not be told, that in deſperate caſes, our judgment and practice are not to be regulated merely by the chances with reſpect to life. The ſufferings of the patient, both in body and mind, ſhould be fairly put into the ſcale, againſt the better chance for life. In ſuch a trial, I have ſeen a patient pay a much higher price, in ſufferings, than the little chance of ſaving life was worth.

'Theſe reflexions ſhould be eſpecially in our mind, when we are to give an opinion in any caſe of the Cæſarian Section, or of cutting the *Symphyſis* of the *Oſſa Pubis*. And, in calculating the chances of a life to be ſaved, we ſhould take care to make a juſt eſtimate of the life itſelf. Thus, in more advanced age, the value of it is leſs in proportion; it is leſs too, in proportion as it is to be attended with pains or infirmities, or with whatever will diminiſh or deſtroy the enjoyments of life. Exiſtence is ſo nearly equal to nothing, that its real value muſt ariſe from its connection with ſome kind of enjoyment; and where, upon the whole, there is none, life is either worth nothing, or a poſitive evil.

'The value of life riſes likewiſe in proportion to the deſire of life, and the dread of death. The life of the mother is, for that reaſon, almoſt of an incomparably greater value than that of an unborn child; a being which, we may ſuppoſe, has no enjoyment, and has neither a deſire to live, nor fear to die. This appears to be reaſonable; and experience ſhews it to be the dictate of nature, as well as common ſenſe. I have lived thirty-nine years in one of the largeſt cities in the world, and, for the greater part of that time, in a very active ſtation; ſo that numbers of dangerous caſes muſt have come within my knowledge, and theſe among all ranks of mankind; yet I never, in any inſtance whatever, knew the life of a child put into any ſort of competition with that of the mother, by the huſband, or any other perſon.'

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* Vid. Monthly Review for May 1778. Art. II.

In conformity to theſe rational and truly humane principles, Dr. Hunter proceeds briefly to diſcuſs, with the greateſt candour, the merits of the propoſed operation. He conſiders, firſt, 'Its ſuppoſed advantages as a ſubſtitute for the Cæſarian operation; that is, with a view of ſaving the mother or child when otherwiſe both muſt be loſt;' and, ſecondly, 'How far it may be adviſeable in ſome very difficult labours, with the view of ſaving the child.' The moſt material objection with reſpect to the firſt of theſe conſiderations, and a very important one, indeed, it is, is that the room gained by ſlitting the Symphyſis of the Pubis will not, in many caſes, allow the child's head to paſs; conſequently it cannot be a ſubſtitute for the Cæſarian operation. This fact Dr. Hunter ſatisfactorily proves, by the view of three different pelves of ſubjects on whom the Cæſarian operation was performed, in none of which the allowance of two inches and a half more (the ſpace gained by the ſeparation of the Pubis) would give the ſpace which the French authors themſelves require for the paſſage of a living child. As to the ſecond conſideration, that of ſaving the child in caſes which otherwiſe would require opening the head, the Dr. thinks it too ſevere a duty to exact from the ſex, that they ſhould ſubmit to a hazardous and painful operation for the probable chance of ſaving an infant, whoſe life ought not to be put in competition with the mother's happineſs and ſafety. And in this determination, we are perſuaded the greateſt part of our readers will heartily join.

He concludes with acknowledging, that the new operation may in a very few caſes, be a much better reſource than the Cæſarian ſection; not for ſaving the child, but the mother. Theſe caſes will be thoſe in which the narrowneſs of the Pelvis does not admit the application of the crotchet; but where the room gained by the ſeparation of the Oſſa Pubis might be ſufficient to bring the child within reach of this inſtrument.

ART. XIV. *A Radical and expeditious Cure for a recent Catarrhous Cough.* Preceded by ſome Obſervations on Reſpiration; with occaſional and practical Remarks on ſome other Diſeaſes of the Lungs. To which is added, a Chapter on the Vis Vitæ, ſo far as it is concerned in preſerving and reinſtating the Health of an Animal. Accompanied with ſome Strictures on the Treatment of Compound Fractures. By John Mudge, F. R. S. Surgeon at Plymouth. 12mo. 3s. ſewed. Walter. 1778.

THE variety of ſubjects contained in this ſmall volume, and the curſory manner in which, of conſequence, they are *treated, preclude the attempt* to give an exact analyſis of its ropean as the black troops, was, although not in the different bodies, one half of the number wounded, a proportion on the whole which rarely happens, excepting as in this action, by cannonade.

'The firſt news of the victory was brought to Madraſs at ſun-riſe the next morning by one of the black ſpies of the Engliſh camp. At noon came in another, with a note of two lines, written with a pencil, by Colonel Coote on the field of battle; other accounts followed, and ſoon after eye-witneſſes. The joy which this ſucceſs diffuſed throughout the ſettlement, was almoſt equal to that of Calcutta on the victory at Plaſſey. Their congratulations to Colonel Coote and the army were abundant as their joy.'

The great length of this narrative prevents our making farther extracts from the preſent volume; we ſhall therefore only add that, every ſtep we have advanced in the peruſal of this hiſtory, we have ſeen freſh grounds for admiring the Author's fidelity and impartiality, as well as his ability in hiſtorical writing. We ſhall hope in due ſeaſon to ſee the whole plan completed, and a copious index annexed to this and the remaining volumes, ſuch as Mr. Orme has given with the ſecond edition of his firſt volume.

ART. XII. *The Fathers; or, The Good-natur'd Man.* A Comedy. As it is acted at the Theatre Royal, in Drury-Lane. By the late Henry Fielding, Eſq; Author of Tom Jones, &c. 8vo. 1 s. 6 d. Cadell. 1778.

TO this Comedy is prefixed the following advertiſement: 'The Comedy now publiſhed, was written by the late Henry Fielding ſome years before his death. The author had ſhown it to his friend Mr. Garrick; and entertaining a high eſteem for the taſte and critical diſcernment of Sir Charles Williams, he afterwards delivered the manuſcript to Sir Charles for his opinion. At that time appointed Envoy Extraordinary to the court of Ruſſia, Sir Charles had not leiſure to examine the play before he left England. Whether it has had the honour to travel with the Envoy into Ruſſia, or was left behind, that it might not interfere with the intrigues of the embaſſy, we cannot determine. Sir Charles died in Ruſſia, and the manuſcript was loſt.

'As Mr. Fielding had often mentioned this affair, many enquiries were made, after his deceaſe, of ſeveral branches of Sir Charles's family, but did not produce any tidings of the Comedy.

'About two years ago Thomas Johnes, Eſq; member for Cardigan, received from a young friend, as a preſent, a *tatter'd manuſcript play*, bearing, indeed, ſome tokens of *antiquity*, elſe the preſent had been of little worth, ſince the young gentleman aſſured Mr. Johnes, that it was "a damn'd thing!"—Notwithſtanding this unpromiſing character, Mr. Johnes took the dramatick foundling to his protection with much kindneſs : read it : determin'd to obtain Mr. Garrick's opinion of it ; and for that purpoſe ſent it to Mr. Wallis, of Norfolk-ſtreet, who waited upon Mr. Garrick with the manuſcript, and aſked him, if he knew whether the late Sir Charles Williams had ever written a play ?—Mr. Garrick caſt his eye upon it—" The loſt " ſheep is found !—This is Harry Fielding's Comedy !" cry'd Mr. Garrick, in a *manner* that evinced the moſt friendly regard for the memory of the author.

' This recognition of the play was no ſooner communicated to Mr. Johnes, than he, with the moſt amiable politeneſs, reſtored his foundling to the family of Mr. Fielding.

' Two gentlemen, of the moſt diſtinguiſhed dramatic talents of the age, have ſhewn the kindeſt attention to the fragment thus recovered. To the very liberal and friendly aſſiſtance of Mr. Sheridan, and to the Prologue and Epilogue, written by Mr. Garrick, is to be attributed much of that applauſe with which the public have received the Fathers ; or, The Good-Natur'd Man.'

It is difficult to diſcover what is meant by *the very liberal and friendly aſſiſtance of Mr. Sheridan.* If it is intended to imply the heightening touches of that writer's elegant pen, we will venture to ſay, that ſuch aſſiſtance has not been very liberal : and indeed, in ſtrict juſtice to the deceaſed Author, and to the Public, the *added* and *altered* paſſages, if there be any ſuch, ſhould have been fairly pointed out to the reader, that he might form a judgment on the original manuſcript, and decide whether it had received the laſt hand of the Author, or was only ſubmitted to his friend, Sir Charles Williams, as the rough outline of a Comedy. Cibber paid this due reſpect to the remains of Sir John Vanbrugh, and contributed by his fidelity, as well as induſtry, to eſtabliſh the theatrical reputation of the departed writer. Such *very liberal and friendly aſſiſtance*, ſeems to have been unfortunately with-held on the preſent occaſion. The looſe indigeſted ſcenes of *The Fathers*, may be rather ſaid to contain ſome crude materials towards the erection of a comedy, than the regular fabric. The very dialogue, notwithſtanding many maſterly ſtrokes, is unfiniſhed, the characters are ſcarce more than ſketches, and the fable is moſt groſsly defective. The original idea of the Good-Natur'd Man and his brother, was palpably ſuggeſted by the Micio and Demea of Terence ; and indeed ſome part of the ſcenes between Boncour and Sir George, is no more than a free tranſlation from that author. Young Boncour is at once a faint and coarſe copy of the Latin writer's Æſchinus, and the junior part of the family of Valence are deteſtably original. Valence himſelf is an excellent drawing, very much in the beſt manner of the admirable Fielding ; for the ſake of whoſe memory, and the benefit of his ſurviving family, we moſt heartily wiſh that this "Dramatic Foundling" had been reared with more care, and nurſed with more tenderneſs.

☞ After having diſmiſſed the above article, and ſent the copy to the preſs, a very melancholy and moſt affecting occaſion induces us to make a ſmall addition to it, in order to pay a ſincere, though very unequal tribute, to the memory of one of the moſt diſtinguiſhed, as well as moſt worthy, characters of our own time. The Reader, we dare ſay, anticipates us with the name of DAVID GARRICK, who long flouriſhed an honour to the ſtage, to letters, and his country. His talents, though great and various, were even ſurpaſſed by his good qualities; and as we, among many others, long enjoyed the happineſs of his acquaintance, we cannot ſuppreſs the firſt emotions of regret on his loſs.—His peculiar felicity in writing Prologues and Epilogues, has long been felt and acknowledged; and this talent, though one of his ſmaller excellencies, calls upon us to introduce his eminent name into this article. His reſpect for the memory of the deceaſed Author, of whom he was for many reaſons the intimate acquaintance, urged him to ſeize the opportunity of ſhewing his regard to the literary remains of his friend. He accordingly wrote the Prologue and Epilogue to *the Fathers*; and we are touched with the deepeſt ſorrow when we reflect, that they are the laſt pieces of the kind, which the world will ever receive from his pen. Before the appearance of this poſthumous play, a malevolent report was circulated, that Mr. Garrick had communicated the principal incidents to the author of the *Jealous Wife*, who had worked them up into that comedy. Thoſe, who were acquainted with Mr. Garrick, knew him to be incapable of ſuch treachery, and the work itſelf ſufficiently refutes ſo ſcandalous an accuſation.

Mr. Garrick's Prologue to *the Fathers* is as follows:

When from the world departs a ſon of fame,
His deeds or works embalm his precious name;
Yet not content, the public call for art,
To reſcue from the tomb his mortal part;
Demand the painter's and the ſculptor's hand,
To ſpread his mimick form throughout the land;
A form, perhaps, which living, was neglected,
And when it could not feel reſpect, reſpected.
This night no buſt or picture claims your praiſe,
Our claim's ſuperior, we his ſpirit raiſe:
From time's dark ſtore-houſe, bring a long loſt play,
And drag it from oblivion into day.
  But who the Author? need I name the wit?
Whom nature prompted as his genius writ;
Truth ſmil'd on *Fancy* for each well-wrought ſtory,
Where characters, live, act, and ſtand before 'ye:

Suppoſe theſe characters, various as they are,
The knave, the fool, the worthy, wiſe, and fair,
For and againſt the Author pleading at your bar.
Firſt pleads *Tom Jones*—grateful his heart and warm;
Brave, gen'rous *Britons*—ſhield this play from harm:
My beſt friend wrote it, ſhould it not ſucceed,
Though with my *Sophy* bleſt—my heart will bleed—
Then from his face he wipes the manly tear;
Courage, my maſter, *Partridge* cries, don't fear:
Should Envy's ſerpents hiſs, or malice frown,
Though I'm a coward, zounds! I'll knock 'em down:
Next, ſweet *Sophia* comes—ſhe cannot ſpeak—
Her wiſhes for the play o'erſpread her cheek;
In ev'ry look her ſentiments you read:
And more than eloquence her bluſhes plead.
Now *Blifil* bows—with ſmiles his falſe heart gilding,
He was my foe—I beg you'll damn this FIELDING;
Right, *Thwackum* roars—no mercy, Sirs, I pray—
Scourge the dead Author, thro' his orphan play.
What words! (cries *Parſon Adams*) fie, fie, diſown 'em;
Good Lord!—*de mortuis nil niſi bonum*:
If ſuch are Chriſtian teachers, who'll revere 'em—
And thus they preach, the Dev'l alone ſhould hear 'em.
Now *Slipſlop* enters—tho' this *ſcriv'ning vagrant*,
'Salted my virtue, which was ever *flagrant*,
Yet, like black *'Thello*, I'd bear ſcorns and whips,
Slip into poverty to the very hips,
T' *exult* this play—may it *decreaſe* in favour;
And be it's fame *immorraliz'd* for ever!
'Squire Weſtern, reeling, with *October* mellow,
Tall, yo!—Boys!—Yoax—Criticks! hunt the fellow!
Damn'en, theſe wits are varmint not worth breeding,
What good e'er came of writing and of reading?
Next comes, brim-full of ſpite and politicks,
His *ſiſter Weſtern*—and thus deeply ſpeaks:
Wits are arm'd pow'rs—like *France* attack the foe;
Negotiate 'till they ſleep—then ſtrike the blow!
Allworthy laſt, pleads to your nobleſt paſſions—
Ye gen'rous leaders of the taſte and faſhions,
Departed genius left his orphan play
To your kind care—what the dead wills obey;
O then reſpect the FATHER's fond bequeſt,
And make his widow ſmile, his ſpirit reſt.

After reading the above, the various characters repreſented by Garrick, will probably riſe in imagination before the Reader, bearing the ſtrongeſt teſtimony of his tranſcendent powers, and exciting the keeneſt ſorrow for his loſs.

Art. XIII. *Caſes and Obſervations on the Hydrophobia.* By J. Vaughan, M. D. To which is annexed, An Account of the Cæſarian Section; with Reflexions on dividing the Symphyſis of the Oſſa Pubis. The ſecond Edition. 8vo. 3 s. 6 d. Cadell. 1778.

DR. Vaughan's caſes of the Hydrophobia, and of the Cæſarian Section, were noticed by us in their former edition*. The reflexions on the diviſion of the Oſſa Pubis, which are added to the preſent publication, were communicated by Dr. Hunter, and are extremely well deſerving of the public attention.

This very reſpectable writer premiſes his remarks on the operation in queſtion, with the following general obſervations, which, we think, are of no ſmall importance in the ſyſtem of what might be termed medical juriſprudence.

'Men of humanity, as well as of a reaſoning faculty, need not be told, that in deſperate caſes, our judgment and practice are not to be regulated merely by the chances with reſpect to life. The ſufferings of the patient, both in body and mind, ſhould be fairly put into the ſcale, againſt the better chance for life. In ſuch a trial, I have ſeen a patient pay a much higher price, in ſufferings, than the little chance of ſaving life was worth.

'Theſe reflexions ſhould be eſpecially in our mind, when we are to give an opinion in any caſe of the Cæſarian Section, or of cutting the *Symphyſis* of the *Oſſa Pubis*. And, in calculating the chances of a life to be ſaved, we ſhould take care to make a juſt eſtimate of the life itſelf. Thus, in more advanced age, the value of it is leſs in proportion; it is leſs too, in proportion as it is to be attended with pains or infirmities, or with whatever will diminiſh or deſtroy the enjoyments of life. Exiſtence is ſo nearly equal to nothing, that its real value muſt ariſe from its connection with ſome kind of enjoyment; and where, upon the whole, there is none, life is either worth nothing, or a poſitive evil.

'The value of life riſes likewiſe in proportion to the deſire of life, and the dread of death. The life of the mother is, for that reaſon, almoſt of an incomparably greater value than that of an unborn child; a being which, we may ſuppoſe, has no enjoyment, and has neither a deſire to live, nor fear to die. This appears to be reaſonable; and experience ſhews it to be the dictate of nature, as well as common ſenſe. I have lived thirty-nine years in one of the largeſt cities in the world, and, for the greater part of that time, in a very active ſtation; ſo that numbers of dangerous caſes muſt have come within my knowledge, and theſe among all ranks of mankind; yet I never, in any inſtance whatever, knew the life of a child put into any ſort of competition with that of the mother, by the huſband' or any other perſon.'

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* Vid. Monthly Review for May 1778. Art. II.

In conformity to theſe rational and truly humane principles, Dr. Hunter proceeds briefly to diſcuſs, with the greateſt candour, the merits of the propoſed operation. He conſiders, firſt, 'Its ſuppoſed advantages as a ſubſtitute for the Cæſarian operation; that is, with a view of ſaving the mother or child when otherwiſe both muſt be loſt;' and, ſecondly, 'How far it may be adviſeable in ſome very difficult labours, with the view of ſaving the child.' The moſt material objection with reſpect to the firſt of theſe conſiderations, and a very important one, indeed, it is, is that the room gained by ſlitting the Symphyſis of the Pubis will not, in many caſes, allow the child's head to paſs; conſequently it cannot be a ſubſtitute for the Cæſarian operation. This fact Dr. Hunter ſatisfactorily proves, by the view of three different pelves of ſubjects on whom the Cæſarian operation was performed, in none of which the allowance of two inches and a half more (the ſpace gained by the ſeparation of the Pubis) would give the ſpace which the French authors themſelves require for the paſſage of a living child. As to the ſecond conſideration, that of ſaving the child in caſes which otherwiſe would require opening the head, the Dr. thinks it too ſevere a duty to exact from the ſex, that they ſhould ſubmit to a hazardous and painful operation for the probable chance of ſaving an infant, whoſe life ought not to be put in competition with the mother's happineſs and ſafety. And in this determination, we are perſuaded the greateſt part of our readers will heartily join.

He concludes with acknowledging, that the new operation may in a very few caſes, be a much better reſource than the Cæſarian ſection; not for ſaving the child, but the mother. Theſe caſes will be thoſe in which the narrowneſs of the Pelvis does not admit the application of the crotchet; but where the room gained by the ſeparation of the Oſſa Pubis might be ſufficient to bring the child within reach of this inſtrument.

Art. XIV. *A Radical and expeditious Cure for a recent Catarrhous Cough.* Preceded by ſome Obſervations on Reſpiration; with occaſional and practical Remarks on ſome other Diſeaſes of the Lungs. To which is added, a Chapter on the Vis Vitæ, ſo far as it is concerned in preſerving and reinſtating the Health of an Animal. Accompanied with ſome Strictures on the Treatment of Compound Fractures. By John Mudge, F. R. S. Surgeon at Plymouth. 12mo. 3s. ſewed. Walter. 1778.

THE variety of ſubjects contained in this ſmall volume, and the curſory manner in which, of conſequence, they are treated, preclude the attempt to give an exact analyſis of its contents; and as the theoretical and doctrinal parts, though ingenious, are not, in general, new, we ſhall confine ourſelves to an account of the moſt important of the practical obſervations.

In a digreſſion concerning the fault of giving medicines in trifling and inefficacious doſes, the Author related a very ſingular caſe of the catalepſy; which, after the unſucceſsful exhibition of a variety of nervous medicines, and, in particular, of valerian, to the quantity of half a dram of the powder in a doſe, was entirely cured by the ſame drug, in doſes of half an ounce in ſubſtance twice a day. The medicine was continued till ſeven pounds had been taken.

A ſimilar ſpirited mode of practice cured the Author himſelf, in a hectic, attended with very formidable conſumptive ſymptoms, on his ſubmitting to the application of a large cauſtic between his ſhoulders; which made an iſſue capable of containing between forty and fifty peas.

In ſpittings of blood, he ſays, he knows by long experience, that there is not a more efficacious remedy, than half a dram of nitre, taken two or three times a day, in a glaſs of water.

Mr. Mudge, at length, proceeds to a remedy for a catarrhous cough, which is the main ſubject of this publication. He ſays he was led to it, by a perſuaſion that this diſeaſe took its riſe from an inflammatory affection of the pituitary lining of the trachæa, and its branches; and was, conſequently, to be removed by diminiſhing the irritability, and diſcuſſing the inflammation of the affected part. Theſe intentions, he ſuppoſed, would be completely anſwered by opium and the ſteams of warm water; and in the invention of a convenient and effectual machine for adminiſtering the latter, does the whole of the diſcovery conſiſt. This machine, termed an inhaler, is ſo contrived, that the air drawn through a tube in reſpiration, paſſes firſt through a body of hot water, and thus comes to the lungs loaded with warm vapour. The ſame air, when expelled in expiration, paſſes back through the tube, and thence through a valve, when by proper management, it may be diſtributed over the ſurface of the body, and thus act as a vapour bath. The Author's directions for this proceſs are as follows. ‘ In the evening, a little before bed-time, the patient, if of adult age, is to take three drachms, or as many tea-ſpoonfuls, of elixir paregoricum, in a glaſs of water: if the ſubject is younger, for inſtance, under five years old, one tea-ſpoonful; or, within that and ten years, two. About three quarters of an hour after, the patient ſhould go to bed, and being covered warm, the inhaler, three parts filled with water, nearly boiling, and being wrapped up in a napkin, but ſo that the valve in the cover is not obſtructed by it, is to be placed at the armpit, and the bed-cloaths being drawn up and over it, cloſe to the throat, the tube is to be applied to the mouth, and the patient ſhould inſpire and expire through it, about twenty minutes, or half an hour.'

This method, the Author aſſures us (and we have no reaſon to doubt his veracity), is an infallible and immediate cure for the cough conſequent on catching cold; rarely requiring repetition, and that only of the inhaler, for the ſame time in the morning. In a note we are informed, that theſe inhalers are to be purchaſed of W. Barnes, pewterer, No. 157, Fleet-ſtreet.

The only practical obſervation of importance in the chapter on the vis vitæ, relates to the treatment of compound fractures; and though not entirely new, is more minutely inſiſted on here, than we have before ſeen it, and is confirmed by caſes. It is, That in order to prevent the diſagreeable ſymptoms generally attending theſe fractures, the only effectual method is to reduce them as nearly as poſſible to the ſtate of ſimple ones, by totally excluding the acceſs of the external air. It is juſtly remarked, that ſimple fractures muſt very often be attended with great internal contuſion and laceration; which, however, rarely occaſion any troubleſome ſymptoms, merely becauſe the air, that great promoter of inflammation and putrefaction in wounds, gets no admiſſion. In treating a compound fracture, therefore, this circumſtance is to be imitated, by ſuffering the coagulum of blood, with the dreſſings, to remain untouched, till the wounds, cauſed by the ſplinters, &c. are almoſt or entirely healed. In a bad caſe here related, the firſt dreſſings were left on till the ſeventeenth day, in extremely hot weather, not only without inconvenience, but with the happieſt effects; and the ſucceſs of this practice is aſſerted in numerous other inſtances, under Mr. Mudge's own care, and that of ſeveral other ſurgeons. In addition to the coagulum formed by the blood and lint, the traumatic balſam was frequently poured on, which would not only add ſolidity to the maſs, but likewiſe correct the tendency to putrefaction.

MONTHLY CATALOGUE,

For JANUARY, 1779.

POLITICAL.

Art. 15. *An Addreſs to the Lords of the Admiralty, on their Conduct towards Admiral Keppel.* 8vo. 1 s. Almon. 1778.

A Keen animadverſion on the proceedings of adminiſtration in general, as well as of the Admiralty-board, in reſpect to the unlucky and unſeaſonable meaſure of bringing Mr. Keppel before a court-martial. The Writer is particularly ſevere on the Lords Mulgrave and Sandwich. Sir H. Palliſer, too, is not ſpared. The Addreſſer is a warm and ſpirited advocate for Admiral K. and we may pronounce him a good writer, in the ſarcaſtic as well as the argumentative walk, notwithſtanding a few—*iſms*, one of which evidently ſhews that he is not an Engliſhman. An inſtance or two will ſuffice: 'Did he find this doctrine in the ſame book *as* taught him,' &c. P. 15. 'Though they took advantage of the night to go into Breſt and refit, we ourſelves were obliged, the day *thereafter*, to return to Plymouth.' P. 23.

Art. 16. *A Conſtitutional Packet*, by a Friend to the Conſtitution of Great Britain. Containing an Addreſs to the E*** of S*******, Firſt Lord of the Admiralty; with a political Manifeſto from the Author. 8vo. 1 s. Williams.

Conſiſts, chiefly, of angry, we had almoſt ſaid *furious* invective againſt Lord Sand—h, on two accounts,—I. The Caſe of Admiral Keppel: II. The Proceedings in regard to the Cauſe between the Commiſſioners of Greenwich Hoſpital, and their late Lieutenant Governor, Capt. Baillie. The Writer's ſtyle is ſo exceſſively acrimonious, and he ſo repeatedly promiſes to renew and continue his attacks, in future publications, that inſtead of a *Conſtitutional Packet*, we think his 'Addreſs' will only be conſidered in the invidious light of *a threatening letter*.

Art. 17. *Letters on the American War*: Addreſſed to the Right Worſhipful the Mayor and Corporation, to the Worſhipful the Wardens and Corporation of the Trinity-Houſe, and to the worthy Burgeſſes of the Town of Kingſton upon Hull. By David Hartley, Eſq; Member of Parliament for Hull. 4to. 3 s. Almon. 1778.

In theſe Letters Mr. Hartley lays before his conſtituents, in full detail, the proceedings of the ſeveral ſeſſions of this preſent Parliament with reſpect to the American war, in order to prove that whatever deceptions may, from time to time, have been uſed, or whatever pretexts may have been held out, coercion, and not reconciliation, was from the very firſt the ſecret and adopted plan, and this plan hath, ever ſince, been ſyſtematically and inflexibly purſued. At the ſame time the Author gives a view of the ſteps which have been taken by the members in oppoſition and their friends, to terminate the diſpute: and he particularly recites the propoſals which he has himſelf made, without ſucceſs, for the accompliſhment of this laudable end. The narrative, though written in a ſtyle which will perhaps generally be thought verboſe and tedious, will be acceptable to thoſe who wiſh to ſee this intereſting ſeries of facts in their connection.

Art. 18. *The School for Scandal.* A Comedy. 8vo. 1 s. 6 d. Bladon.

Not Mr. Sheridan's celebrated *comedy*, bearing the above title, but a political *hum*, of very little merit, with reſpect either to plan, ſentiment, or language. It is a ſatire on the politics of the court, and it mauls Lord Bute and the Scots.

Art. 19. *The Junto*; *or, the interior Cabinet laid open.* A State Farce, now acting upon the moſt capital Stage in Europe. 8vo. 1 s. Bladon. 1778.

Low, ſcurrilous ſtuff,—about the evil politics and miſconduct of 'The Thane, Lord Jefferies, Lord Boreas, Lord Minden,' &c.

Art. 20. *Report from the Select Committee*, to whom it was referred to examine the Accounts of extraordinary Services incurred and paid, and not provided for by Parliament, which have been laid before the Houſe of Commons in the Years 1776, 1777, and 1778. 8vo. 2 s. 6 d. Almon.

This Report bears relation only to one branch of the public ſervice, viz. the article reſpecting the *rum-contracts* with Meſſrs. Muir and Atkinſon, and others; which was the firſt object of the inquiry entered upon by the committee. The amount of the ſeveral payments on this article, from January 31, 1776, to Feb. 1, 1778, was about 111,550 l. *—for the uſe of our forces in America:—The devil's in it if this was not enough to keep the army in *ſpirits* for two years!

⁂ Were the ſpirits of our brave forefathers, who won the battles of Creſſy and Agincourt, or of Oliver's fighting ſaints, kept up by ſuch means?

POETICAL.

Art. 21. *An Heroic Epiſtle to Sir James Wright.* 4to. 1 s. 6 d. Bew.

When Sir J. W. thought it proper to make his appeal to the Public, on account of his late diſpute with Dr. Addington, he muſt have expected ſome abuſe from the bigots or the mercenaries of the other party; (for all parties have their *mercenaries* as well as their *bigots)* and the writer of this epiſtle has taken care that he ſhould not be diſappointed. There is plenty of abuſe in this ſatire; but it is not like the ſatire of Malcolm Macgregor, Eſq; Author of the heroic epiſtle to Sir William Chambers. Squire Macgregor cuts with a fine edged razor: Sir James Wright's friend hews with a butcher's cleaver.

Art. 22. *An Ode to Mars.* 4to. 6 d. Millar. 1778.

'The object of this poem, ſays the Author, in his *advertiſement*, is not only to diſpoſe the Reader to the love of peace, by exhibiting a picture of the calamities of war, and of civil war in particular; but to awaken the dying embers of public ſpirit, by a diſplay of the virtues of our anceſtors, and to point out a nobler field for Britiſh valour, than the extermination of our freeborn fellow-ſubjects.'

The ode is dedicated to General Burgoyne, who, the writer affirms, 'fell a victim to thoſe infatuated Counſels, deſtined to undo this nation, and by which almoſt every individual among us is more or leſs a ſufferer.'

SPECIMEN of the POETRY.

'Our Country's Genius, pierc'd with many a wound,
Sinks beneath Diſcord's flaming car.
I ſee Heav'ns wrath in dreadful thunders hurl'd;
And riſing tumults rack the peaceful world;
Inglorious triumphs the ſad victor's boaſt,
Or years of honour in the conflict loſt:
Yon Weſtern Empire wrapt in flames;
And kindred wet with kindred blood;
Unmindful of the tend'reſt names!
The Sons are butchers to the Sire;

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* At 5 s. 3 d. per gallon.

Nor leſs the guilty Parent's ire,
Whoſe mad'ning zeal boils in th' unnatural feud:
And Savage Bands, untaught like men to feel,
High raiſe the murd'rous ax; the ruthleſs tort'ring ſteel!'

Art. 23. *Ode to the Warlike Genius of Great Britain.* By the Rev. W. Taſker, A. B. The ſecond Edition, with conſiderable Additions. 4to. 2s. Dodſley, &c. 1778.

In our Review for July laſt, p. 72, we inſerted a Catalogue-article of this Ode, which then appeared without the Author's name: a circumſtance which gives the preſent edition a cuſtomary right to ſome notice, as a knowledge of the Writer is new matter of information to our readers.

Mr. Taſker, like Tyrtæus of old, aims, in general, at the great purpoſe of rouſing the martial ſpirit of the people; but the more immediate and peculiar occaſion of this poem, is the celebration of our laſt year's encampments, near Maidſtone, Saliſbury, Wincheſter, and Brentwood:

' On every heath, on every ſtrand,
Embattled legions grace the land:
To Arms! to Arms! the hills rebound,
Echo, well pleas'd, repeats the voice around.

* * * * * * * * *

Gallia's pale genius ſtands aghaſt,
(The lillies wither in her hand)
Her fleets receive the favouring blaſt,
But dare not ſeek the adverſe-land.
On England's rough and rocky ſhore,
She hears th' awaken'd Lion roar.'

Theſe lines, detached from very diſtant parts of the poem (but not, we apprehend, unnaturally connected here), will ſerve, in ſome meaſure, as a ſpecimen of this ſpirited Ode:—from which no quotation was made in our firſt mention of it.

Art. 24. *The Hiſtory of the Holy Bible,* as contained in the ſacred Scriptures of the Old and New Teſtament. Attempted in eaſy verſe. With occaſional Notes. Including a conciſe Relation of the ſacred Hiſtory from the Birth of Creation to the Times of our Lord and Saviour Jeſus Chriſt and his Apoſtles; and comprehending all the memorable Tranſactions during the Space of above 4000 Years. By John Fellows, Author of Grace Triumphant; a Poem. 12mo. 4 vols. 8s. Hogg. 1778.

This book may prove agreeable and uſeful to children, and youth, for whom it is particularly intended, and to ſome others who wiſh to aſſiſt the memory, and are not much ſolicitous about the exactneſs and beauty of poetry.

DRAMATIC.

Art. 25. *Buthred; a Tragedy.* As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Newbury. 1779.

Two ingenious gentlemen have publickly diſclaimed this piece; which ſeems to be the production of ſome fond ſchoolboy, who had ſeen and read tragedies, till he had betrayed himſelf into the idea of being able to write one. Buthred is beneath all criticiſm.

MISCEL-

MISCELLANEOUS.

Art. 26. *The Panegyric of Voltaire.* Written by the King of Pruſſia, and read at an Extraordinary meeting of the Academy of *Sciences* and *Belles Lettres* of Berlin, November 26, 1778. 8vo. 1 s. 6 d. Murray, &c.

We have before us a performance which is, at once, a monument to the memory of Voltaire, and to the honour of human friendſhip. The prince who had warmly patroniſed the poet when living, aſſerts and vindicates his fame when dead.—Farther than this, friendſhip cannot go.

This piece, however, does not ſeem to be one of thoſe happy eulogiums which have both immortalized *themſelves*, and the *ſubject of their praiſe*. It is, on the whole, a production too ſuperficial for the pen of the Royal Pruſſian, from whoſe literary and philoſophic accompliſhments, ſomething more ſubſtantial might have been expected.—But, indeed, the wonder is, how, with ſuch important and hazardous engagements on his hands, at the juncture when this panegyric was compoſed, the letter'd warriour could ſo detach himſelf from the 'tented field,' as to execute this academical taſk, ſo decently as he has done.—But it will be aſked, why then did the King, *ſo circumſtanced*, undertake ſo nice and difficult a theme? A theme too, on which he was ſure to meet with very powerful competitors*!—In reply to this, we ſhall, perhaps, be told that, at leaſt, 'we have here a ſtrong proof of the SINCERITY of that regard which his Majeſty had ſo long profeſſed for Monſieur de Voltaire;'—we muſt admit this.

The tranſlator of this piece juſtly obſerves, in his preface, that 'Voltaire, who celebrated many kings, is himſelf celebrated by a king. It is the province of poets to write the panegyric of princes, but Voltaire is perhaps the firſt poet whoſe panegyric is profeſſedly written by a ſovereign. The following piece was compoſed after the king of Pruſſia had begun to withdraw his troops from Sileſia, and before he returned to take up his winter-quarters in that country. If it is remarkable that the king of Pruſſia ſhould write the panegyric of Voltaire, it is ſtill more remarkable that he ſhould undertake this taſk amidſt the cares, the fatigues, and the diſappointments of the field. But the ſingular character of that philoſophical hero renders what would appear moſt extraordinary in the conduct of other men, natural and familiar with him.'

The tranſlator farther remarks, that 'In order to eſtimate the merit of the panegyric, it is neceſſary to take into conſideration not only the dignity of the author, and the peculiar circumſtances in which he wrote, but the nature, object, and aim of this ſpecies of compoſition

'Without bidding open defiance to the evidence of hiſtoric truth, the panegyriſt is entitled to borrow all the colours of painting, and to employ the whole power of eloquence, to magnify the character of the hero who is the object of his praiſe. To thoſe actions which principally tend to elevate and to adorn it, he is to give prominence and relief; while he throws whatever is blameable or defective into the ſhade of obſcurity. This is the great rule of panegyric, as practiſed by its inventors, the Greeks; and ſuch is the nature of the encomium which their imitator Pliny beſtows on his admired Trajan. Whatever is great, elevated, and noble; whatever is proper to excite a mixed paſſion of ſurprize and approbation, by riſing ſuperior to the ordinary conduct and character of men, may with propriety be introduced into a panegyric. Yet the mob of mankind, dazzled with the ſplendor of external circumſtances, and prone to admire what is elevated in rank and ſtation, rather than what is eminent in abilities and virtue, ſeem to think that princes, warriors, and ſtateſmen, are alone worthy to become the ſubject of popular applauſe. With this prejudice his Pruſſian Majeſty is obliged to contend; and it is *beautiful* to hear a prince, born in a country where the phantom of nobility, and the vain decoration of empty titles, are regarded with more reſpectful ſtupidity than in any other kingdom of Europe, raiſe his voice againſt the prevailing errors of his nation, and reinſtate perſonal merit and abilities in that rank, which they are juſtly entitled to maintain. He proves that the fertility of M. Voltaire's genius, and his unexampled ſucceſs in all the various kinds of literary compoſition, render him truly deſerving of univerſal admiration; while his ſucceſsful ſtand againſt that worſt ſpecies of tyranny, which would enſlave the heart, the affections, the minds of men, entitle him to the gratitude of the whole human race. To eſtabliſh theſe points, his Majeſty gives an analyſis of the principal works of his favourite author, and deſcribes thoſe tranſactions of his life, by which he added luſtre to his ſpeculative principles, and defended the injured cauſe of ſuffering humanity. The hiſtory of the family of Calas and of Sirvens, makes a diſtinguiſhed figure; and the amiable beneficence of indulgent philoſophy, is contraſted with the deſtructive rigour of gloomy ſuperſtition. With ſingular propriety the royal author throws a veil over the more doubtful or licentious writings of the philoſopher of Ferney. He affirms that Voltaire was convinced of the great truths of natural religion; and too intimately perſuaded of the authenticity of revealed, to imagine that the vain doubts and reaſonings of a few ſpeculative men, could counteract the effect of divine inſpirations. The aim of his majeſty throughout, is to deſtroy the opinion generally entertained of the impiety of Voltaire, and to ſhew that he explained the philoſophy of Epicurus, Hobbes, and Bolingbroke, without adopting their tenets. He goes ſtill farther; and undertakes to prove, that the life and conduct of this celebrated writer was generally governed by the amiable maxims, the humanity, candour, and divine charity of the Goſpel. The attempt is worthy of our ſerious attention; and proves that, even in the opinion of the King of Pruſſia, a diſreſpect for Chriſtianity can never be employed as a topic of panegyric.'

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* Among other eminent *literati*, engaged in the ſame taſk, we have been particularly informed of Meſſrs. Linguet and Paliſſot; the latter of whom has actually publiſhed his panegyric on M. Voltaire; and we have given an account of it in our *Appendix* to Rev. vol. lix. juſt *publiſhed.*

Theſe obſervations are juſt;—as to the *panegyric* itſelf, all that we ſhall add, in the preſent article, will be the following ſhort extract; from which the reader will infer, how highly the royal encomiaſt deems of the abilities and learning of the ſingular genius whom he celebrates:

'Such a diverſity of talents, and ſuch a variety of knowledge, united in the ſame man, affect the readers with ſurprize, mixed with admiration. Call to remembrance, Gentlemen, the lives of the great men of antiquity, whoſe names are handed down to later ages. You will find that each of them confined his talents to one particular art. Ariſtotle and Plato were philoſophers; Æſchines and Demoſthenes, orators; Homer, an epic poet; Sophocles wrote tragedies; Anacreon, ſongs; Thucydides and Xenophon, hiſtories. In the ſame manner, among the Romans, Virgil, Horace, Ovid, Lucretius, were poets; Livy and Varro, hiſtorians; Craſſus, and the elder Antony, attended only to their pleadings. Cicero, that eloquent conſul, the guardian and father of his country, is the only Roman who poſſeſſed the whole compaſs of literary attainments. He joined to that commanding eloquence, which rendered him ſuperior to all his contemporaries, a deep knowledge of the philoſophy ſtudied in ancient times; as is evident from his Tuſculan Queſtions, his admirable Treatiſe on the Nature of the Gods, and Books of Offices, which contain, perhaps, the beſt ſyſtem of morality which we have ſeen to this day. Cicero was likewiſe a poet: he tranſlated, into Latin, the Verſes of Aratus; and it is believed that his corrections much improved the philoſophical Poem of Lucretius.

'It is neceſſary, therefore, to run over ſeventeen centuries before we can find, in that immenſe multitude which compoſes the human ſpecies, a ſingle man fit to be compared with our Author. It may be ſaid, if I may be allowed ſo to expreſs myſelf, that Voltaire alone was equal to a whole *academy*. In ſome of his writings we recogniſe Bayle, armed with all the arguments of logic; in others we ſeem to read Thucydides: here he is a philoſopher, prying into the ſecrets of nature; there a metaphyſician, ſupported by analogy and experience, following, with meaſured ſteps, the wary track of Locke. In other performances you find the rival of Sophocles: there he aſſumes the comic maſk; but the elevation of his genius can hardly deſcend to an equality with Terence and Moliere. Soon you ſee him mount on fiery Pegaſus, who, extending his wings, carries him to the top of Helicon, where the god of the Muſes adjudges him his place between Homer and Virgil.'

Having already diſcuſſed the celebrity of M. de Voltaire, in our account of M. Palliſot's Eulogium, in our *Appendix* (juſt publiſhed), we have thought it the leſs requiſite to enlarge on the preſent panegyric;—notwithſtanding that ſo illuſtrious a man is the ſubject, and ſo great a Prince the author.

Art. 27. *A Year's Journey through France, and part of Spain.* By Philip Thickneſſe, Eſq; the *Second Edition*, with Additions. 8vo. 2 vols. 10 s. 6 d. ſewed. Brown. 1778.

We are not ſurprized to ſee, that a ſecond edition of theſe entertaining travels hath been ſo ſpeedily called for. The Author's original manner, his ſhrewd ſenſible turn of obſervation, and the many amuſing and inſtructive particulars comprehended in his narrative, could not fail to recommend his work to the generality of readers: who love nothing more than to ſit at their eaſe, and travel at home.

Among the additions made to this re-publication, we are pleaſed to find a letter to the Author, from the holy fathers of the monaſtery at the mountain of *Montſerat*, in acknowledgment of the preſent which he had ſent them of his *perſpective view* of that mountain, &c. which he juſtly ſtyles (in the preface to this edition) one of the moſt ſingular and beautiful productions of nature *. The *ſubſtance* † of the letter is as follows:

'Worthy Sir,

'The letter and print which came encloſed to me, demand our warmeſt thanks, and it is with pleaſure we hear of your health, and that of your worthy family; this whole community highly value the *print*, on two accounts; *firſt*, for the excellent and delicate manner in which the work is executed, and *ſecondly*, for its ſtrong reſemblance to the place; but as none of our fraternity underſtand Engliſh, the books would have been to us quite uſeleſs. We ſhould be happy to ſee you and your good family once more on our mountain. *Pere Tendre* ‡, is at this time very much indiſpoſed, but deſires his reſpects. May all manner of felicity attend you and yours, for which I offer up my prayers, being, with great eſteem

Your obliged ſervant,

PERE PASQUAL RODRIEGUO.'

A letter from the Hermits of Montſerrat, is like *news from the other world*: with what peculiar pleaſure muſt it have been received by Mr. Thickneſſe: we envy him his feeling on this occaſion.

Art. 28. *Candid and impartial Narrative of the Tranſactions of the Fleet under the Command of Lord Howe*, from the Arrival of the Toulon Squadron on the Coaſt of America, to the Time of his Lordſhip's departure for England. With Obſervations, by an Officer then ſerving in the Fleet. 8vo. 1 s. Almon. 1779.

From the circumſtances detailed in this narrative, we are led to conclude, that the pamphlet is really the production of a perſon actually preſent in the ſervice which he deſcribes.

The Author highly extols the conduct—the ſkill, the bravery, of Lord Howe, but he violently exclaims againſt the 'ignorance,' the 'daſtardly councils, or treacherous deſigns,' of our miniſtry; and he, particularly, makes very free with the name of Lord Sa——h. —He may have ſpoken the honeſt truth, in the warm praiſes which he has beſtowed on his favourite hero; and we are inclined to believe that he has done ſo; but we cannot commend the ſplenetic, the virulent, we may add, the outrageous manner, in which this '*candid* and *impartial*' Narrator inveighs againſt the ſteerſmen placed at the helm of the Britiſh ſtate. He produces, however, ſome facts in ſupport of his invectives; and we muſt do him the juſtice to acknowledge, that he can argue as well as rail.

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* Our extract from the Author's very ample deſcription of this *ærial* habitation of monks and hermits, may be ſeen in the Review for Sept. 1777.

† The original is given at length, in our Author's *Appendix*.

‡ One of the good fathers of the monaſtery, particularly mentioned in our Author's deſcription of Montſerrat.

Art. 29. *Verſes to the Memory of Colonel Ackland.* With ſome *Letters* to a Noble Lord. Particulary one on the Advantages ariſing from the Newfoundland Fiſhery, to Great Britain and Ireland. 4to. 1 s. 6 d. Brown.

A ſtrange jumble of wretched verſe, and illiterate proſe. What had the accident by which Col. Ackland unfortunately loſt his life, to do with the advantages of the Newfoundland fiſhery? Why did the author not add a diſſertation upon Dumplins?

Art. 30. *Eſſays Moral and Literary.* By the Rev. Mr. Knox, Fellow of St. John's College, Oxford, and Maſter of Tunbridge School. The ſecond Edition corrected and enlarged. 12mo. 4 s. Dilly. 1778.

Having already expreſſed our ſentiments on the merits of this publication *, we again introduce it to the attention of our Readers, only to make them acquainted with the name of the Author, and to inform them that they will meet with ſeveral additional eſſays, equally ingenious and elegant with thoſe which appeared in the firſt edition. The ſubjects of theſe are—*the art of Phyſic:—the means of vindicating old Age from Contempt:—Ridicule as a teſt of Truth in common life:—the old Engliſh Poets.*

Art. 31. *The preſent State of the Weſt-Indies:* Containing an accurate Deſcription of what Parts are poſſeſſed by the ſeveral Powers in Europe.—The Materials collected on the Spot [here are many *Spots*!] during the laſt War, by ſome of the Officers of his Majeſty's Forces, and diligently compared with all authentic narrators. Illuſtrated with a complete Map of the Weſt Indies, done from the lateſt Obſervations. 4to. 3 s. Baldwin. 1778.

As the Weſt-Indies are at all times, but in *theſe times*, eſpecially, a great object of commercial attention in this country, the preſent compilement will probably afford much ſatisfaction to thoſe Readers who need the information of books on the ſubject. What the Compiler obſerves in his preface, is certainly juſt, 'the laſt peace,' ſays he, 'has made ſuch various changes in the whole face of affairs in this part of the world, that all former accounts of it are become almoſt uſeleſs, and contradictory to the preſent ſtate, with regard to trade, government, and proprietors: a new deſcription and hiſtory of the Weſt-Indies, and adjacent countries, was therefore highly neceſſary.' What new *changes* the *next* peace may make, time will reveal, to thoſe who live to ſee it.

Art. 32. *A Voyage to California to obſerve the Tranſit of Venus, with an Hiſtorical Deſcription of the Author's Route through Mexico;* by M. Chappe d'Auteroche. *Alſo a Voyage to Newfoundland and Sallee,* &c. By M. de Caſſini. 12mo. 4 s. Bound. Dilly. 1778.

An account of the firſt part of this performance, the whole of which is tranſlated from the French, was given in the *Appendix* to our xlviii. volume, page 560. The other part contains the relation of a voyage to Newfoundland and Sallee, made by M. Caſſini, by order of the King of France, principally with a view of making trial of M. le Roy's Time-keepers. The Author's firſt obſervations on ſhore, were made at the iſland of *St. Pierre*; of which, and of the iſle of *Miquelon* (both lately taken by us from the French) he gives a deſcription, and of the method of preparing and drying the cod-fiſh caught there. This is followed by an account of the Town of *Sallee*, in the King of Morocco's dominions; where a ſecond courſe of obſervations was made. On his arrival at Cadiz, the Author was eager to examine the reſults of his various operations: from which he draws the following concluſions.

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* *Vid. Rev. Feb.* 1778, p. 135.

That a ſhip which had been at ſea near four months, in the different climates through which he paſſed in the voyage, would have been miſled by one of the watches under his care, only 56 minutes of a degree; which makes an error only of about 14 leagues in longitude. By the other watch, which had been opened at the iſland of *St. Pierre*, this error would have amounted to 1 degree and 45 minutes, that is, about 27 leagues.

Art. 33. *An Appeal to the Public on the right of uſing Oil-Cement, or Compoſition for Stucco, &c.*—Containing Proviſos in Letters Patent granted for Inventions; and the Proviſos in the Act of Parliament for extending the Term of the Patent granted to John Liardet; with Specifications to Patents granted before that of Liardet, for Oily Compoſition or Cement, and thoſe of Liardet; ſeveral Extracts from various Authors, ſome of which were produced in Court at a late Trial; alſo the Evidence given of the Public Uſe of Oil Compoſition, in different Parts of the Kingdom, before the Date of Liardet's Patent. To which are added Remarks, &c. on Liardet's Patent and Specifications, &c. 8vo. 1 s. 6 d. Bew.

In the reigns of Queen Elizabeth, and of James I. monopolies of various kinds were become ſo great a public grievance, that they required a public remedy; and this grievance was at length in ſome meaſure removed by the ſtatute of 21 Jac. I. which declares monopolies to be contrary to law, and void; but an exception was made in favour of patents not exceeding the grant of fourteen years for *New Inventions*, upon certain conditions, in order to encourage the progreſs of commerce and the arts; and which if granted with proper caution might be a great public benefit; though this power like that of granting monopolies, it is obvious, muſt be very liable to abuſe, and in danger of becoming a public injury.

The intention of this pamphlet is to prove that this power has been abuſed in a recent caſe; which has already occaſioned two tedious and expenſive trials at law; and the Author has recited prior patents, and receipts, long publiſhed, in various Authors, to ſhew that *Liardet*'s or what is now called *Adams*'s OIL CEMENT, is not a new invention; and in our opinion it plainly appears from his compilation and obſervations, that this famous cement ſo nearly reſembles many compoſitions known long before the date of Liardet's patent, that were *they* to be uſed *now* thoſe who uſed them would riſk danger of being proſecuted by the Patentee, as imitators of his new invention; conſequently, that the patent inſtead of promoting the public good, or bringing any new matter to light, has a tendency to prevent the public from making uſe of thoſe lights which they had before, and which have been publiſhed for ages. In this, as in many other caſes, we may complain of the Ancients for having ſtolen our thoughts, and ſay with a gentleman well read in the hiſtory of philoſophy, and the arts, that we ſuſpect neither Mr. L——, nor Mr. A——, nor Mr. J——, were the inventors of the Oil Cement, but rather "one Mr. *Vitruvius.*"

Art. 34. *Obſervations on two Trials at Law*, reſpecting Meſſrs. Adams's new invented Patent Stucco. 8vo. 6d. Fielding and Walker.

We learn from the preface that theſe obſervations are extracted from one of the periodical pamphlets for September laſt; being taken from the Review of a Pamphlet lately publiſhed, entitled, *an Appeal to the Public on the right of uſing Oil Cement, or Compoſition for Stucco, &c.*

Art. 35. *A Reply to Obſervations on two Trials at Law, reſpecting Meſſrs. Adam's New-invented Stucco, containing Mr. Wallace's Reply to Mr. Dunning, with the Summary of the Evidence and Charge to the Jury, as taken down in Court.* 8vo. 6d. Bew.

If we have here a true copy of the Council's reply to Mr. Dunning, we do not wonder that the learned judge was fatigued, and the jury confounded; but the following ſummary has much more perſpicuity, and brings conſiderable light out of that chaos in which the court ſeems to have been involved:—we cannot however ſubſcribe even to this great authority, when he repreſents the merit of the invention as of little conſequence; becauſe it is obvious that patents for ineffectual or imperfect diſcoveries, are the means of preventing better things from taking place under the character of inventions.

We think the ingenious proprietors of the patent for Oil Cement have very conſiderable merit in prevailing upon gentlemen to make uſe of a better plaiſtering than uſual; and that in their hands it will contribute greatly to the beauty of our public buildings: but it does not ſeem to us to have ſuch evident characters of a *new invention* as to entitle the diſcoverers to an excluſive right to the uſe of what we apprehend has long lain in a great meaſure dormant, not ſo much through ignorance of ſuch compoſitions, as on account of the great expence attending the uſe of them: and which expence will ſtill greatly limit their application and utility.

We apprehend it is yet as great a *deſideratum* as ever to find out a *cheap* and durable covering for the walls of houſes; and we hope ſuch a diſcovery would not be deemed as an imitation of one much leſs valuable, becauſe of leſs univerſal application.

Affairs of the East-India Company.

Art. 36. *Every Merchant not his own Ship-Builder.* Addreſſed to the Proprietors of India Stock. 8vo. 1s. 6d. Murray. 1778.

On the ſide of the ſhips huſbands; but the Author's pert ſarcaſtic manner of treating his antagoniſt, the writer of *Conſiderations on the Important Benefits to be derived from the Eaſt-India Company's building and navigating their own Ships* *, is diſguſtful enough to deſtroy the effect of any thing he may ſay to the purpoſe; and to excite a ſuſpicion that the force of argument is on the oppoſite ſide of the queſtion.

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* See Review, Auguſt 1778.

MEDICAL.

Art. 37. *Hiſtorical and practical Enquiries on the Section of the Symphyſis of the Pubes,* as a ſubſtitute for the Cæſarian Operation, performed at Paris by M. Sigault, October 2, 1777. By M. Alphonſe Le Roy, Doctor Regent of the Faculty of Phyſic in Paris, and Profeſſor of Midwifery. Tranſlated from the French by Lewis Poignand, of the Corporation of Surgeons, London, and Surgeon to the Weſtminſter Lying in-Hoſpital. 8vo. 1 s. 6 d. Baldwin. 1778.

Whatever may be the fate of this attempt to introduce a new operation into the practice of ſurgery, the fact of its having been ſucceſsfully performed is certainly an important one in the annals of medicine, and well worthy the attention of every one intereſted in the improvement of the healing art. Without troubling our Readers with any extracts from the introductory part of this pamphlet, we ſhall lay before them the ſubſtance of the narrative relating this extraordinary caſe.

Mrs. Souchot, a very ſmall and deformed woman, had four times been delivered of children which could not be brought into the world without the uſe of the crotchet. In her fifth pregnancy, a deſign was formed to put in practice upon her the operation of cutting the ſymphyſis of the pubes, in order to allow the ſeparation of thoſe bones, ſo as to give room for the extraction of a living child. In juſtice to the gentlemen concerned, Meſſrs. Signault and Le Roy, it muſt be obſerved, that they had previouſly, by experiments on other animals, and on dead bodies, aſſured themſelves, as much as poſſible, of the probable ſucceſs of the operation. The patient conſenting, it was performed in the following manner. An inciſion was made with a biſtory through the integuments (which were drawn downwards), from a little above the pubes to the middle of the ſymphyſis, immediately after which, the upper part of the cartilage was divided; the lower part of the integuments, and of the cartilage, was then cut through in the ſame manner. The purpoſe of this double inciſion ſeems to have been, to allow of the diviſion of the upper edge of the cartilage, where it is connected with the bladder, before any hæmorrhage ſhould come on, ſufficient to obſtruct this niceſt part of the operation. As ſoon as the cartilage was completely divided, the pubes parted with a degree of violence, which the writer judiciouſly propoſes to prevent in future, by not raiſing and opening the thighs till the ſection is finiſhed. The ſpace between the ſeparated bones was *two inches and an half,* admitting the writer's four knuckles. He immediately proceeded to extract the child; which, preſenting by the feet, was brought in that direction, and was born *alive.* Very little blood was loſt in the operation, and it was neither very painful nor tedious. On lowering the thighs, the ſeparation of the pubes was reduced to right lines. A particular journal is given of the progreſs of the cure, and method of treating the wound, concerning which we ſhall only obſerve, that it does not give a very favourable idea of French ſurgery. The event, however, was, that the bones perfectly reunited, the patient recovered her ſtrength, was able to walk up and down ſtairs, and ap-d with her child at the end of 60 days before the College of

Phyſicians, with no other complaint than an involuntary diſcharge of urine, which appeared to be getting better. Since the publication of this caſe, the operation has been performed with ſucceſs by Mr. Deſpres of St. Paul de Leon in Britany, and Mr. Cambon in Mons.

For ſeveral objections made to this operation, and the anſwers given to them, we muſt refer to the pamphlet, without attempting to anticipate any further reflections which may ſuggeſt themſelves to the minds of our Readers on this curious and intereſting ſubject.

RELIGIOUS and CONTROVERSIAL.

Art. 38. *The Conqueſt of Canaan:* in which, the natural and moral State of its Inhabitants, the Character of their Conquerors, with the Manner and Deſign of their Conqueſt, are conſidered: In a Series of Letters from a Father to his Son. Intended for the Amuſement and Inſtruction of Youth. By John Martin. 12mo. 3 s. Boards. Buckland. 1777.

Calculated to convey, both to youth and to other perſons, inſtruction and aſſiſtance as to this part of the Old Teſtament Hiſtory, and alſo to improve their minds, and promote their virtue and piety. Such ends the Author propoſed by this publication, and ſuch ends it is fitted to anſwer. Some objections to this part of Sacred Hiſtory are briefly conſidered, and ſeveral uſeful obſervations are made.

Art. 39. *A Memoir of ſome principal Circumſtances in the Life and Death of the reverend and learned* Auguſtus Montagu Toplady, B. A. late Vicar of Broad Hembury, Devon. To which is added, written by himſelf, the Dying Believer's Addreſs to his Soul; and his laſt Will and Teſtament. 8vo. 6 d. Mathews. 1778.

The followers and admirers of Mr. Toplady will read this account with great edification, as it appears to have been drawn by an intimate friend of the deceaſed.

Art. 40. *Remarks on the Prophetic part of the Revelation of St. John:* eſpecially the three laſt Trumpets. By Thomas Reader. 8vo. 4 s. Boards. Buckland. 1778.

The general ſcheme of this Author's work is as follows: the ſeven ſeals include a ſpace of time from A. D. 96 to 395; the ſeven trumpets from A. D. 395 to 3,125, i. e. to the end of the world and laſt judgment, in which is included the ſeven vials extending from A. D. 1936 to 1942. He acknowledges his obligations for much knowledge of this book to Mr. Fleming, Mr. Mede, Mr. Lowman, Biſhop Newton, and others; and where, ſays he, I have left my guides, I have ſubmitted my reaſons for it to the underſtanding and candor of every reader, who muſt judge of them as he can? He appears to be a man of piety, and diſcovers a degree of knowledge and learning ſuitable to this kind of enquiries. He is poſſibly too much biaſſed by an attachment to ſyſtem. It ſhould be conſidered that human ſyſtems whether Arminian, Calviniſtic, or otherwiſe, are not abſolutely Scripture-truth. We agree with him in ſuppoſing that papal and other eſtabliſhments have debaſed Chriſtianity; and is there not alſo reaſon to believe that it may have been injured by a rigid adherence to ſyſtematic divinity ?

Art. 41. *An Antidote to Popery*; or the Proteſtant's Memory jogg'd in Seaſon: By the following Narratives and Facts. I. The Perſecutions of the Proteſtants in the Reigns of Henry IV. V. VIII. and that of Queen Mary. II. The Iriſh Martyrology. III. Popiſh treaſons and conſpiracies in England. IV. Perſecutions in France. V. Extracts of Letters from Liſbon, by an eminent Miniſter of the Church of England. VI. A ſhort Account of the moſt material Errors now taught in the Church of Rome. By a Clergyman of the Church of England. 12mo. 3d. or 2s. 6d. a Dozen. Matthews. 1778.

This little performance is introduced by a ſhort advertiſement in which the Author expreſſes an earneſt but juſt concern that we may be preſerved from the infection of Popiſh ſeductions, and the horrors of Popiſh perſecution; at the ſame time he cautions the good people of England againſt the preſent Jeſuitical apology, introduced, he ſays, in the News papers, that the Papiſts are now too refined in morals and manners to commence perſecutors. As friends to liberty, religious and civil, we ſincerely wiſh theſe bleſſings to every man, and hope we abhor every thing that bears hard on the rights of conſcience. Yet as we have been taught by clear and undoubted teſtimony and conviction how inimical the principles of Popery are to the comfort and welfare of a Proteſtant community, and the juſt and reaſonable claims of mankind, it cannot admit of a queſtion whether or not we ought to guard againſt its encroachments. Since this is the caſe, and ſince great ignorance, as well as negligence, may, or we may ſay, does prevail even in our enlightened land, on this and other important points, we eſteem it very friendly in this Clergyman of the Church of England, who at ſo cheap a rate endeavours to give us a *jog*.

Art. 42. *A Letter of ſolemn Counſel from a Miniſter of the Goſpel, to a Perſon in a declining State of Health.* 8vo. 6d. Robinſon. 1778.

The Author of this pamphlet is the Rev. Mr. de Courcy. It is a warm and affectionate addreſs, on the Methodiſtical plan, to thoſe who are ſick, but intended alſo for the admonition and aſſiſtance of perſons in health.

Art. 43. *Collatio Codicis* Cottoniani *Geneſeos cum Editione Romanâ, a viro Clariſſimo Joanne Erneſto Grabe, jam olim factâ; nunc demum ſummâ curâ edita ab* HENRICO OWEN. M. D. S. R. S. &c.—A Collation of the Cotton MS. of Geneſis, with the Roman edition, formerly made by the celebrated John Erneſt Grabe, and now carefully publiſhed by Henry Owen. M. D. F. R. S. Rector of St. Olave, Hart-ſtreet. 8vo. 3s. Rivington. 1778.

This ancient and beautiful MS. is ſaid to have been brought into England in the reign of Henry VIII. by two Greek biſhops. Queen Elizabeth made a preſent of it to Sir John Forteſcue, from whom it deſcended to the Cotton library. Walton ſays that there were five volumes of this MS. containing the whole Pentateuch, but that the four laſt came into the hands of a Frenchman, who never returned them to the owner. Dr. Owen conſiders it as the moſt ancient MS. in England, if not in all Europe. Beſides its large and exact letters, it is adorned with beautiful figures, deſcribing ſome parts of the hiſtory. Four prints of this kind are given in the preſent pamphlet. But this valuable MS. was nearly deſtroyed, it is ſaid, by the fire which ſo greatly damaged the Cotton library in 1731. Sometime before this fatal event the illuſtrious Grabe had promiſed to publiſh this very ancient MS. of Geneſis, or at leaſt a Collation of it with the Roman edition, but he died before he could fulfil his promiſe. This therefore Dr. Owen has undertaken, and now offers to the learned world. A Collation of the ſame kind is to be found in the ſixth volume of *Bibl. Polyglott. Londinenſium*, but very imperfect. Our Author has performed his taſk from thoſe remains of Grabe's writings upon it, which have been preſerved in the Bodleian library, what additions there are of his own, are properly diſtinguiſhed, and thoſe of the notes which belong to Grabe are pointed out by the letter G. The work is curious, and appears to merit the attention of the learned.

Art. 44. *A Letter to the Rev. Mr. Jebb*, with relation to his declared Sentiments about the Unlawfulneſs of all religious Addreſſes to Chriſt Jeſus. 8vo. 1 s. 6 d. Galabin and Baker. 1778.

Mr. (now Dr.) Jebb, in ‘the ſhort State of the Cauſes of his Reſignation,’ expreſsly condemned all religious addreſſes to Jeſus Chriſt, and referred to Mr. Lindſey's Apology, for the proof of their unlawfulneſs. The Author, therefore, of the preſent Tract thought it incumbent upon *him* to examine the grounds upon which Mr. Jebb reſted his aſſertion; he has accordingly gone through the paſſages of the New Teſtament, which Mr. Lindſey had conſidered with regard to the ſubject; and hath endeavoured to ſhew from them that the religious addreſſes *ought* to be made to Jeſus Chriſt. The critical knowledge and learning of this Author are viſible in every page of the performance before us; and his calmneſs and candour are equally apparent. How far he is right in ſome of his remarks, may we think juſtly be diſputed; but many of them undoubtedly call for the ſerious attention of Mr. Lindſey, and Dr. Jebb. In ſaying this, we do not mean to determine in the preſent Writer's favour; but to expreſs our wiſhes that the queſtion were ſtill more deeply inveſtigated. An accurate and extenſive examination of the ſubject in which the worſhip to be paid to the One God and Father of all, ſhould be traced through the Old and New Teſtament, and the ſubordinate homage due to Jeſus, ſhould be fixed with preciſion, is the grand *deſideratum* in Chriſtian theology.

Art. 45. *Sermons on ſeveral important Subjects.* By James Bryſon, A. M. Belfaſt, printed. 1778.

Theſe Sermons, which were publiſhed by ſubſcription, are thirteen in number; the ſubjects are: A ſenſe of God, and regard to integrity, the great ſupports of virtue and ſources of comfort; from Gen. xvii. 1. The immortality of the ſoul; from 2 Cor. v. 10. and 2 Tim. i. 10. The principles out of which the happineſs of the future life ſhall ariſe, and the influence the hope of it ſhould have on the conduct of life; from 1 John iii. 2, 3. The vanity of human life, to an unoffending mind; from Eccles. i. 14. Conſcious guilt, what renders death an object of fear; from 1 Cor. xv. 56. Religious meditation; from Pſalm cxix. 15.

Concerning theſe ſermons the Author obſerves, that, ‘in laying theſe ſubjects firſt before his own audience, and now before the Public, he was directed by this ſingle rule; that the light of the underſtanding ſhould warm the heart and direct the life. Abſtract-reaſoning, he ſays, may ſupport the belief, but cannot inforce the practice of religious virtue. On the other hand, religious virtue can never be permanent, conſiſtent, and ſtrong, without the powerful aid of ſolid principle. How far he has avoided the extravagance of philoſophiſing, and the feebleneſs of ſentimental addreſs, he leaves to the deciſion of the impartial Public.—No man, it is added, (he is fully perſuaded) ever appeared before the Public with greater diffidence, or wiſhed to treat it with greater candor.’

Such is the account which this writer gives of himſelf.—It may be ſome alleviation of his honeſt fear, to be informed, that his diſcourſes muſt be acknowledged to be rational, ſenſible, and ingenious; they plead ſtrongly, and convincingly, in favour of religious virtue; and are calculated to ſerve its intereſts; they are perhaps rather too much laboured, and have conſequently ſome degree of ſtiffneſs in the compoſition; but they have real merit, and appear, as Mr. Bryſon ſays, to be ‘the offspring of a heart to which the intereſt of pure religion, and the happineſs of mankind, are not indifferent.’

SERMONS.

I. Preached at St. Mary's, Oxford, July 6, 1778: on Occaſion of the Anniverſary Meeting of the Governors of the Radcliffe Infirmary. By John, Lord Biſhop of Oxford. 4to. 1s. Oxford, Clarendon Preſs. Rivington, &c.

In this judicious and elegant diſcourſe, which is printed for the benefit of the charity, legal inſtitutions for the relief of the poor, however expedient and neceſſary on the whole, are ſhown to be unfriendly to the exertion of the benevolent principle; the excellence of the Chriſtian inſtitution, in encouraging an unreſtrained ſpirit of liberality, is illuſtrated; and uſeful precepts are given, reſpecting the ſelection of proper objects of charity.

II. Preached at St. Sepulchre's, London, March 15th; and at the Pariſh Church of Cheſhunt, Herts, October 27th, 1778, for the Benefit of the Humane Society, inſtituted for the Recovery of Perſons apparently dead by drowning. By Colin Milne, L L. D. Rector of North-Chapel, Suſſex. 8vo. 1s. Rivington, &c. 1778.

The Preacher's text is, *For no Man liveth to himſelf.* After ſome time ſpent in cenſuring thoſe, who, according to his account, vilify and degrade Human Nature, he proceeds to recommend the preſent charitable inſtitution; and with proper warmth and fervor urges a contribution to it's ſupport, ſuitable to the benevolence of the deſign.

III. *Miniſters, Labourers together with God.*—Preached at Exeter, before the Aſſembly of the united diſſenting Clergy of Devon and Cornwall; September 9th, 1778. By the Rev. Sir Harry Trelawney, Bart. A B. Miniſter of the Preſbyterian Church at Weſt Looe, Cornwall. 4to. 6d. Buckland. 1778.

When Sir Harry Trelawney firſt quitted the Church of England, his principles and connections being of the Methodiſtical kind, he naturally aſſociated himſelf with thoſe Diſſenters who, in their zeal for Calviniſm, and the warmth of their enthuſiaſm, approach the neareſt to the Methodiſts. Even then, however, he diſcovered, on many occaſions, great candour of diſpoſition; and, in his confeſſion at his ordination, he ſhewed that the grounds of his nonconformity, were the ſame with thoſe which were built upon by the moſt rational of the Diſſenting clergy. In other reſpects *that* ſervice was not well digeſted; and he was rather unfortunate in meeting with ſuch perſons to conduct his ordination, as could not be ſaid to be the firſt of their profeſſion, either in abilities or a liberal turn of thinking. In the diſcourſe before us, Sir Harry Trelawney hath proved, that he is poſſeſſed of a mind which is capable of riſing above every narrow prejudice. The ſentiments he hath advanced are, throughout, rational, candid, and enlarged. The authors he refers to, with approbation, are, Eraſmus, Grotius, Le Clerc, Dr. Jortin, Dr. Ogden, Dr. Price, and Dr. Watſon of Cambridge. His zeal is accompanied with knowledge; and he is for having the cauſe of Chriſtian truth defended with the ſpirit of meekneſs, and the manners of a gentleman. The bigots, it ſeems, have ſaid, that the rational Diſſenters have put an *extinguiſher* over Sir Harry Trelawney; but to this it hath been anſwered, that they have only made uſe of the *ſnuffers*.

IV. *The beneficial Effects of Harmony.* Preached at the Meeting of the Three Choirs in the Cathedral Church of Glouceſter, September 9, 1778. By S. Glaſſe, D. D. F. R. S. and Chaplain in Ordinary to his Majeſty. 4to. 1 s. Rivington.

If the prophane muſic of an Orpheus could move the rocks, we cannot doubt, but the muſic of the Choirs, in Glouceſter Cathedral, ſupported by the eloquence of Dr. Glaſſe, would be ſufficiently powerful to draw gold from the pockets of the auditors, and convey it to the plate of charity.

V. *A Reviſal of the Engliſh Tranſlation of the Old Teſtament, recommended*:—before the Univerſity of Oxford, at St. Mary's, November 15, 1778. To which is added, ſome Account of an ancient Syriac Tranſlation of great Part of Origen's Hexaplar Edition of the LXX, lately diſcovered in the Ambroſian Library at Milan. By the Rev. Joſeph White, M. A. Fellow of Wadham College; Laudian Profeſſor of Arabic, and one of his Majeſty's Preachers at Whitehall. 4to. 1 s. Rivington, &c.

In this rational, ſenſible diſcourſe, the learned and ingenious Author beſtows high encomiums on the tranſlators of the preſent Engliſh verſion of the Old Teſtament: but he gives them no more than their juſt praiſe; for we are certainly under great obligations to them. He obſerves alſo, as what 'cannot be impreſſed too often, that our common tranſlation is extremely well calculated to anſwer every purpoſe of general piety, both for the learned and unlearned Chriſtian. What is wanting, he ſays, is wanting, not for the neceſſity of edification, but for the improvement of Sacred Literature.' The many diſcoveries of MSS. and verſions, ſince the days of James the Firſt, afford great advantages for corrections or amendments of our preſent verſion. Mr. White therefore wiſhes for a new tranſlation, and earneſtly recommends the ſtudy of the Hebrew to divines; that 'the great intellectual treaſure which is attained in the preſent day, may, he ſays, be carried to the temple of God, and preſented as an oblation for its ornament and its uſe.' To the ſermon is added, a Latin letter from Profeſſor Bjornſtahl to Mr. White, giving an account of the Milan manuſcript: of which it is unneceſſary for us to ſay any thing farther, as we have already ſufficiently announced it in our Review for December 1778, Article vii. of the *Foreign Literature*. It appears ſomewhat ſtrange, that Dr. Kennicott ſhould have heard nothing of it, in his enquiries of this kind, in almoſt every part of the globe.

VI. *The Remembrance of former Days.*—Preached at Broad Mead, Briſtol, November 5, 1778. By Caleb Evans, M. A. Publiſhed at the Requeſt of thoſe who heard it. 8vo. 6d. Buckland, &c.

A good, honeſt, zealous, diſſenting declamation, againſt DESPOTISM, and againſt POPERY, the friend of deſpotiſm. Mr. Evans does not abſolutely proteſt againſt the indulgence lately extended to the Roman Catholics of this country; but he ſtrongly recommends it to us ſtill to keep a watchful eye upon them; and, among other teſtimonies, he quotes ſome ſtriking paſſages, from the celebrated *Ganganelli's Letters*, to evince that the old intolerant ſpirit of the Church of Rome is not yet rooted out of her.

VII. *The Converſion of Sinners the greateſt Charity.* Being the Subſtance of a Sermon, at St. Peter's, Cornhill, November 19th, before a Society for promoting religious Knowledge among the Poor. By H. Venn, A. M. Rector of Yelling, and Chaplain to the Earl of Buchan. 8vo. 6d. Crowder, &c. 1778.

CORRESPONDENCE.

F. R. S. will pleaſe to take notice, that what we intended to ſay, in regard to the *ſermon* which he recommends to our particular conſideration, was ſent to the preſs before we received his favour.—Any communication from this correſpondent, on the important ſubject of SCRIPTURE CRITICISM, will, at all times, be reſpectfully attended to.

⁂ If *Oxonienſis* will favour us with his *addreſs*, an anſwer ſhall be ſent to his obliging letter of January 2d.——He will ſee an account of ſome of the books which he mentions, in this month's Review.

†‡† The letter ſigned 'A lover of the CLASSICS,' is under conſideration. Any *occaſional obſervations* from the writer, muſt ever prove acceptable to perſons engaged in critical reſearches. We ſhall, particularly, be glad to hear from him on the ſubject of *Tibullus*.

☞ The letter from U. X. and that from Mr. D——z, will be duly noticed in our next.

THE MONTHLY REVIEW,

For FEBRUARY, 1779.

Art. I. *The Light of Nature purſued.* By Edward Search, Eſq; Vols. IV. V. VI. and VII. The Poſthumous Work of Abraham Tucker, Eſq; Publiſhed from his Manuſcript as intended for the Preſs by the Author. 8vo. 18 s. Boards. Payne, &c. 1778.

THE former volumes of this comprehenſive and intereſting work were publiſhed in 1768, during the life of the Author, and were duly noticed in the courſe of our Review *. We muſt refer our Readers to the Articles quoted at the bottom of the page, for an account of the abilities of the Writer, the plan of his work, and the manner in which it is executed. We ſhall only obſerve, that the ſame livelineſs of imagination, the ſame goodneſs of heart, and we might add, the ſame ſagacity and ingenuity in his reaſonings and illuſtrations [though in our opinion not ſo happily directed], that we noted in his former publication, are diſcovered in the volumes before us.

The preſent publication, according to the diviſion made by the Author, which we cenſured in our account of the former part †, is called volume III. divided into four parts, and entitled, Lights of *Nature* and *Goſpel* blended. The apparent intention of Mr. Tucker, in this part of his work, is to reconcile the doctrines and ſervices of religion, and particularly of that religion which is profeſſed and eſtabliſhed in this country, to thoſe views of human nature and of the divine government which he has given in the former parts; or to ſhew that a man may adopt the principles that he has maintained, and yet continue a good Chriſtian, and a ſound member of the Church of England. His profeſſed deſign is, ‘ to bring his theory reconcilable to practice’—to adapt it to general convenience, and to prove that philoſophical opinions and popular notions, reſpecting human nature and theology, ‘ may be reconciled, ſo as to aſſiſt and co-operate with each other, as ſpringing originally from the ſame root, and conducing ultimately to the ſame purpoſe. To which end, in the firſt chapter, entitled, *Partition of the General Rule*, the great fundamental rule of conduct, which he had deduced from the probable connection of intereſts throughout the creation, of labouring conſtantly to increaſe the common ſtock of happineſs, by any beneficial ſervice or prevention of damage in our power, ' is firſt parted into two main branches, Prudence and Benevolence, commonly called our duty to ourſelves and to our neighbour.—But ſince to keep us ſteady in the exerciſe of theſe two branches it is neceſſary to inculcate' (it ſhould have been *to cultivate)* ' juſt ſentiments of the Supreme Being, becauſe it is by the knowledge of his attributes alone that we can diſcover any thing with aſſurance concerning things inviſible, or trace the connection of intereſts, or diſcern any meaſures of conduct in this world conducive to the improvement of our condition in the next; hence ariſes a third branch of the fundamental rule, our duty to God. For the foundation of this duty is not the obligation of ſerving God himſelf, of which we are utterly incapable, but becauſe by ſo doing we ſerve ourſelves, and one another moſt effectually. This duty is fulfilled by the beſt exerciſe of our rational faculties to form the ſoundeſt notions they are able to reach of his eſſence and manner of government, and then employing ſuch expedients as the nature of our conſtitution requires to impreſs them upon the imagination, that they may riſe ſpontaneouſly in their genuine lively colours.' We have taken this account of the manner in which our Author introduces the conſideration of the doctrines and ſervices of religion, or rather in his own words, of ' the religion wherein we were bred up,' from the laſt chapter of the preſent publication, in which he has given a ſummary of the whole work. In the firſt chapter he juſtly obſerves that our temporal intereſt, our intereſt in the preſent ſtate, is the proper rule and guide of our conduct; by our attention to which we ſhall not only render life agreeable, but alſo make the beſt preparation and moſt effectual proviſion for our future exiſtence. But then by intereſt he underſtands the ſame as happineſs, including thoſe three great articles, Competence, Health, and Peace. To each of theſe he gives a large and liberal interpretation, and includes in the laſt that ſatisfaction of mind which reſults from a right uſe and improvement of our powers and faculties, and that happineſs which ariſes from the proſpect of diſtant good. He concludes the chapter with the following juſt ſentiments: ' Yet this idea,' the idea of the abundance and prevalence of good and happineſs in the world, ' cannot have its full effect without religion, which alone can enſure us a ſhare in the ſtream of bounty that flows copiouſly on all ſides, and opens a much larger and richer proſpect into the inviſible world than this narrow earth can afford. Nevertheleſs care muſt be taken not to embrace every thing haſtily that carries the appearance of religion: for many, by an injudicious earneſtneſs to become religious, have filled themſelves with doubts and deſpondencies, deſtroyed their own peace, entertained an unfavourable opinion as well of their fellow-creatures as of the creation, and thought narrowly and unworthily of their Creator. Wherefore it is of the utmoſt importance, and deſerves our principal attention, to cultivate juſt ſentiments of him, and as he wants not our adoration nor our ſervices, but has vouchſafed ſo much knowledge of himſelf as he judges needful, and given us religion for our benefit, we may be ſure that is the trueſt which tends moſt to preſerve our minds in a ſteady tenour, to draw us out of hurtful courſes, and make us profitable to one another.'

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* See vol. xli. p. 19. 112. 241. and vol. xlii. p. 8.

† See Monthly Review, vol. xli. p. 22.

In our account of the former parts of the work, we took notice, with ſurpriſe, of the prejudice which this intelligent Writer diſcovered in favour of the eſoteric and exoteric doctrine of the ancient philoſophers. The ſecond chapter of the preſent publication is entitled, Eſoterics and Exoterics. Mr. Tucker begins with obſerving that ' religion, although juſtly ſtyled the ſervice of God, becauſe then only having the true and real value, when performed in obedience to his will, yet was not given to ſerve himſelf, but his creatures; therefore muſt be adapted to their needs and their natures, in order to become ſerviceable to them. But human nature being very various among people and individuals according to their capacities, endowments, or caſts of imagination; their diverſity of characters requires a different management to ſerve them effectually. And you may as well think of ſetting out a meaſure of cloaths that ſhall fit every body as of drawing up a complete ſyſtem of religion accommodated to the uſes of all mankind.' He might have added, *or of any conſiderable number of individuals:* and the natural inference would have been that national eſtabliſhments muſt neceſſarily fail of anſwering the end for which they are profeſſedly appointed, the prevention of thoſe feuds and animoſities, and of that contempt of religion in general which are apt to ariſe from diſcordant opinions and different modes of worſhip. But this would not have ſuited our Author's purpoſe; for he goes on to obſerve, that ' the bulk of mankind, unable to ſtrike out any thing of themſelves, would have no reſtraint upon their paſſions, no love or dependance, or perhaps no thought of an inviſible power governing both worlds, if they were not let into it by cuſtom and authority: but authority and cuſtom have the ſtronger influence the more generally they are complied with. Therefore it is expedient and neceſſary to have ſome form of doctrine generally agreed to, for preſerving peace and a regard to futurity among the people. And the more conciſe and ſimple this form can be contrived, the better: becauſe more comprehenſive, as being *eaſier* accommodated to the diverſity of characters.' We entirely agree with Mr. Tucker that the more ſimple and comprehenſive the plan is upon which an eſtabliſhment is formed, the more commendable and uſeful it is likely to be; and doubt not but that he would have agreed with us in wiſhing that this was in a greater degree the character of the eſtabliſhment in England and Scotland: 'But no eſtabliſhed form,' he goes on, 'can contain the whole of every man's opinions, for unleſs he ſtrikes out ſomething of his own from what has been taught him, he will make very little proficiency in religion: and the ſame expreſſions convey very different ideas to a number of hearers; ſo that it is not to be concluded that we have all exactly the ſame ſentiments, becauſe we all join in the ſame form of words. Mr. Tucker inſtances, in the firſt article of the Apoſtle's Creed, the various conceptions that are formed of the Supreme Being, the different ſenſes in which the epithet Almighty, or rather the Greek word Παντοκρατωρ, is explained by Dr. Barrow, and the different ideas that we may have under the terms Maker and Heaven. He then proceeds, 'Thus a perfect uniformity of ſentiment is neither practicable nor needful: it is enough that we agree together ſo far as that we may act in concert upon the common occaſions of life, and not diſturb one another in our religious exerciſes. Therefore, our laws have wiſely provided for ſuch a uniformity of profeſſion as is requiſite to maintain order and good harmony, and keep alive a ſenſe of religion in all parts of the community: giving full liberty and indulgence to any diverſity of opinions that does not tend to invalidate thoſe proviſions, and unſettle the minds of the people.' How happy would it have been if our civil and eccleſiaſtical ſuperiors at the time of the Reformation, or at any ſubſequent period, had been actuated by the liberal ſentiments contained in the firſt ſentence of this paragraph. If our preſent governors had thought it ſufficient that we ſhould agree together ſo far as that we might act in concert upon the common occaſions of life, and not diſturb one another in our religious exerciſes, neither the petitioning clergy nor diſſenting miniſters and ſchoolmaſters would have applied for relief in vain. In the latter ſentence of the paragraph, we apprehend that Mr. Tucker is guilty of a miſtake. Surely the *aſſent and conſent* required by the act of uniformity implies ſomething more than uniformity of profeſſion: and the preface to the Thirty-nine Articles expreſsly declares that they were agreed upon in convocation, 'for the avoiding of the diverſities of opinions, and for the eſtabliſhing of conſent touching true religion.' He reſumes this ſubject in another chapter, entitled, *Articles:* in which he pleads for the utmoſt latitude of interpretation. 'We ought to preſume,' ſays he, 'the compilers of our articles framed ſuch as in their judgment contained the ſoundeſt ſyſtem of religion, and moſt expedient for inſtilling ſalutary ſentiments into the minds of the people. As they were men, they certainly were not infallible; and in articles prepared for national uſe, there may poſſibly be ſomething occaſional, not neceſſary for the maintenance of true religion at all times, but calculated upon the condition of the preſent: if any thing of this ſort ſhould appear, there is a legiſlature always in being who may rectify whatever, upon proper examination, might be found amiſs, and accommodate what might be judged unſuitable to the temper and occaſions of our times.

'And for the manner of underſtanding them, this may be and has been accommodated to the current ways of thinking, by tacit conſent of the people themſelves: for whoever will examine the writings of the laſt century, comparing them with thoſe of our cotemporaries, may perceive, that although we ſtill retain the ſame ſet of articles, we find in them much leſs of the myſterious, the marvellous, and the magical, than our forefathers did a hundred years ago. Therefore I hope it will be allowed a lawful and honeſt intention, however defectively executed, with which I go through my preſent labours; for implicit faith will not go down now-a-days; men are not eaſily ſilenced without being convinced, nor will they be made to ſwallow myſteries, to them unintelligible, by the drenching-horn of eccleſiaſtical authority. It is then working in the ſervice of the Church to endeavour ſhowing, that without change of a ſingle word in her doctrines, they may be ſo expounded as to render them conſiſtent with the diſcoveries of Reaſon and Philoſophy, and to bear ſtanding a cloſe inſpection by the Light of Nature.'

As a ſpecimen of Mr. Tucker's manner of interpreting the Articles, we ſhall give our Readers the following paragraph: 'The harſheſt expreſſion I can recollect, is that uſed in the eighteenth Article, where it is declared, that thoſe are to be holden accurſed who preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth: but why ſhould we give the *Accurſed* here a larger compaſs than the *Damnable* in the oath of abjuration? or underſtand any more thereby, than 'that ſhe,' that is, the Church, 'would have her members look upon it as a pernicious and fatal error to imagine the choice of one's religion a matter of indifference, to be made at pleaſure lightly, or upon temporal convenience, amongſt all that are current in the world; and would have them ſhy of perſons attempting to juſtify that error as dangerous perſons for them to converſe with.' It is aſtoniſhing that it ſhould not have ſtruck ſo intelligent a Writer, it is aſtoniſhing that it ſhould not ſtrike every perſon who thinks upon the ſubject, that to allow of a latitude of interpretation is to defeat the very purpoſe for which the Articles were framed, the preventing of diverſities of opinion. If, notwithſtanding the Articles, various and contrary opinions may be innocently holden and maintained reſpecting ſuch doctrines as, *the Trinity*, *Original Sin*, *the Juſtification of Man*, and *the Inſpiration of the Spirit of God*, what end can be anſwered by requiring ſubſcription to them? Uniformity of profeſſion without uniformity of opinion is, in our view, a crafty diſſimulation, inconſiſtent with Chriſtian ſimplicity and ſincerity; and hath a tendency to weaken the principles of veracity and integrity, and to create a general indifference with reſpect to truth and falſehood.

Mr. Tucker proceeds to ſtate the ground and neceſſity of the diſtinction between Eſoterics and Exoterics in the following manner: 'Yet is this liberty,' the liberty of entertaining a diverſity of opinion upon moral and religious ſubjects, 'to be uſed cautiouſly: for ſpeculative opinions may have an influence upon practical, and one man's ſpeculations, though innocent and ſalutary to himſelf, may cauſe diſquietude, and do miſchief in the mind of another, who perhaps will draw inferences from them the Author never intended nor would think conſequential, tending to overthrow ſome eſtabliſhed tenet, or even ſubverſive of religion and good manners. For in every ſcience, thoſe who make it their buſineſs to dive into the depths of it, find a very different ſcene of things from thoſe who take only ſo much as is requiſite for common uſe: and ſuch as have beſtowed much thought upon the foundations of right and wrong, diſcover many contrarieties and abſurdities in the popular notions; as on the other hand their refinements appear unintelligible and abſurd to the generality. Therefore it behoves every man to regard not only what is rational, conſiſtent, and wholeſome to himſelf, but what will continue ſo when thrown into a diverſly moulded imagination: reſerving the former for his private uſe, or for thoſe of a ſimilar caſt, but dealing out the latter only to all comers.

'Hence the ſo noted diſtinction among philoſophers of their eſoteric and exoteric doctrines, the one to be truſted only with Adepts, the other communicated to the Vulgar: or if they did ſometimes venture the former in a mixed audience, they couched them under ſuch enigmatical and myſterious terms that nobody could tell what to make of them without the enigmatical key. But this reſerve of theirs has been commonly placed in a wrong light; as if proceeding from a vain and niggardly temper, fond of hoarding up their treaſures for themſelves, and thinking any worthleſs ſcrapes good enough for the Vulgar. Nor has the word *Vulgar* contributed a little towards encouraging this notion, as ſignifying with us a perſon of mean underſtanding, little knowledge or accompliſhment: ſo that *Adept* is regarded as a title of honour, and *Vulgar* as a word of reproach. Whereas in former times the terms were relative to ſome art, or ſcience, or profeſſion, reſpectively comprizing all who were or were not maſters therein: ſo that the philoſopher himſelf was among the Vulgar with regard to commerce, maſonry, navigation, or other buſineſs he did not underſtand, and acknowledged ſuch as were ſkilful in each profeſſion for Adepts.'

Now all this may be a good reaſon why authors or inſtructors ſhould not throw out crude and indigeſted notions at random, and that they ſhould endeavour to guard their ſentiments or language againſt any perverſion or abuſe to which they might be otherwiſe liable; but can be no reaſon that they ſhould not endeavour to extend the knowledge of the truth, by aſſerting it in the cleareſt light, and pointing out its connexion with the true intereſt and happineſs of mankind; much leſs will it juſtify a philoſopher or adept in confirming the vulgar or illiterate in their errors and ſuperſtitions, by talking the ſame language, and giving them reaſon to think that he is of the ſame opinion. The natural and almoſt neceſſary conſequence of conformity to eſtabliſhed errors and ſuperſtitions in thoſe whom our Author terms philoſophers and adepts is the prevalence of ſcepticiſm and infidelity. For this we may appeal to the ſtate of things among the Greeks and Romans before the Chriſtian era; and alſo to the preſent ſtate of things in France and Italy, and we fear that we might add, in our own country.

Mr. Tucker enters upon the more immediate deſign of the publication, by conſidering the attributes of Purity, Majeſty, and Holineſs, which he had omitted in the former parts of his work. Theſe being in his opinion, or according to his explanation, of the exoteric kind, 'rather negative of what is in man, than affirmative of any thing in God.' By Purity he underſtands the intire freedom of the Divine Nature from all human frailties, affections, and paſſions; by Majeſty, his being 'withholden from works and objects unbecoming the dignity of his character;' and by Holineſs, 'a negation of thoſe moral impurities whereto our nature *lies* liable.' The chief part of a long chapter on this laſt perfection is an endeavour to prove that notwithſtanding the doctrine advanced in two chapters of the ſecond volume, entitled, *Providence* and *Freewill*, that 'the machinations and actions of men as well as all other events,'— 'that every minute motion, both in the human breaſt and among the bodies around us, was comprized and noticed in the plan of Providence,' the Divine Being is not the author or approver of folly and wickedneſs: or in other words that the admiſſion of evil into the ſyſtem of nature is not inconſiſtent with the perfect Holineſs of its author.' Here Mr. Tucker has recourſe to the diſtinction of characters in the Divine Being which he had ſuppoſed in Chap. 18. of the ſecond volume; and upon the inutility of which we made ſome remark that ſtill appears to us to be juſt *. The great principles upon which the admiſſion of evil among the works of God is to be reconciled to his perfect moral rectitude, are, that his eye never terminates upon evil, but regards it only as a means to work out a greater good; that no evils are admitted which will not redound to ſome ſignal benefit of the creation; and that the proviſions which are made for the evils interſperſed among his works, are made with a view to the good whereof they are neceſſarily productive. We have expreſſed theſe principles nearly in the words of Mr. Tucker himſelf, and apprehend that they are ſufficient to vindicate the moral rectitude of the Sovereign Diſpoſer of all things, in the character of Creator as well as that of Governor of the Univerſe. In his diſquiſition on this ſubject our ſagacious Author has introduced the unphiloſophical diſtinction between doing and permitting, and juſtly placed it among the exoteric doctrines, which will not bear the examination of reaſon, eſpecially when applied to the great firſt cauſe of all.

The next chapter is entitled, *Things Providential:* in which, becauſe the chapter on Providence, in a former volume, 'was moſtly eſoteric, and ſcarcely applicable to common uſe,' he hath ſelected the moſt remarkable phenomena in the works and laws of nature, which prove intelligence, wiſdom, and deſign in their Author.

The titles of the three remaining chapters of the fourth volume are, Religion—Freedom of Thought—and, Vanity. We ſhall give an account of their contents and deſign in the Author's own words, extracted from the ſummary of the whole work, which we cited before:

'The title Religion prefixed to the next chapter belongs rather as a running-title to the whole remainder than to this particular chapter, which contains little more than an addreſs to both parties;' that is, the Bigots, and the Freethinkers, 'ſuggeſting a preſumption that if one would always ſtrive to find a rational conſtruction agreeable to our natural notions in the divine oracles, and the other would conſider the Facts of the evangelic hiſtory, though ſuppoſed to proceed from merely natural cauſes, as events extremely *providential*, having an extenſive beneficial influence upon mankind, the reſult of both would terminate in a ſyſtem of ſentiment and conduct very little different in ſubſtantials: and exhorting them to deal with one another, not as adverſaries but as perſons in an amicable conference upon their common intereſts, for ſo the iſſue of their conference may juſtly be deemed, becauſe the general connection throughout the univerſe being borne in mind, whoever hurts himſelf hurts me, therefore if I think another in a wrong way, I ſhall endeavour to bring him into the right by ſuch methods as are likely to prevail with him; but if I cannot do that, I ſhall ſtrive to turn his own opinions to his greateſt advantage. But the work of reconcilement being a very nice buſineſs to manage, requiring a ſober freedom and ſtrict impartiality void of all bias or prejudice, it was needful enough for my own direction to examine what is true freedom of thought, and wherein it differs from *Bigotry* on the one hand, and that called *Freethinking* on the other; and to take warning againſt every danger that might threaten our liberty of judgment; whether from ſcrupulous fear, obſtinate attachment to old notions, fondneſs for novelty, ſecret ſelf-conceit, or the vanity of doing ſomething extraordinary. This blemiſh of human nature creeping in ſome meaſure upon us all, extending its influence to all our motions as well momentous as trifling, deſerved a particular diſcuſſion, the drift whereof was to aſcertain the difference between true and falſe honour: for honour being the ſource both of the brighteſt virtues and moſt pernicious extravagancies it was attempting a good ſervice to ſettle it upon its proper foundation, which is the proſpect of attaining things excellent in themſelves, rather than that of excelling or ſurpaſſing other perſons.'

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* See Monthly Review, vol. xli. p. 243.

We recommend the whole of the chapter upon Vanity to the attention of our Readers. Moral writers in general have conſidered emulation as a principle of action worthy to be employed by parents and teachers in the education of youth. Mr. Tucker is of opinion that the buſineſs of education, by a proper ſkill and attention, may be as effectually and more happily carried on without it. He juſtly obſerves that ſelf-approbation and complacency ariſe from the conſciouſneſs of rectitude in our conduct, and that rectitude does not conſiſt in doing better than others, but in judging impartially upon the beſt lights the occaſion affords, and conducting ourſelves accordingly without failure or deviation. 'The true ſenſe of honour,' ſays he, 'reſpects only the laudableneſs of the deed, without reference to what is done better or worſe by another: for his acting rightly takes nothing from our rectitude, nor can his failing excuſe our own.—Rectitude has nothing to do with compariſon, unleſs where there is a choice of different actions, and then it compares between things and not perſons: judging of the excellence upon what the performer himſelf might have done, not upon what any body elſe can do better or worſe than him.'

With theſe juſt and uſeful ſentiments we take our leave at preſent of this ingenious and ſagacious Writer. His ſcheme of Chriſtianity, and diſcourſes on ſome practical ſubjects, &c. will furniſh matter for another Article.

ART. II. *Travels through the interior Parts of North America, in the Years* 1766, 1767, and 1768. *By* J. Carver, Eſq; Captain of a Company of Provincial Troops during the late War with France. Illuſtrated with Copper-plates. 8vo. 7s. 6d. Boards. Walter. 1778.

IF there are, yet, among us, any of thoſe deſponding politicians, or patriots, who are ſorrowing for the preſumed loſs of our American colonies, the publication before us may poſſibly afford them ſome conſolation; for they will here ſee, that if much is loſt, there is ſtill, in America, much to be found: vaſt tracts of fine country, yet unſubjected to European colonization,—and to the property of which, *we* have, at leaſt, as good pretenſions as we had to moſt of the provinces which have lately bidden *good bye* to us.

The right of poſſeſſion, founded on *diſcovery*, ſeems to the generality of travellers, who are ſeldom adepts in caſuiſtry, or law, to be a very good ſort of right; and, certain it is, that, excepting a few inſtances of purchaſe from the *Aborigines*, it is the beſt kind of claim that we pretend to: and what more than *the beſt* can be expected from an honeſt adventurer?—As to what may be *lawful*, either in the courts above, or the courts below,—why, as Admiral Montague ſays, "A f— for law!" —With reſpect to Captain Carver, he has laudably diſcharged the duty of a good and loyal ſubject to his Majeſty King George the Third, by taking poſſeſſion, in form, for his Royal Maſter, of ſuch of thoſe countries into which he penetrated, as he judged would be valuable acquiſitions to the crown of England: and to which, moreover, he aſſerts our claim of *priority*, from the diſcoveries of our firſt navigators to the new world.

In the Introduction to his narrative, Capt. Carver gives the following account of his motives for undertaking his Travels into the interior of North-America; and of the progreſs which he actually made in the execution of his plan:

'No ſooner was the late war with France concluded, and peace eſtabliſhed by the treaty of Verſailles in the year 1763, than I began to conſider (having rendered my country ſome ſervices during the war) how I might continue ſtill ſerviceable, and contribute, as much as lay in my power, to make that vaſt acquiſition of territory, gained by Great Britain, in North America, advantageous to it. It appeared to me indiſpenſably needful, that government ſhould be acquainted in the firſt place with the true ſtate of the dominions they were now become poſſeſſed of. To this purpoſe, I determined, as the next proof of my zeal, to explore the moſt unknown parts of them, and to ſpare no trouble or expence in acquiring a knowledge that promiſed to be ſo uſeful to my countrymen. I knew that many obſtructions would ariſe to my ſcheme from the want of good maps and charts; for the French, whilſt they retained their power in North America, had taken every artful method to keep all other nations, particularly the Engliſh, in ignorance of the concerns of the interior parts of it: and to accompliſh this deſign with the greater certainty, they had publiſhed inaccurate maps and falſe accounts; calling the different nations of the Indians by nicknames they had given them, and not by thoſe really appertaining to them. Whether the intention of the French in doing this, was to prevent theſe nations from being diſcovered and traded with, or to conceal their diſcourſe, when they talked to each other of the Indian concerns, in their preſence, I will not determine; but whatſoever was the cauſe from which it aroſe, it tended to miſlead.

'As a proof that the Engliſh had been greatly deceived by theſe accounts, and that their knowledge relative to Canada had uſually been very confined, before the conqueſt of Crown-Point in 1759, it had been eſteemed an impregnable fortreſs: but no ſooner was it taken, than we were convinced that it had acquired its greateſt ſecurity from falſe reports, given out by its poſſeſſors, and might have been battered down with a few four pounders. Even its ſituation, which was repreſented to be ſo very advantageous, was found to owe its advantages to the ſame ſource. It cannot be denied but that ſome maps of theſe countries have been publiſhed by the French with an appearance of accuracy; but theſe are of ſo ſmall a ſize and drawn on ſo minute a ſcale, that they are nearly inexplicable. The ſources of the Miſſiſſippi, I can aſſert from my own experience, are greatly miſplaced; for when I had explored them, and compared their ſituation with the French charts, I found them very erroneouſly repreſented, and am ſatisfied that theſe were only copied from the rude ſketches of the Indians.

'Even ſo lately as their evacuation of Canada they continued their ſchemes to deceive; leaving no traces by which any knowledge might accrue to their conquerors: for though they were well acquainted with all the Lakes, particularly with Lake Superior, having conſtantly a veſſel of conſiderable burthen thereon, yet their plans of them are very incorrect. I diſcovered many errors in the deſcriptions given therein of its iſlands and bays, during a progreſs of eleven hundred miles that I coaſted it in canoes. They likewiſe, on giving up the poſſeſſion of them, took care to leave the places they had occupied in the ſame uncultivated ſtate they had found them; at the ſame time deſtroying all their naval force. I obſerved myſelf part of the hulk of a very large veſſel, burnt to the water's edge, juſt at the opening from the Streights of St. Marie's into the Lake.

'Theſe difficulties, however, were not ſufficient to deter me from the undertaking, and I made preparations for ſetting out. What I chiefly had in view, after gaining a knowledge of the manners, cuſtoms, languages, ſoil, and natural productions of the different nations that inhabit the back of the Miſſiſſipi, was to aſcertain the breadth of that vaſt continent, which extends from the Atlantic to the Pacific Ocean, in its broadeſt part between 43 and 46 degrees northern latitude. Had I been able to accompliſh this, I intended to have propoſed to government to eſtabliſh a poſt in ſome of thoſe parts about the Straits of Annian, *which having been firſt diſcovered by Sir Francis Drake, of courſe belong to the Engliſh.* This I am convinced would greatly facilitate the diſcovery of a North Weſt paſſage, or a communication between Hudſon's Bay and the Pacific Ocean. An event ſo deſirable, and which has been ſo often ſought for, but without ſucceſs. Beſides this important end, a ſettlement on that extremity of America would anſwer many good purpoſes, and repay every expence the eſtabliſhment of it might occaſion. For it would not only diſcloſe new ſources of trade, and promote many uſeful diſcoveries, but would open a paſſage for conveying intelligence to China, and the Engliſh ſettlements in the Eaſt Indies, with greater expedition than a tedious voyage by the Cape of Good Hope, or the Straits of Magellan will allow of.

'How far the advantages ariſing from ſuch an enterprize may extend can only be aſcertained by the favourable concurrence of future events. But that the completion of the ſcheme, I have had the honour of firſt planning and attempting, will ſome time or other be effected, I make no doubt. From the unhappy diviſions that at preſent ſubſiſt between Great Britain and America, it will probably be ſome years before the attempt is repeated; but whenever it is, and the execution of it carried on with propriety, thoſe who are ſo fortunate as to ſucceed, will reap, excluſive of the national advantages that muſt enſue, emoluments beyond their moſt ſanguine expectations. And whilſt their ſpirits are elated by their ſucceſs, perhaps they may beſtow ſome commendations and bleſſings on the perſon that firſt pointed out to them the way. Theſe, though but a ſhadowy recompence for all my toil, I ſhall receive with pleaſure.

'To what power or authority this new world will become dependent, after it has ariſen from its preſent uncultivated ſtate, time alone can diſcover. But as the ſeat of empire, from time immemorial has been gradually progreſſive towards the weſt, there is no doubt but that, at ſome future period, mighty kingdoms will emerge from theſe wilderneſſes, and ſtately palaces and ſolemn temples, with gilded ſpires reaching the ſkies, ſupplant the Indian huts, whoſe only decorations are the barbarous trophies of their vanquiſhed enemies.

'As ſome of the preceding paſſages have already informed the reader that the plan I had laid down for penetrating to the Pacific Ocean, proved abortive, it is neceſſary to add, that this proceeded not from its impracticability (for the farther I went the more convinced I was that it could certainly be accompliſhed) but from unforeſeen diſappointments. However, I proceeded ſo far, that I was able to make ſuch diſcoveries as will be uſeful in any future attempt, and prove a good foundation for ſome more fortunate ſucceſſor to build upon. Theſe I ſhall now lay before the Public in the following pages; and am ſatisfied that the greateſt part of them have never been publiſhed by any perſon that has hitherto treated of the interior nations of the Indians; particularly, the account I give of the Naudoweſſies, and the ſituation of the heads of the four great rivers that take their riſe within a few leagues of each other, nearly about the centre of this great continent; viz. The River Bourbon, which empties itſelf into Hudſon's Bay; the Waters of Saint Lawrence; the Miſſiſſippi, and the River Oregon, or the River of the Weſt, that falls into the Pacific Ocean at the ſtraits of Annian.

'The impediments that occaſioned my returning, before I had accompliſhed my purpoſes, were theſe. On my arrival at Michillimackinac, the remoteſt Engliſh poſt, in September 1766, I applied to Mr. Rogers, who was then governor of it, to furniſh me with a proper aſſortment of goods, as preſents for the Indians who inhabit the track I intended to purſue. He did this only in part; but promiſed to ſupply me with ſuch as were neceſſary, when I reached the Falls of Saint Anthony. I afterwards learned, that the governor fulfilled his promiſe in ordering the goods to be delivered to me; but thoſe to whoſe care he intruſted them, inſtead of conforming to his orders, diſpoſed of them elſewhere.

'Diſappointed in my expectations from this quarter, I thought it neceſſary to return to La Praire Le Chien; for it was impoſſible to proceed any farther without preſents to enſure me a favourable reception. This I did in the beginning of the year 1767, and finding my progreſs to the Weſtward thus retarded, I determined to direct my courſe Northward. I took this ſtep with a view of finding a communication from the heads of the Miſſiſſippi into Lake Superior, in order to meet, at the grand Portage on the North-weſt ſide of that lake, the traders that uſually come, about this ſeaſon, from Michillimackinac. Of theſe I intended to purchaſe goods, and then to purſue my journey from that quarter by way of the lakes Le Pluye, Dubois, and Ouinipique to the heads of the river of the Weſt, which, as I have ſaid before, falls into the ſtraits of Annian, the termination of my intended progreſs.

'I accompliſhed the former part of my deſign, and reached Lake Superior in proper time; but unluckily the traders I met there acquainted me, that they had no goods to ſpare; thoſe they had with them being barely ſufficient to anſwer their own demands in theſe remote parts. Thus diſappointed a ſecond time, I found myſelf obliged to return to the place from whence I began my expedition, which I did after continuing ſome months on the North and Eaſt borders of Lake Superior, and exploring the bays and rivers that empty themſelves into this large body of water.

'As it may be expected that I ſhould lay before the Public the reaſons that theſe diſcoveries, of ſo much importance to every one that has any connections with America, have not been imparted to them before, notwithſtanding they were made upwards of ten years ago, I will give them to the world in a plain and candid manner, and without mingling with them any complaints on account of the ill treatment I have received.

'On my arrival in England, I preſented a petition to his Majeſty in council, praying for a reimburſement of thoſe ſums I had expended in the ſervice of government. This was referred to the Lords Commiſſioners of Trade and Plantations. Their Lordſhips from the tenor of it thought the intelligence I could give of ſo much importance to the nation that they ordered me to appear before the Board. This meſſage I obeyed, and underwent a long examination; much I believe to the ſatisfaction of every Lord preſent. When it was finiſhed, I requeſted to know what I ſhould do with my papers? Without heſitation the firſt Lord replied, that I might publiſh them whenever I pleaſed. In conſequence of this permiſſion, I diſpoſed of them to a bookſeller: but when they were nearly ready for the preſs, an order was iſſued from the council board, requiring me to deliver, without delay, into the Plantation Office, all my charts, and journals, with every paper relative to the diſcoveries I had made. In order to obey this command, I was obliged to re-purchaſe them from the bookſeller, at a very great expence, and deliver them up. This freſh diſburſement I endeavoured to get annexed to the account I had already delivered in; but the requeſt was denied me, notwithſtanding I had only acted, in the diſpoſal of my papers, conformably to the permiſſion I had received from the Board of Trade. This loſs, which amounted to a very conſiderable ſum, I was obliged to bear, and to reſt ſatisfied with an indemnification for my other expences.

' Thus ſituated, my only expectations are from the favour of a generous Public; to whom I ſhall now communicate my plans, journals, and obſervations, of which I luckily kept copies, when I delivered the originals into the Plantation Office. And this I do the more readily, as I hear they are miſlaid; and there is no probability of their ever being publiſhed. To thoſe who are intereſted in the concerns of the interior parts of North America, from the contiguity of their poſſeſſions, or commercial engagements, they will be extremely uſeful, and fully repay the ſum at which they are purchaſed. To thoſe, who, from a laudable curioſity, wiſh to be acquainted with the manners and cuſtoms of every inhabitant of this globe, the accounts here given of the various nations that inhabit ſo vaſt a track of it, a country hitherto almoſt unexplored, will furniſh an ample fund of amuſement, and gratify their moſt curious expectations. And I flatter myſelf they will be as favourably received by the Public, as deſcriptions of iſlands, which afford no other entertainment than what ariſes from their novelty; and diſcoveries, that ſeem to promiſe very few advantages to this country, though acquired at an immenſe expence.

' To make the following Work as comprehenſible and entertaining as poſſible, I ſhall firſt give my readers an account of the route I purſued over this immenſe continent (through which they will be able to attend me by referring to the plan prefixed) and as I paſs on, deſcribe the number of inhabitants, the ſituation of the rivers and lakes, and the productions of the country. Having done this, I ſhall treat, in diſtinct chapters, of the manners, cuſtoms, and languages of the Indians, and to complete the whole, add a Vocabulary of the words moſtly in uſe among them.

' And here it is neceſſary to beſpeak the candour of the learned part of my readers in the peruſal of it, as it is the production of a perſon unuſed, from oppoſite avocations, to literary purſuits. He therefore begs they would not examine it with too critical an eye; eſpecially when he aſſures them that his attention has been more employed on giving a juſt deſcription of a country that promiſes, in ſome future period, to be an inexhauſtible ſource of riches to that people who ſhall be ſo fortunate as to poſſeſs it, than on the ſtyle or compoſition; and more careful to render his language intelligible and explicit, than ſmooth and florid.'

Having now introduced our Readers to ſome acquaintance with Mr. Carver, and informed them of his motives to this undertaking, we muſt deſire them to ſhake hands with the Gentleman, and to part for the preſent. In our next we propoſe to have the pleaſure of a ſecond converſation with this intelligent and enterprizing Traveller: in which his diſcoveries and obſervations will, if we are not greatly miſtaken, afford us much entertainment, and not a little information.

ART. III. O Halloran's *Hiſtory of Ireland*, concluded. See our laſt.

IN the Shandyan phraſe, every man has his hobby-horſe. That of Mr. O'Halloran appears to be the antiquity and honour of his country: though, as we remarked in our account of this Author's former work [*], we cannot ſuppoſe it a matter of very high moment, whether the Highland clans deſcended from the Iriſh, or the Iriſh from the Highland clans; neither can we abſolutely reprehend a zeal of this kind, if united with *learning* and *judgment*. Under *their* direction it may help to throw light on ancient hiſtory, and contribute to entertain and inform the inquiſitive reader. It is but juſtice to this Author, to allow that he writes in a manner that beſpeaks him a man of erudition; and we muſt acknowledge, that the proofs he offers in ſupport of the Iriſh deſcent from Mileſius, bear the marks of reaſon and probability: in this reſpect we think there is ground to unite with Mr. Wynne, who, in his Hiſtory of Ireland, produces ſome of the ſame arguments with Mr. O'Halloran [†].

It was in the year of the world 2734, according to this writer, that the ſons of Mileſius determined to form a ſettlement in Ireland. This determination is ſaid to have been made in conſequence of a prediction delivered ſome years before by Caicer, one of their anceſtors, that their poſterity ſhould ſettle in the moſt weſterly iſland in the world. Accordingly Ith, a principal perſon among them, was appointed to viſit the country. He ſet ſail from Spain with a ſmall force in the year 2735, and landed at a place called Daire-Calgach in the North, the preſent Derry, ſays our Author. When the inhabitants enquired who this adventurer was, and what his buſineſs; he immediately anſwered, we are told, in the Iriſh language, that they were from one common ſtock, being both the deſcendants of Magog; that diſtreſs of weather threw him on their coaſts; and that the laws of affinity, as well as of hoſpitality, pleaded in his cauſe and that of his followers.

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[*] Vid. Review, vol. xlix. p. 201.

[†] Vid. Review, vol. xlviii. p. 470.

'Here, ſays Mr. O'Halloran in a kind of triumph, we ſee to demonſtration the Mileſian adventurers well acquainted with the country, its inhabitants, and their anceſtry:—we alſo find them ſpeaking the ſame language; nor is there in hiſtory a fact better aſcertained than this, notwithſtanding the *flippant* aſſertions of ſome moderns, who will, on their bare authorities, have it, that all the colonies, previous to the Mileſian expedition, came from Britain.' On this point we will not diſpute with our hiſtorian.

'It is told of Ith, that finding the three princes (brothers) who then jointly ruled Ireland, were met at a palace not very diſtant, to agree about a partition of the crown jewels, he reſolved to pay them a viſit. He conducted himſelf with ſo much diſcretion, that the princes agreed to conſtitute him umpire. His juſtice and impartiality on the occaſion is ſaid not only to have prevented a civil war, but to have entirely reconciled the brothers, and given them great pleaſure. But ſoon after Ith had left them, they began to reflect on the high encomiums he beſtowed on their country, and the diligence with which he had obſerved and explored it, from whence, with other circumſtances, they concluded he was a ſpy, and formed the reſolution, for their own ſecurity, to cut off him and his party before they could reach their ſhip. One of the brothers was immediately detached with a number of men by a different route; they ſoon overtook Ith, who with his men retreated as faſt as they could to their ſhip, and as they drew nearer to it, a deſperate attack was made, in which the flower of his ſmall company were killed, and with great difficulty the remains of the ſhattered troop reached the veſſel, bearing with them their general mortally wounded.

Such was the event of the firſt Mileſian expedition to Ireland. Thoſe who reached Spain were provided with ſufficient arguments to excite their countrymen to renew the attempt. Their preparations were vigorous, their troops numerous, and their fleet, it is ſaid, ſuch as would be reſpectable at any time, but for that period a very great one. This was the grand Mileſian expedition under the conduct of Heber and Heremon. Our Author gives us the names of ſeveral principal perſons as they have been, he ſays, carefully preſerved in the Iriſh annals, and he mentions them, 'becauſe many conſiderable places in the kingdom yet commemorate them,' of which he produces inſtances. On their landing, an embaſſy was ſent to the reigning princes, the three ſons of Cearmada, requiring a ſpeedy ſubmiſſion. They replied, 'that it was contrary to the rules of war to take them thus by ſurprize, but if they would give proper time to collect their troops, they would then put the fate of the kingdom to the iſſue of a battle.' It was at length agreed that the Mileſians ſhould re-embark, and their ſhips clear the coaſts; after which, if they made good their ſecond landing, it ſhould be deemed an equitable invaſion, and the Damnonii, or preſent poſſeſſors, would either ſubmit or oppoſe them as they found moſt convenient.

'I ſhall make no comment, ſays Mr. O'Halloran, on this extraordinary agreement, but obſerve to my readers, that it was faithfully adhered to by the Mileſian chiefs. They conveyed all their troops and proviſions on board, and put to ſea with their whole fleet. When they had all cleared the land, and were fairly in the main ocean, they tacked about to reach the coaſts they had left; but at this very critical time, a violent ſtorm of wind at Weſt aroſe, owing, ſay our annals, to the magical powers of the Damnonii; but let that paſs as one of the many inſtances of pitiable credulity in our annaliſts, though at the ſame time of their great dread to alter the leaſt iota in the national records; ſince nothing can be more abſurd than recurring to preternatural cauſes in accounting for facts which we know may happen, and often happen, as a Weſterly wind is a kind of trade wind on our coaſt. The wind increaſing, and want of ſufficient ſea room, were the ſources of dreadful calamities. The galley commanded by Donn ran into the Shannon, and was daſhed to pieces beyond the Caſhel, at a place which to this day retains his name, and every ſoul on board periſhed! Beſide this chief, we are particularly told that twenty-four common ſoldiers, twelve women, four galley ſlaves, fifty ſelect warriors, and five captains, being all on board, ſhared his fate! The galley commanded by Ir, met the ſame fate on the Deſmond coaſt. The remainder of this fleet, though much damaged, ſtood off to ſea till the ſtorm abated, and then relanded at Inbher-Sceine; but Arranan a moſt experienced ſeaman, in the height of their diſtreſs, mounting the maſt to ſecure ſome ſails, which none other had the boldneſs to attempt, was by the violence of the wind daſhed down on the deck, where he died. The place of his interment yet goes by the name of Cnoc Arranan, though vulgarly called Cnoc Arrar, bordering on the Shannon, in Kerry. The ſquadron commanded by Heremon felt part of this ſtorm, though moſt of them landed ſafely at Inbher-Colpa, or Drogheda, ſo called from Colpa who periſhed here, as did likewiſe Aireach. Thus by this high point of honour, of the eight ſons of Mileſius five periſhed in this ſtorm, beſide many ladies and captains of ſpecial note, and numbers of ſoldiers.

'The ſecond landing was effected on the 17th day of the month Bel or May, and in the year of the world, according to the Hebrew computation, 2736. The troops of Heber immediately took poſſeſſion of their former camp at Sliabh-mis; nor were the Damnonii in the mean time idle, ſince we find them collect ſo conſiderable a force as to attack his entrenchments the third day after their landing. The attack was long and bloody; but the Danaans at length gave way to ſuperior courage, having left a thouſand of their beſt troops killed in the trenches. The loſs of the Mileſians was alſo conſiderable; three hundred brave fellows falling by the ſword of the enemy, with two Druids, who animated them by their prayers, and two ladies, Scota, widow of Mileſius, and Fais, wife to Un. The next day the remains of theſe amazons were interred with great funeral pomp; Scota in a vale, to this day from her called Glean-Scota, near Tralee, where a royal monument was erected to her memory. The beauty of this place has been celebrated by antiquity; but at preſent it appears a dreary uncultivated waſte, the fatal conſequences of depopulation and neglect of tillage! Fais was buried in another valley near Sliabh-mis, which yet retains the name of Glean Fais.

‘ Encouraged by this firſt defeat of the enemy, the Mileſians in good order proceeded towards Inbher-Colpa, or Drogheda, to join their aſſociates commanded by Heremon; and we cannot doubt but in their route they were joined by many malcontents, but particularly by the Belgæ. This junction was happily effected, and now united, they ſend a ſecond ſummons to the ſons of Cearmada to ſurrender the kingdom, or to appoint a day to put its fate to the iſſue of the ſword. Theſe princes return a reſolute anſwer, that they would die as they lived, *monarchs* of Ireland; and that they would meet them on the plains of Tailten, in Meath, where the longeſt ſword and ſtrongeſt arm ſhould determine the conqueſt. At the time agreed on the two armies met, reſolved on victory or death. Their numbers were nearly equal, as were the commanders; the three ſons of Mileſius, to wit, Heber, Heremon, and Amhergin, heading the invaders, while the Damnonii were led on by the three ſons of Cearmada. The fight ſoon began, and continued with aſtoniſhing obſtinacy from ſun-riſe, even to ſun-ſet, as the book of invaſion notes. The oppoſing princes eagerly ſought for each other, through numbers of wounded and dying enemies. At length they met. The fate of Ireland now, like that of Rome, in the days of the Horatii, hung on the ſwords of theſe contending brothers! At length Mac Cuill fell by the hand of Heber-fion, Mac Creacht was ſlain by Heremon, and Mac Greine by Amhergin. The Danaans, now deprived of their chiefs, gave way on every ſide, but this had more the air of a regular retreat, than a precipitate flight. The victors wiſely conſidering, that if the enemy now eſcaped, it would be the ſource of freſh devaſtations, cloſely, but in good order, purſued them. The Danaans made a gallant effort at Sliabh-Cualgne, ſo called from Cualgne, the ſon of Breogan, who fell in this battle; a ſecond ſtand they made at Sliabh-Fuadh, ſo named from Fuadh, brother to Cualgne, who was here ſlain. But more enraged than intimidated at theſe checks, the Mileſians continued the *purſuit*, putting to the ſword all the enemy they *met*, and ſo effectually broke them, that they were never after able to make the leaſt diſturbance in the kingdom; and ſuch *as* did not paſſively ſubmit to the new government retired to Britain, poſſeſſing themſelves of Devonſhire and Cornwall, and carrying with them their name and language. Thus, after ruling Ireland for an hundred and ninety-five years, under nine princes, were the Danaans completely conquered. From their hiſtory it is evident that they were a very warlike, as well as a learned people.'

The above relation of an important revolution in the Iriſh hiſtory we have choſen to lay before the reader in the author's own words, from whence ſome judgment may be formed of his manner of writing. He proceeds to tell us of the policy and humanity with which the Mileſians treated their new ſubjects, which he contraſts with what he calls, the oppoſite conduct purſued ſince the revolution; but it ſhould be remarked, that he does not, here at leaſt, ſtate thoſe reaſons and motives which, when they are properly examined, might poſſibly give *ſome* ground for a different mode of policy. However, this is an argument we do not undertake to diſcuſs.

The ſupreme command of Ireland was veſted in Heber and Heremon; the former, this writer ſays, had the ſouthern half of the iſland, and the northern was the property of the latter. 'The nobility, the military, and the followers of theſe two princes, had eſtates and lands aſſigned to them, in proportion to their different ranks; but O'Naoi, a celebrated muſician, and Mac Cis, a bard of the firſt eminence, had like to have produced much trouble, each prince being fond of retaining both in his ſervice. It was, however, determined by lot, when the muſician fell to the ſhare of Heber, and the bard to that of his brother Heremon; an early index, remarks Mr. O'Halloran, who neglects nothing for the honour of his country, of that protection which the Iriſh nation ever after afforded to poetry and muſic! Nor were arts, agriculture, and manufactures leſs attended to.—Nor ſhould it be forgot to the credit of our literati, that while many important actions of our anceſtors have been loſt, yet the names of ſuch princes as moſt remarkably attended to and encouraged agriculture have carefully been handed down from age to age! Ireland was undoubtedly formerly, what China is at this day, one continued ſcene of tillage.'

Should any of our Readers wiſh to know how Heber and Heremon proceeded in their new conqueſt and government, this Author gives the following account:

'The preſent pleaſing dawn was ſoon clouded by ambition, for, *rara concordia fratrum!* Like Pompey and Cæſar, Heber could not brook an equal, nor Heremon a ſuperior. Our writers tell us, that the ambition of the queen of Heber gave riſe to a war, in which this prince loſt his diadem and his life. On the confines of their different territories were three lovely vales, two of which were the property of Heber, the third that of his brother. Tea, the queen of Heremon (we muſt ſuppoſe, to account for this quarrel), began to lay this out in great taſte; and the other lady mortified, requeſted the poſſeſſion of it alſo. Heber, it appears, in compliance to his queen, ſolicited—but ſolicited in vain—this favour from his brother. However eaſy it may be ſometimes to reconcile men, yet diſputes among the fair are not ſo ſoon compromiſed! The ladies on both ſides grew poſitive. Each engaged her huſband in her cauſe, and this diſpute, in itſelf of ſo little conſequence, was the ſource of the moſt dreadful calamities, and laid a foundation for thoſe bloody wars which for near thirty centuries after diſtracted Ireland! Theſe altercations produced indifference on both ſides; this was ſucceeded by coldneſs; hatred ſoon followed; and revenge and war were the certain conſequences. What a leſſon of inſtruction! The contending princes, no longer to be reſtrained by prudence, or fraternal love, agreed to put their cauſe to the iſſue of a general engagement. Both armies met on the plains of Geiſiol, in Leinſter; and Heber, beſide the loſs of three of his beſt commanders, and numbers of gallant ſoldiers, fell alſo in this battle, a ſacrifice to folly and vanity!'

Heremon now appears ſole monarch of Ireland; it was in his reign, Mr. O'Halloran obſerves, and about the year 2746, that the Picts firſt landed in Ireland: unable to oppoſe the power of Heremon, they ſued for peace on ſuch terms as might be impoſed, and requeſted that ſettlements might be allotted them in Britain. 'To prove, he adds, the ſincerity of their intentions, and their future dependance on Ireland, they at the ſame time requeſted wives from Heremon, engaging in the moſt ſolemn manner, that not only then, but for ever after, if they or their ſucceſſors ſhould have iſſue by a Britiſh, and again by an Iriſh woman, that the iſſue of this laſt *only* ſhould be capable of ſucceeding to the inheritance! Which law continued in force to the days of venerable Bede; *i. e.* about two thouſand years! a mark of ſuch ſtriking diſtinction, that it cannot be paralleled in the hiſtory of any other nation under the ſun! The principal leader of this people on their landing *here* was Gud; but he dying, this compact was made with his ſon Cathluan, and from whom the Picts were alſo called Caledones; *i. e.* the poſterity of Cathluan; for Don in Iriſh ſignifies a family.—Such was the riſe of theſe people, whoſe poſterity made ſo brilliant a figure in Britiſh hiſtory!'

We ſhall not controvert any of theſe points with our Author. That he eſteems theſe and other accounts of his anceſtors remarkable and ſtriking is evident from the frequency of his notes of admiration, as well as from the reflections he often makes.

The death of Heremon is followed by a long liſt of Iriſh kings of the Mileſian race, and chiefly the Heberean and Heremonean line. Of ſeveral of theſe kings we find little beſides their names, of others larger accounts are given. From ſome of them we ſhall inſert a few particulars, firſt obſerving that the narration is interrupted by a chapter concerning their deities and doctrine, from whence we ſhall only take one ſhort paſſage relating to their worſhip of the ſun and moon. 'Some remains of this worſhip may be traced, even at this day; as particularly borrowing, if they ſhould not have it about them, a piece of ſilver on the firſt ſight of a new moon, as an omen of plenty during the month; and at the ſame time ſaying in Iriſh, "as you have found us in peace and proſperity, ſo leave us in grace and mercy." Some notion of this kind, we think, is not wholly uncommon in England.

In the reign of Tighernmas (2815) we are told of what is called a wholſome though ſimple ſumptuary law: 'By this law, it is ſaid, which his ſucceſſors were ſworn to maintain, and which was called Ilbreachta, the peaſantry, ſoldiers, and lower order of people, were to have their garments but of one colour; military officers and private gentlemen, two; commanders of battalions, three; Beatachs, Brughnibhs, or keepers of houſes of hoſpitality, four; the prime nobility or military knights, five; and the Ollamhs, or doctors learned in different ſciences, ſix, being one leſs than the chief rulers!'

Cochaidh II. who reigned in 2909 was, we are informed, 'ſurnamed Faobharglas, or of the green edge, becauſe in his days the art of giving different colours to ſwords and arms was found out, and we are told that the points of his javelins and blades of his ſwords were coloured green.' During the reigns from 2993 to 3075, we read of ſhields of pure ſilver, helmets ornamented with gold, particularly with creſcents in the front of that metal, corſlets caſed with pure ductile gold, golden chains and collars; concerning all which, this Writer remarks, the very great plenty of gold in Ireland in theſe early days, and in times much nearer our own, will not be diſputed but by ſuch as ſhut their ears to the voice of truth. They acquired it from native *mines, and they extracted* both it and ſilver from their mines of copper and lead. They accumulated quantities of gold by their traffic with Spain, and with Africa, hence their ſhields of pure ſilver, hence their helmets and corſlets caſed with gold; hence the number of ſwords of mixt metal, with gold handles, to this day found in bogs and moraſſes; hence the hoſtages detained at the courts of our monarchs, having their ſhackles of pure gold; hence the very harneſſes for horſes were ornamented with gold!'

We remember that in our account of Wynne's Hiſtory of Ireland we have taken notice of the inſtitution of the royal aſſembly of Teamor or Tara, in the reign of Ollam-Fodhla, or the learned doctor*: this Writer naturally enlarges on the memorable appointment; but we obſerve that he and Mr. Wynne differ much in point of chronology; while the latter fixes it about A. M. 3266, and our Author about the year 3082. 'In this Auguſt convention, ſays Mr. O'Halloran, all the different records of the kingdom were examined, and this was the firſt riſe of the famous Pſalter of Tara, being an epitome of unerring facts, drawn from the other records of the kingdom, and which it was looked on as criminal to form the leaſt doubt of! Here it was that this great prince delivered in the origin, the exploits, and migrations of the Mileſian race, till their landing in Ireland, all *wrote* with his own hand, and entered into the *Senachas More*, the great antiquity or Pſalter of Tara, ſo called from this place of their meeting.'

In ſeveral ſucceeding reigns our Hiſtorian introduces the great connections between the Iriſh and the Carthaginians, and informs us of the ſhare which the former had in the wars between the latter and the Romans. It would have an odd ſound to moſt of our Readers to ſay that ancient Rome had been taken by the Iriſh: but hear what this gentleman, enamoured with the antiquity and glory of his country, declares. 'Plutarch in his life of Camillus, ſays he, tells us, as ſoon as the account of Rome's being taken by the Gauls reached Greece, that Heraclides of Pontus, *who lived at the very time* (though this Author; *i. e.* Plutarch, ſays ſoon after) in his book *De Animâ*, relates "that a certain report came from the Weſt, that an army of Hyperboreans had taken a Greek city called Rome, ſeated ſome where on the Great Sea." But I do not wonder, ſays Plutarch, "that ſo fabulous a writer ſhould embelliſh his account of the taking of Rome with ſuch turgid words as *Hyperborean* and *Great Sea*." And yet, adds Mr. O'Halloran, for theſe remarks Plutarch is himſelf cenſured by Dacier, Dryden, and other tranſlators. For nothing is more certain, than that the ancients called the Mediterranean ſea *Mare Magnum*, as conveying paſſengers to all parts of the world, in oppoſition to the Euxine, and other adjoining ſeas. Nor is Plutarch's remark on the Hyperboreans better founded; ſince they were at that time, and long before and after it, a great and powerful people. Nor are theſe commentators on our Author to be at all juſtified, when they affirm that the Greeks called all northern nations indiſcriminately Hyperboreans. It is *evident*, that by Hyperboreans, the early Greeks underſtood the inhabitants of a ſingle iſland only; and which iſland I have ſhewn in the preſent, as well as in a former work, to be Ireland. As then Rome was ſeated on the Great Sea, and the Hyperboreans at this time a powerful maritime ſtate, we may conclude, that Heraclides was better informed in theſe matters (eſpecially being a contemporary) than our Author ſuppoſes; and that the Iriſh made a diſtinguiſhed figure in this war.'

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* Vid. Review, vol. xlviii. p. 470.

It muſt be acknowledged fair and candid in this Writer when he lays before us the above quotation, to give at the ſame time the reflection which Plutarch himſelf makes on it, which appears ſufficient to prevent, at this diſtance of time, our laying any great ſtreſs on it, or at leaſt our applying it in the manner Mr. O'Halloran wiſhes to do. But whether or not the Mileſian Iriſh might have any ſhare in the taking of Rome by the Gauls, it is not at all improbable that they ſhould maintain ſome connection with the Carthaginians, and perhaps were parties in ſome of their wars.

In his zeal for the honour and glory of Ireland, our Author, in his account of the reign of Aongus III. (about A. M. 2780) acquaints us, that from Fiacha, a ſon of the above prince, 'the royal line of Scotland are deſcended, and from him by the female line his preſent Majeſty is deſcended.' However honourable he may eſteem this to his Iriſh liſt, it does not appear very greatly ſo to the royal families he mentions; for this Fiacha proves to have been the ſon of Aongus III. by his own daughter. In another place he farther obſerves, 'I have taken great pains to clear up this part of the hiſtory, ſo honourable to his preſent Majeſty, and to the North Scots. We ſhall not diſpute with him about his authorities, or the exactneſs of his derivation, but we are rather diverted by his ardour for the honour of King George III.

In a chapter on chivalry and the early orders of knights in Ireland, we find the following relations, 'In the bloody battle of Maigh-Lena, in the King's county, fought in the ſecond century, it was propoſed by ſome officers in the imperial army, to attack the troops of Munſter, or indeed rather of Leath-Mogha, at night, by a kind of coup de main; but Gaull, the ſon of Morni, and chief of the knights of Connaught, made this heroic anſwer: "*On the* day that I received the honour of knighthood, I vowed never to attack an enemy at night, by ſurprize, or under any kind of diſadvantage."—In the third century, Mac Con, an exile, invades Ireland; but inſtead of immediately attacking his enemy, as yet unprepared, he ſends his embaſſadors to Art, the then monarch, notifying his arrival and his intentions. Their demands and his anſwer are worth reciting. "We come, ſaid they, from Mac Con, to you Art Mac Cuin, requiring you in his name, to divide Ireland with him, or to meet him on the plains of Moicruimhe, where he will wait for you, with thirty battalions." "I will never conſent to divide the kingdom, replies Art, nor will I decline the battle. He is unworthy of a crown who declines the fight. My father waded to the monarchy through torrents of blood, and the ſword only ſhall deprive me of it!" The next queſtion was as to the time of fighting. Art demanded twelve months, to enable his allies to join him. But the numbers of foreigners in the army of Mac Con made it impoſſible to grant this requeſt. By mutual agreement it was fought in a fortnight, and a moſt bloody and deciſive battle it proved! For in it fell Art, by the ſword of Mac Con; the king of Connaught, by that of Beine Briot, prince of Wales; ſeven ſons of the king of Munſter, and many heroes of prime note fell that day, as is particularly related in the hiſtory of this war.' Theſe and ſuch like inſtances are adduced to prove the honour and faith of his anceſtors; theſe are followed by ſome account of their learning, muſic, poetry, &c.

Concerning the Druids and Bards he remarks in another place, 'In all the wars antecedent to chriſtianity, we ſee the incantations, ſpells, and magic of the Druids introduced, and ſcarce a battle gained without their aſſiſtance. From this recital, what ſhall we think, it is added, of Macpherſon, who boldly affirms, that in all the relations of the early bards, not the leaſt mention of religious ceremony is to be found! Shall we affirm that theſe are his own ſuggeſtions, not the dictates of truth; and ſhall we apply to him what the great Uſher ſays of his countryman and fellow-labourer Dempſter*?—"Tam ſuſpectæ fidei hominem illum fuiſſe comperimus, & toties teſſeram fregiſſe, ut oculatos nos eſſe oporteat, & niſi quod videmus, nihil ab eo acceptum credere." Other opportunities are embraced of attacking Macpherſon, O'Connor, and others.

Connaire the Great is ſuppoſed to have reigned about the time of the Chriſtian æra: 'The firſt act of his reign, it is ſaid, was an unexampled puniſhment on the people of Leinſter, for the murder of his father. He ordered that every firſt of November three hundred ſwords mounted with gold, three hundred cows, three hundred purple cloaks, and three hundred ſteeds ſhould be delivered in at his palace, as an eric from that province. From this it becomes evident, that his father was murdered by a party, not killed in battle, ſince there was no law or precedent to juſtify this impoſt otherwiſe. In revenge for this, we read ſoon after, of his own palace in Meath's being burnt to the ground, and he himſelf with difficulty eſcaping. Barring this, our annals loudly proclaim the uncommon bleſſings of this reign.'

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* Primord, Eccleſ. Brit. p. 379.

A. D. 46 Fearaidhach reigned in Ireland. His immediate predeceſſor was not of the Mileſian line, and had been placed on the throne amidſt oppoſition and anarchy; when he died the crown was offered to his ſon Moran, who with unexampled heroiſm and conſtancy, ſays this Writer, refuſed it. But he proves a ſteady friend to Fearaidhach, who was called the moſt juſt, and to the intereſts of his countrymen. Under ſuch governors, as our Author quotes from Dr. Warner, to confirm his own account, Ireland could not be otherwiſe than happy. ' So great, it is added, was the reputation of Moran for wiſdom and juſtice, that the gold collar he wore round his neck was uſed by all his ſucceſſors; and ſo wonderful were the effects attributed to it, that the people were taught to believe, that whoever gave a wrong decree with this round his neck, was ſure to be compreſſed by it, in proportion to his diverging from the line of the truth, but in every other inſtance it would hang looſe and eaſy.

' The ſuppoſed virtue of this collar was a wonderful preſervative from perjury and prevarication; for no witneſs would venture into a court to ſupport a bad cauſe, as he apprehended the effects of it, if placed round his neck. This cannot be better illuſtrated than by obſerving, that, *even at this day*, to ſwear—" Dar an Ioadh Mhoran; *i. e.* by the collar of Moran," is deemed a moſt ſolemn appeal.'—Moran's collar is to be wiſhed for in every ſenate and court of juſtice.

' It is ſingular enough, ſays Mr. O'Halloran, that Cormoc, who reigned A. D. 259, and appears to have been a great prince, notwithſtanding the many improvements he made in the police of Ireland; notwithſtanding his reducing Connaught into an Iriſh province, and transferring in a manner the crown of it from the Damnonii to his own family, &c. yet ſtill by the loſs of an eye, though in the cauſe of his country, he was judged unworthy of ſovereign authority, and obliged to make a ſurrender of the crown.'

From the time of the eſtabliſhment of chriſtianity in Ireland under the direction of St. Patrick, the hiſtory of this country is better known, and has been particularly treated by different writers. Here, therefore, we ſhall take leave of this

Author; hoping that the extracts we have made from the more early part of the hiſtory will prove acceptable to our readers. Mr. O'Halloran has uſed great application, and he diſplays much learning in endeavouring to eſtabliſh the high antiquity of his country, and vindicate its honour. His Engliſh is ſometimes rather defective; but his work, on the whole, is entertaining and inſtructive.

ART. IV. *The Law of Lombardy*; a Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. Written by Robert Jephſon, Eſq; Author of Braganza. 8vo. 1 s. 6 d. Evans. 1779.

IT was needleſs to inform us in the title-page, that this Tragedy is written by the Author of Braganza; not only becauſe the name of Robert Jephſon, Eſq; ſtands prefixed to both plays, but becauſe the ſtyle and manner, the beauties and blemiſhes of both are ſo extremely ſimilar. The ſecond however is unequal to the firſt; the merit even of which, in our eſtimation, fell ſhort of its tranſient popularity.

The Law of Lombardy, like Braganza, betrays more ſymptoms of labour than genius. In Braganza however the labour was more amply rewarded; for we cannot diſcover in the Law of Lombardy any dialogue at all comparable to the ſcene between Velaſquez and the Monk in our Author's firſt tragedy. The diction is, if poſſible, ſtill more laboured; and it would be eaſy to point out ſervile imitations of Shakeſpeare in almoſt every page. Dryden ſays of Milton or Ben Johnſon, that you may every where "trace them in the ſnow of the ancients." The ſnow of Shakeſpeare would be too cold a phraſe; unleſs we were to determine that the prototype (like the falſe Florimel in the Fairy Queen) became ſnow in the imitation.

Mr. Jephſon is an acknowledged mimic. His tragedies are confeſſedly pieces of literary mimickry; wherein the Author, like other mimics, multiplies the defects, and aggravates the beauties of his original. Tropes, metaphors, ſimiles, and ſentiments, are thick ſown in every ſcene; but, in our opinion, affected language, and ſentimental dialogue, are as reprehenſible in tragedy as in comedy. Paſſion ſhould be the prime mover of the firſt, Humour of the laſt, and Nature ſhould govern both.

The characters in the tragedy of the Law of Lombardy, are but poorly diſcriminated. King, Duke, Princeſs, Lover, Hero, Villain, Shepherd, Foreſter, Squire, &c. all converſe in the ſame unnatural dialect. The fable alſo, after the third Act, takes an unfortunate turn; the fourth creating horror and diſguſt rather than a pleaſing intereſt: and two-thirds of the fifth being made up of circumſtances evidently introduced for the purpoſe of protracting the piece, which of courſe becomes proportionably languid. We have ſelected the concluſion of the third Act as the moſt favourable ſpecimen of the performance. The Princeſs, convicted on the perjury of Bireno, breaks out thus :

PRINCESS. [*Kneeling.*]
All-ſeeing Heaven!
If e'er thy interpoſing Providence
Daſh'd the audacious councils of the wicked ;
If innocence, enſnar'd, may raiſe its eye,
In humble hope, to thy eternal throne,
Look down, and ſuccour me! I kneel before thee,
Diſtreſt, forlorn, abandon'd to deſpair,
By all deſerted, and my life beſet ;
The man, my ſoul adores, traduc'd, and wrong'd :
Yet, Oh, there is a pang ſurpaſſing all!
While the envenom'd rancour of this fiend
Caſts its contagion on my ſpotleſs fame,
And, unrebuk'd, perſiſts to blaſt my virtue.
Bireno. Hear, ſhe avows her love——
Prin. Yes, glory in it——
King. Ha, have a care, raſh girl! nor turn my grief
To curſes on thy head—Dar'ſt thou confirm
Thy doubtful infamy?
Prin. A love ſo pure,
What boſom might not feel, what tongue not own?
It was a fault to hide the ſecret from you,
But are ſuch ſighs as veſtal breaſts might heave,
Such ſpotleſs vows as angels might record,
Pollution worthy death? Theſe are my crimes;
And if I labour with a guilt more black,
May the full malice of that villain reach me.
King. What can I think? His abſence—Yet thy truth,
Thy nature's modeſty plead ſtrongly for thee—
Away with doubt—Oh, thou obdurate heart!
Bireno. We trifle time—The liſts muſt be prepar'd,
The heralds ſound defiance——
Prin. Hold a moment—
I'll tell thee how to arm thee for the combat :
Steep thy keen ſword in poiſon, that no balm
May heal the wounds it gives, but each be mortal;
Let a ſtaunch blood-hound, with devouring fangs,
And eye-balls fiery red, couch o'er thy helm ;
The deadly ſable of thy mail beſmear'd
With ſcaffolds, wheels, and engines, virgin's heads
Freſh bleeding from the axe's ſevering ſtroke:
Scorn thou the mean device of vulgar knights,
Who fight for what they reverence, truth and honour;
But be profeſs'd the champion whom thou ſerv'ſt,
And write in bloody letters, hell and falſehood.
Bireno. This paſſion, lady! ill becomes your ſtate:
Shame is waſh'd out by ſorrow, not by anger.
King. Hence, from my ſight, deteſted parricide!
Aſſaſſin! butcher! leſt theſe feeble hands,

Brac'd by my wrongs to more than mortal ſtrength,
Fix on thy throat, and bare thy treacherous heart.
Bireno. Old man, I go—Compaſſion for thy grief,
Forbids me to retort theſe outrages.
Let frenzy take its courſe—When next we meet,
Summon thy fortitude; and learn, mean time,
Crowns cannot ſave the wearer from affliction,
But kings, like meaner men, were born to ſuffer.
[*Exeunt* Bireno, Aſcanio, Senators.

SCENE VII. KING, PRINCESS.

King. Morality from thee! He braves high heaven,
And well may ſcorn my anger. Oh, my child!
This little hour, while I can call thee mine,
Cloſe let me ſtrain thee to my burſting heart:
Alas! thy aged father can no more
Than thus to fold thee; pour theſe ſcalding tears,
And drench thy tender boſom with his ſorrows.
Prin. By my beſt hopes of happineſs hereafter!
To ſee that reverend frame thus torn with anguiſh;
To hear thoſe heart-fetch'd groans, is greater miſery,
Than all the horrors of the doom that waits me:
I could put on a Roman conſtancy,
And go to death like ſleep, did no ſoft ſorrow
Hang on the mourning of ſurviving friends,
And wake a keener pang for their affliction.

SCENE VIII. *To them,* LUCIO.

Lucio. Forgive the obedience of reluctant duty!
I have the council's order to commit
The Princeſs to a guard's cloſe cuſtody,
King. Thou art my ſubject, Lucio! and my ſoldier;
Do thy unhappy maſter one laſt ſervice;
Draw forth thy ſword, and ſtrike it through my heart.
Prin. No; let our grief be ſacred: if we weep,
Let them not ſee, and triumph in our tears.
Martyrs have died in voluntary flames,
And heroes ruſh'd on death inevitable,
By faith inſpir'd, or glory. Thou, Sophia!
Suſtain'd alone by peace and innocence,
Meet fate as firmly, and tranſcend their daring. [*Exeunt.*

The Prologue and Epilogue are both written by the Author of the piece: the firſt heavy and phlegmatic, and the laſt aiming at levity, and the manner of the late Mr. Garrick, but with far leſs pleaſantry than the much lamented original.

ART. V. *A Vindication of ſome Paſſages in the Fifteenth and Sixteenth Chapters of the Hiſtory of the Decline and Fall of the Roman Empire.* By the Author. 8vo. 2s. 6d. Cadell. 1779.

IN our Review for September laſt, we gave an account of Mr. Davis's *Examination of the Fifteenth and Sixteenth Chapters of Mr. Gibbon's Hiſtory,* wherein he charges the Hiſtorian with perverting the ancients, and tranſcribing the moderns, with groſs ignorance, and wilful falſehood ; with betraying the confidence, and ſeducing the faith of thoſe Readers, who may heedleſsly ſtray in the flowery paths of his diction, without perceiving the poiſonous ſnake that lurks concealed in the graſs.

Theſe weighty charges have prevailed over Mr. Gibbon's averſion to controverſy, and have given riſe to the elegant, ſprightly, and ſpirited *Vindication* now before us.

He ſets out with telling his Readers that Mr. Davis's title-page is a declaration of war; that in the proſecution of his religious cruſade, he aſſumes a privilege of diſregarding the ordinary laws which are reſpected in the moſt hoſtile tranſactions between civilized men, or civilized nations; that ſome of the harſheſt epithets in the Engliſh language, are repeatedly applied to the Hiſtorian, a part of whoſe work Mr. Davis has choſe for the object of his criticiſm.

He goes on to tell us, that when he delivered to the world the firſt Volume of an important Hiſtory, in which he had been obliged to connect the progreſs of Chriſtianity with the civil ſtate and revolutions of the Roman empire, he could not be ignorant that the reſult of his enquiries might offend the intereſt of ſome, and the opinions of others; that if the whole work was favourably received by the Public, he had the more reaſon to expect that this obnoxious part would provoke the zeal of thoſe who conſider themſelves as the watchmen of the holy city; that his expectations were not diſappointed, and that a fruitful crop of Anſwers, Apologies, Remarks, Examinations, &c. ſprung up with all convenient ſpeed.

He read with attention, he ſays, ſeveral criticiſms which were publiſhed againſt the two laſt Chapters of his Hiſtory, and, unleſs he much deceives himſelf, weighed them in his own mind without prejudice, and without reſentment. After he had clearly ſatisfied himſelf that their principal objections were founded on miſrepreſentation or miſtake, he declined with ſincere and diſintereſted reluctance the odious taſk of controverſy, and almoſt formed a tacit reſolution of committing his intentions, his writings, and his adverſaries to the judgment of the Public, of whoſe favourable diſpoſition he had received the moſt flattering proofs.

'I ſhould have conſulted my own eaſe, continues he, and perhaps I ſhould have acted in ſtricter conformity to the rules of prudence, if I had ſtill perſevered in patient ſilence, but Mr. Davis may, if he pleaſes, aſſume the merit of extorting from me the notice which I had refuſed to more honourable foes. I had declined the conſideration of their *literary objections*, but he has compelled me to give an anſwer to his *criminal accuſations*. Had he confined himſelf to the ordinary, and indeed obſolete charges of impious principles, and miſchievous intentions, I ſhould have acknowledged with readineſs and *pleaſure that the religion of Mr. Davis* appeared to be very different from mine. Had he contented himſelf with the uſe of that ſtyle which decency and politeneſs have baniſhed from the more liberal part of mankind, I ſhould have ſmiled, perhaps with ſome contempt, but without the leaſt mixture of anger or reſentment. Every animal employs the note, or cry, or howl, which is peculiar to its ſpecies; every man expreſſes himſelf in the dialect the moſt congenial to his temper and inclination, the moſt familiar to the company in which he has lived, and to the authors with whom he is converſant; and while I was diſpoſed to allow that Mr. Davis had made ſome proficiency in Eccleſiaſtical ſtudies, I ſhould have conſidered the difference of our language and manners as an unſurmountable bar of ſeparation between us. Mr. Davis has overleaped that bar, and forces me to contend with him on the very dirty ground which he has choſen for the ſcene of our combat. He has judged, I know not with how much propriety, that the ſupport of a cauſe, which would diſclaim ſuch unworthy aſſiſtance, depended on the ruin of my moral and literary character. The different miſrepreſentations, of which he has drawn out the ignominious catalogue, would materially affect my credit as an hiſtorian, my reputation as a ſcholar, and even my honour and veracity as a gentleman. If I am indeed incapable of underſtanding what I read, I can no longer claim a place among thoſe writers who merit the eſteem and confidence of the Public. If I am capable of wilfully perverting what I underſtand, I no longer deſerve to live in the ſociety of thoſe men, who conſider a ſtrict and inviolable adherence to truth, as the foundation of every thing that is virtuous or honourable in human nature. At the ſame time, I am not inſenſible that his mode of attack has given a tranſient pleaſure to my enemies, and a tranſient uneaſineſs to my friends. The ſize of his volume, the boldneſs of his aſſertions, the acrimony of his ſtyle, are contrived with tolerable ſkill to confound the ignorance and candour of his readers. There are few who will examine the truth or juſtice of his accuſations; and of thoſe perſons who have been directed by their education to the ſtudy of eccleſiaſtical antiquity, many will believe, or will affect to believe, that the ſucceſs of their champion has been equal to his zeal, and that the *ſerpent* pierced with an hundred wounds lies expiring at his feet. Mr. Davis's book *will* ceaſe to be read (perhaps the grammarians may already reproach me for the uſe of an improper tenſe); but the oblivion towards which, it ſeems to be haſtening, will afford the more ample ſcope for the artful practice of thoſe, who may not ſcruple to affirm, or rather to inſinuate, that Mr. Gibbon was publickly convicted of falſehood and miſrepreſentation; that the evidence produced againſt him was unanſwerable; and that his ſilence was the effect and the proof of conſcious guilt. Under the hands of a malicious ſurgeon, the ſting of a waſp may continue to feſter and inflame, long after the vexatious little inſect has left its venom and its life in the wound.

' The defence of my own honour is undoubtedly the firſt and prevailing motive which urges me to repel with vigour an unjuſt and unprovoked attack; and to undertake a tedious vindication, which, after the perpetual repetition of the vaineſt and moſt diſguſting of the pronouns, will only prove that *I* am innocent; and that Mr. Davis, in his charge, has very frequently ſubſcribed his own condemnation.

And yet I may preſume to affirm, that the Public have ſome intereſt in this controverſy. They have ſome intereſt to know whether the writer whom they have honoured with their favour is deſerving of their confidence, whether they muſt content themſelves with reading the Hiſtory of the Decline and Fall of the Roman Empire as a *tale amuſing enough*, or whether they may venture to receive it as a fair and authentic hiſtory. The general perſuaſion of mankind, that where *much* has been poſitively aſſerted, *ſomething* muſt be true, may contribute to encourage a ſecret ſuſpicion, which would naturally diffuſe itſelf over the whole body of the work. Some of thoſe friends who may now tax me with imprudence for taking this public notice of Mr. Davis's book, have perhaps already condemned me for ſilently acquieſcing under the weight of ſuch ſerious, ſuch direct, and ſuch circumſtantial imputations.

' Mr. Davis, who in the laſt page of his work appears to have recollected that modeſty is an amiable and uſeful qualification, affirms that his plan required only that he ſhould conſult the authors to whom he was directed by my references; and that the judgment of riper years was not ſo neceſſary to enable him to execute with ſucceſs the pious labour to which he had devoted his pen. Perhaps before we ſeparate, a moment to which I moſt fervently aſpire, Mr. Davis may find that a mature judgment is indiſpenſably requiſite for the ſucceſsful execution of *any* work of literature, and more eſpecially of criticiſm. Perhaps he will diſcover, that a young ſtudent who haſtily conſults an unknown author, on a ſubject with which he is unacquainted, cannot always be guided by the moſt accurate reference to the knowledge of the ſenſe, as well as to the ſight of the paſſage which has been quoted by his adverſary. Abundant proofs of theſe maxims will hereafter be ſuggeſted. For the preſent, I ſhall only remark, that it is my intention to purſue in my defence the order, or rather the courſe, which Mr. Davis has marked out in his Examination; and that I have numbered the ſeveral articles of my impeachment according to the moſt natural diviſion of the ſubject. And now let me proceed on this hoſtile march over a dreary and barren deſert, where thirſt, hunger, and intolerable wearineſs, are much more to be dreaded, than the arrows of the enemy.'

As few of our Readers can be ſuppoſed to be intimately acquainted with the writings of Euſebius, Lactantius, Jerom, Juſtin Martyr, Tertullian, &c. we ſhall paſs over what Mr. Gibbon advances in his own vindication, with regard to the paſſages referred to in theſe writers; we cannot however deny ourſelves the pleaſure of placing before our Readers the very manly and ſatisfactory anſwer of Mr. Gibbon to the charges brought againſt him by Mr. Davis, reſpecting his mode of quotation.

Mr. Davis, in the Introduction to his *Examination* (ſee our Review for September laſt), tells us, that the Hiſtorian ſometimes mentions the Author only, perhaps the book, and often leaves the Reader the toil of finding out, or rather gueſſing at the paſſage; that by this policy, he has an opportunity of indulging his wit and his ſpleen, in fathering the abſurdeſt opinions on the moſt venerable writers of antiquity; that on examining his references, when they are to be traced, we often find him ſupporting his cauſe by manifeſt falſification, and perpetually aſſuming to himſelf the ſtrange privilege of inſerting in his text what the Writers referred to give him no right to advance on their authority.

Now hear Mr. Gibbon's reply.——' Such, ſays he, is the ſtile of Mr. Davis; who in another place mentions this mode of quotation, *as a good artifice to eſcape detection*; and applauds, with an agreeable irony, his own labours in turning over a *few* pages of the Theodoſian Code.

' I ſhall not deſcend to animadvert on the rude and illiberal ſtrain of this paſſage, and I will frankly own that my indignation is loſt in aſtoniſhment. The Fifteenth and Sixteenth Chapters of my Hiſtory are illuſtrated by three hundred and eighty three notes; and the nakedneſs of a few notes, which are not accompanied by any quotation, is amply compenſated by a much greater number, which contain two, three, or perhaps four diſtinct references; ſo that upon the whole my ſtock of quotations which ſupport and juſtify my facts cannot amount to leſs than eight hundred or a thouſand. As I had often felt the inconvenience of the looſe and general method of quoting which is ſo falſely imputed to me, I have carefully diſtinguiſhed the *books*, the *chapters*, the *ſections*, the *pages* of the authors to whom I referred, with a degree of accuracy and attention, which might claim ſome gratitude, as it has ſeldom been ſo regularly practiſed by any hiſtorical writers. And here I muſt confeſs ſome obligation to Mr. Davis, who, by ſtaking my credit and his own on a circumſtance ſo obvious and palpable, has given me ſo early an opportunity of ſubmitting the merits of our cauſe, or at leaſt of our characters, to the judgment of the Public. Hereafter, when I am ſummoned to defend myſelf againſt the imputation of miſquoting the text, or miſrepreſenting the ſenſe of a Greek or Latin author, it will not be in my power to communicate the knowledge of the languages, or the poſſeſſion of the books, to thoſe readers who may be deſtitute either of one or of the other, and the part which *they* are obliged to take between aſſertions equally ſtrong and peremptory, may ſometimes be attended with doubt and heſitation. But in the preſent inſtance, every reader who will give himſelf the trouble of conſulting the firſt volume of my hiſtory, is a competent judge of the queſtion. I exhort, I ſolicit him to run his eye down the columns of Notes, and to count *how many* of the quotations are minute and particular, *how few* are vague and general. When he has ſatiſfied himſelf by this eaſy computation, there *is* a word which may naturally ſuggeſt itſelf; an epithet, which I ſhould be ſorry either to deſerve or uſe; the boldneſs of Mr. Davis's aſſertion, and the confidence of my appeal will tempt, nay, perhaps, will force him to apply that epithet either to one or to the other of the adverſe parties.

' I have confeſſed that a critical eye may diſcover *ſome* looſe and general references; but as they bear a very *inconſiderable* proportion to the whole maſs, they cannot ſupport, or even excuſe a falſe and ungenerous accuſation, which muſt reflect diſhonour either on the object or on the author of it. If the examples in which I have occaſionally deviated from my ordinary practice were ſpecified and examined, I am perſuaded that they might always be fairly attributed to ſome one of the following reaſons. 1. In ſome *rare* inſtances, which I have never attempted to conceal, I have been obliged to adopt quotations which were expreſſed with leſs accuracy than I could have wiſhed. 2. I may have accidentally recollected the ſenſe of a paſſage which I had formerly read, without being able to find the place, or even to tranſcribe from memory the preciſe words. 3. The whole tract (as in a remarkable inſtance of the ſecond Apology of Juſtin Martyr) was ſo ſhort, that a more particular deſcription was not required. 4. The form of the compoſition ſupplied the want of a local reference; the preceding mention of the *year* fixed the paſſage of the annaliſt, and the reader was guided to the proper ſpot in the commentaries of Grotius, Valeſius or Godefroy, by the more accurate citation of their original author. 5. The idea which I was deſirous of communicating to the reader, was ſometimes the general reſult of the author or treatiſe that I had quoted; nor was it poſſible to confine, within the narrow limits of a particular reference, the ſenſe or ſpirit which was mingled with the whole maſs. Theſe motives are either laudable or at leaſt innocent. In two of theſe exceptions my ordinary mode of citation was ſuperfluous; in the other three it was impracticable.

‘ In quoting a compariſon which Tertullian had uſed to expreſs the rapid increaſe of the Marcionites, I expreſsly declared that I was obliged to quote it from memory *. If I have been guilty of comparing them to *bees*, inſtead of *waſps*, I can however moſt ſincerely diſclaim the ſagacious ſuſpicion of Mr. Davis †. who imagines that I was tempted to amend the ſimile of Tertullian from an improper partiality for thoſe odious Heretics.

‘ A reſcript of Diocletian, which declared *the* old law (not *an* old law ‡), had been alleged by me on the reſpectable authority of Fra-Paolo. The Examiner, who thinks that he has turned over the pages of the Theodoſian Code, informs ¶ his reader that it may be found, l. vi. tit. xxiv. leg. 8.; he will be ſupriſed to learn that this reſcript could not be *found* in a code where it does not exiſt, but that it may diſtinctly be read in the ſame number, the ſame title, and the ſame book of the CODE OF JUSTINIAN. He who is ſevere ſhould at leaſt be juſt: yet I ſhould probably have diſdained this minute animadverſion, unleſs it had ſerved to diſplay the general ignorance of the critic in the Hiſtory of the Roman Juriſprudence. If Mr. Davis had not been an abſolute ſtranger, the moſt treacherous guide could not have perſuaded that a reſcript of Diocletian was to be found in the Theodoſian Code, which was deſigned only to preſerve the laws of Conſtantine and his ſucceſſors. Compendioſam (ſays Theodoſius himſelf) Divalium Conſtitutionum ſcientiam, ex D. Conſtantini temporibus roboramus. (Novell. ad calcem Cod. Theod. l. i. tit. 8 leg. i.)'

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* Gibbon's Hiſtory, p. 551. I ſhall uſually refer to the third edition, unleſs there are any various readings.

† Davis, p. 144. ‡ Gibbon, p. 593. ¶ Davis, p. 230.

We ſhall now lay before our Readers part of what Mr. Gibbon has advanced on the ſubject of *Plagiariſm*, as another ſpecimen of the manly and liberal manner in which he vindicates his reputation as an hiſtorian and a ſcholar.

Mr. Davis (ſee our Review for September laſt), tells us, that were he to reſtore to *Middleton*, *Barbeyrac*, *Dodwell*, *Moſheim*, and *Dupin*, the paſſages which Mr. Gibbon has purloined, he would appear as naked as the proud and gaudy daw in the fable, when each bird had plucked away his own plume; and that there would ſcarce be a ſingle ſentence left for him to boaſt of, as his own, in his two famous chapters, which were to give the death wound to Chriſtianity.

' Beſides the ideas (ſays Mr. Gibbon in his reply to the charge of *Plagiariſm*) which may be ſuggeſted by the ſtudy of the moſt learned and ingenious of the moderns, the hiſtorian may be indebted to them for the occaſional communication of ſome paſſages of the ancients, which might otherwiſe have eſcaped his knowledge or his memory. In the conſideration of any extenſive ſubject, none will pretend to have read all that has been written, or to recollect all that they have read: nor is there any diſgrace in recurring to the writers who have profeſſedly treated any queſtions, which in the courſe of a long narrative we are called upon to mention in a ſlight and incidental manner. If I touch upon the obſcure and fanciful theology of the Gnoſtics, I can accept without a bluſh the aſſiſtance of the candid Beauſobre; and when, amidſt the fury of contending parties, I trace the progreſs of eccleſiaſtical dominion, I am not aſhamed to confeſs myſelf the grateful diſciple of the impartial Moſheim. In the next Volume of my Hiſtory, the Reader and the Critic muſt prepare themſelves to ſee me make a ſtill more liberal uſe of the labours of thoſe indefatigable workmen who have dug deep into the mine of antiquity. The Fathers of the fourth and fifth centuries are far more voluminous than their predeceſſors; the writings of Jerom, of Auguſtin, of Chryſoſtom, &c. cover the walls of our libraries. The ſmalleſt part is of the hiſtorical kind: yet the treatiſes which ſeem the leaſt to invite the curioſity of the reader, frequently conceal very uſeful hints, or very valuable facts. The polemic who involves himſelf and his antagoniſts in a cloud of argumentation, ſometimes relates the origin and progreſs of the hereſy which he confutes; and the preacher who declaims againſt the luxury, deſcribes the manners, of the age; and ſeaſonably introduces the mention of ſome public calamity, that he may aſcribe it to the juſtice of offended Heaven. It would ſurely be unreaſonable to expect that the hiſtorian ſhould peruſe enormous volumes, with the uncertain hope of extracting a few intereſting lines, or that he ſhould ſacrifice whole days to the momentary amuſement of his Reader. Fortunately for us both, the diligence of eccleſiaſtical critics has facilitated our inquiries: the compilations of Tillemont might alone be conſidered as an immenſe repertory of truth and fable, of almoſt all that the Fathers have preſerved,

ſerved, or invented, or believed; and if we equally avail ourſelves of the labours of contending ſectaries, we ſhall often diſcover, that the ſame paſſages which the prudence of one of the diſputants would have ſuppreſſed or diſguiſed, are placed in the moſt conſpicuous light by the active and intereſted zeal of his adverſary. On theſe occaſions, what is the duty of a faithful hiſtorian, who derives from ſome modern writer the knowledge of ſome ancient teſtimony, which he is deſirous of introducing into his own narrative? It is his duty, and it has been my invariable practice, to conſult the original; to ſtudy with attention the words, the deſign, the ſpirit, the context, the ſituation of the paſſage to which I had been referred; and before I appropriated it to my own uſe, to juſtify my own declaration, "that I had carefully examined all the original materials that could illuſtrate the ſubject which I had undertaken to treat." If this important obligation has ſometimes been imperfectly fulfilled, I have only omitted what it would have been impracticable for me to perform. The greateſt city in the world is ſtill deſtitute of that uſeful inſtitution, a public library; and the writer who has undertaken to treat any large hiſtorical ſubject, is reduced to the neceſſity of purchaſing, for his private uſe, a numerous and valuable collection of the books which muſt form the baſis of his work. The diligence of his bookſellers will not always prove ſucceſsful; and the candour of his readers will not *always* expect, that, for the ſake of verifying an accidental quotation of ten lines, he ſhould load himſelf with a uſeleſs and expenſive ſeries of ten volumes. In a very few inſtances, where I had not the opportunity of conſulting the originals, I have adopted their teſtimony on the faith of modern guides, of whoſe fidelity I was ſatisfied; but on theſe occaſions*, inſtead of decking myſelf with the borrowed plumes of Tillemont or Lardner, I have been moſt ſcrupulouſly exact in marking the extent of my reading, and the ſource of my information. This diſtinction, which a ſenſe of truth and modeſty had engaged me to expreſs, is ungenerouſly abuſed by Mr. Davis, who ſeems happy to inform his Readers, that "in ONE inſtance (Chap. xvi. 164. or, in the firſt edition, 165.) I have, by an unaccountable overſight, unfortunately for myſelf, forgot to drop the modern, and that I modeſtly diſclaim all knowledge of Athanaſius, but what I had picked up from Tillemont†." Without animadverting on the decency of theſe expreſſions, which are now grown familiar to me, I ſhall content myſelf with obſerving that as I had frequently quoted Euſebius, or Cyprian, or Tertullian, *becauſe* I had read them; ſo, in this inſtance, I only made my reference to Tillemont, *becauſe* I had not read, and did not poſſeſs, the works of Athanaſius. The progreſs of my undertaking has ſince directed me to peruſe the Hiſtorical Apologies of the Archbiſhop of Alexandria, whoſe life is a very intereſting part of the age in which he lived; and if Mr. Davis ſhould have the curioſity to look into my Second Volume, he will find that I make a free and frequent appeal to the writings of Athanaſius.

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* Gibbon, p. 605, N. 156; p. 606. N. 161; p. 690, N. 164; p. 699, N. 178.

† Davis, p. 273.

Whatever may be the opinion or practice of my adverſary, this I apprehend to be the dealing of a fair and honourable man.

'The hiſtorical monuments of the three firſt centuries of eccleſiaſtical antiquity are neither very numerous, nor very prolix. From the end of the Acts of the Apoſtles, to the time when the firſt Apology of Juſtin Martyr was preſented, there intervened a dark and doubtful period of fourſcore years; and, even if the Epiſtles of Ignatius ſhould be approved by the critic, they could not be very ſerviceable to the hiſtorian. From the middle of the ſecond to the beginning of the fourth century, we gain our knowledge of the ſtate and progreſs of Chriſtianity from the ſucceſſive Apologies which were occaſionally compoſed by Juſtin, Athenagoras, Tertullian, Origen, *&c.*; from the Epiſtles of Cyprian; from a few *ſincere* acts of the Martyrs; from ſome moral or controverſial tracts, which indirectly explain the events and manners of the times; from the rare and accidental notice which profane writers have taken of the Chriſtian ſect; from the declamatory Narrative which celebrates the deaths of the perſecutors; and from the Eccleſiaſtical Hiſtory of Euſebius, who has preſerved ſome valuable fragments of more early writers. Since the revival of letters, theſe original materials have been the common fund of critics and hiſtorians: nor has it ever been imagined, that the abſolute and excluſive property of a paſſage in Euſebius or Tertullian was acquired by the firſt who had an opportunity of quoting it. The learned work of Moſheim, *de Rebus Chriſtianis ante Conſtantinum*, was printed in the year 1753; and if I were poſſeſſed of the patience and diſingenuity of Mr. Davis, I would engage to find all the ancient teſtimonies that he has alleged, in the writings of Dodwell or Tillemont, which were publiſhed before the end of the laſt century. But if I were animated by any malevolent intentions againſt Dodwell or Tillemont, I could as eaſily, and as unfairly, fix on *them* the guilt of Plagiariſm, by producing the ſame paſſages tranſcribed or tranſlated at full length in the Annals of Cardinal Baronius. Let not criticiſm be any longer diſgraced by the practice of ſuch unworthy arts. Inſtead of admitting ſuſpicions as falſe as they are ungenerous, candour will acknowledge, that Moſheim or Dodwell, Tillemont or Baronius, enjoyed the ſame right, and often were under the ſame obligation, of quoting the paſſages which they had read, and which were indiſpenſably requiſite to confirm the truth and ſubſtance of their ſimilar narratives. Mr. Davis is ſo far from allowing me the benefit of this common indulgence, or rather of this common right, that he ſtigmatizes with the name of *Plagiariſm* a cloſe and literal agreement with Dodwell in the account of ſome parts of the perſecution of Diocletian, where a few chapters of Euſebius and Lactantius, perhaps of Lactantius alone, are the ſole materials from whence our knowledge could be derived, and where, if I had not tranſcribed, I muſt have invented. He is even bold enough (*bold* is not the *proper* word) to conceive ſome hopes of perſuading his readers, that an Hiſtorian who has employed ſeveral years of his life, and ſeveral hundred pages, on the Decline and Fall of the Roman Empire, had never read Oroſius, or the Auguſtan Hiſtory; and that he was forced to borrow, at ſecond-hand, his quotations from the Theodoſian

Code. I cannot profeſs myſelf very deſirous of Mr. Davis's acquaintance; but if he will take the trouble of calling at my houſe any afternoon when I am *not* at home, my ſervant ſhall ſhew him my library, which he will find tolerably well furniſhed with the uſeful authors, ancient as well as modern, eccleſiaſtical as well as profane, who have *directly* ſupplied me with the materials of my hiſtory.'

Towards the cloſe of his anſwer to Mr. Davis, Mr. Gibbon ſays, that his Readers muſt be ſatisfied, and indeed ſatiated, with the repeated proofs which he has made of the weight and temper of his adverſary's weapons; that they have, in every aſſault, fallen dead and lifeleſs to the ground; that they have more than once recoiled, and dangerouſly wounded, the unſkilful hand that had preſumed to uſe them; that he has examined all the *miſrepreſentations* and *inaccuracies*, which even for a moment could perplex the ignorant, or deceive the credulous; that the *few* imputations which he has neglected, are ſtill more palpably falſe, or ſtill more evidently trifling; and that even the friends of Mr. Davis will ſcarcely continue to aſcribe his contempt of that Gentleman to his fear.

The remaining part of Mr. Gibbon's *Vindication* is employed in conſidering the criticiſms of Mr. Apthorpe, Dr. Watſon, Dr. Randolph, Dr. Chelſum, &c.—'Being reluctantly drawn into the liſts of controverſy, ſays Mr. Gibbon, I ſhall not retire till I have ſaluted, either with ſtern defiance, or gentle courteſy, the theological champions who have ſignalized their ardor to break a lance againſt the ſhield of a *Pagan* adverſary.'

He treats Dr. Watſon in a very polite and liberal manner; gives his reaſons for not entering into a public controverſy with a writer of ſo reſpectable a character; and, after illuſtrating a paſſage, which, by the miſconſtruction of his true meaning, ſeems to have made, he ſays, an involuntary, but unfavourable impreſſion on the liberal mind of Dr. Watſon, proceeds as follows.

'Far be it from me, or from any faithful Hiſtorian, to impute to reſpectable ſocieties the faults of ſome individual members. Our two Univerſities moſt undoubtedly contain the ſame mixture, and moſt probably the ſame proportions, of zeal and moderation, of reaſon and ſuperſtition, Yet there is much leſs difference between the ſmoothneſs of the Ionic and the roughneſs of the Doric dialect, than may be found between the poliſhed ſtile of Dr. Watſon, and the coarſe language of Mr. Davis, Dr. Chelſum, or Dr. Randolph. The ſecond of theſe critics, Dr. Chelſum of Chriſt Church, is unwilling that the world ſhould forget that *he* was the firſt who ſounded to arms, that *he* was the firſt who furniſhed the antidote to the poiſon, and who, as early as the month of October of the year 1776, publiſhed his *Strictures* on the Two laſt Chapters of Mr. Gibbon's Hiſtory. The ſucceſs of a pamphlet, which he modeſtly ſtyles imperfect and ill-digeſted, encouraged him to reſume the controverſy. In the beginning of the preſent year, his Remarks made their ſecond appearance, with ſome alteration of form, and a large increaſe of bulk; and the author, who ſeems to fight under the protection of two epiſcopal banners, has prefixed, in the front of his volume, his name and titles, which in the former edition he had leſs honourably ſuppreſſed. His confidence is fortified by the alliance and communications of a *diſtinguiſhed* Writer, Dr. Randolph, &c. who, on a proper occaſion, would, no doubt, be ready to bear as honourable teſtimony to the merit and reputation of Dr. Chelſum. The two friends are indeed ſo happily united by art and nature, that if the author of the Remarks had not pointed out the valuable communications of the Margaret Profeſſor, it would have been impoſſible to ſeparate their reſpective property. Writers who poſſeſs any freedom of mind, may be known from each other by the peculiar character of their ſtyle and ſentiments; but the champions who are inliſted in the ſervice of Authority, commonly wear the uniform of the regiment. Oppreſſed with the ſame yoke, covered with the ſame trappings, they heavily move along, perhaps not with an equal pace, in the ſame beaten track of prejudice and preferment. Yet I ſhould expoſe my own injuſtice, were I abſolutely to confound with Mr. Davis the two Doctors in Divinity, who are joined in one volume. The three critics appear to be animated by the ſame implacable reſentment againſt the Hiſtorian of the Roman Empire; they are alike diſpoſed to ſupport the ſame opinions by the ſame arts; and if in the language of the two latter the diſregard of politeneſs is ſomewhat leſs groſs and indecent, the difference is not of ſuch a magnitude as to excite in my breaſt any lively ſenſations of gratitude. It was the misfortune of Mr. Davis that he undertook to *write* before he had *read*. He ſet out with the ſtock of authorities which he found in my quotations, and boldly ventured to play his reputation againſt mine. Perhaps he may now repent of a loſs which is not eaſily recovered; but if I had not ſurmounted my almoſt inſuperable reluctance to a public diſpute, many a reader might ſtill be dazzled by the vehemence of his aſſertions, and might ſtill believe that Mr. Davis had detected ſeveral wilful and important miſrepreſentations in my Two laſt Chapters. But the confederate Doctors appear to be ſcholars of a higher form and longer experience; they enjoy a certain rank in their academical world; and as their zeal is enlightened by ſome rays of knowledge, ſo their deſire to ruin the credit of their adverſary is occaſionally checked by the apprehenſion of injuring their own. Theſe reſtraints, to which Mr. Davis was a ſtranger, have confined them to a very narrow and humble path of hiſtorical criticiſm; and if I were to correct, according to their wiſhes, all the particular facts againſt which they have advanced any objections, theſe corrections, admitted in their fulleſt extent, would hardly furniſh materials for a decent liſt of *errata*.

'The *dogmatical* part of their work, which in every ſenſe of the word deſerves that appellation, is ill adapted to engage my attention. I had declined the conſideration of theological arguments, when they were managed by a candid and liberal adverſary; and it would be inconſiſtent enough, if I ſhould have refuſed to draw my ſword in honourable combat againſt the keen and well-tempered weapon of Dr. Watſon, for the ſole purpoſe of encountering the ruſtic cudgels of two ſtaunch and ſturdy Polemics.'

We ſhall now conclude this article with obſerving, that it is impoſſible for an impartial Reader to peruſe Mr. Gibbon's *Vindication* with any degree of attention, without entertaining a very high idea of his learning, his abilities, and his candor. There are ſome objections, indeed, to the Fifteenth and Sixteenth Chapters of his Hiſtory, which have been urged by Dr. Watſon, Dr. Chelſum, and others, to which he has given no anſwer, thinking them, perhaps, of little importance, but which, in our opinion, deſerved a diſtinct, and ſerious conſideration.

ART. VI. *Elements of General Hiſtory.* Tranſlated from the French of the Abbé Millot. 8vo. 2 Vols. 12 s. Boards. Cadell. 1778.

SUCH of our Readers as are converſant with foreign literature, can be no ſtrangers to the character of Abbé Millot, whoſe judgment as an Hiſtorian, and whoſe elegance as a Writer, give him a juſt title to that reſpect and conſideration which he enjoys in the republic of letters.

The work now before us cannot fail of adding conſiderably to his reputation, and muſt be particularly acceptable to all thoſe readers, who are deſirous of having a general acquaintance with the principal hiſtorical events of ancient times, but who have neither leiſure nor ability to conſult the originals. He has reduced a very extenſive ſubject within narrow limits, confining himſelf to what is uſeful and important to men and citizens, without entering into minute enquiries, or tedious details of unintereſting facts, and leaving out thoſe idle fables and ſilly ſtories which are ſo frequently to be met with in ancient hiſtory, and which, while they load the memory, contribute little or nothing towards ſtrengthening the underſtanding, or improving the heart.

Though the Author has the inſtruction of youth principally in view, yet thoſe of advanced years, and cultivated underſtandings, will reap very conſiderable advantage from an attentive peruſal of his work; which, with few, very few exceptions indeed, breathes a manly, candid, and liberal ſpirit; ſhews the Hiſtorian to be an enemy to ſuperſtition, bigotry, violence, and tyranny; and a hearty friend to every thing that can improve, adorn, or exalt humanity.

The firſt volume contains the hiſtory of the Egyptians, Chineſe, Aſſyrians, Babylonians, Phœnicians, Hebrews or Jews, Medes, Perſians, Scythians, and Celtæ, Indians, Greeks, and Romans, and cloſes with the hiſtory of the ſecond Punic war.—The work is divided in ſuch a manner as to make each chapter the ſubject of one leſſon for youth.

The tranſlation, though not elegant, has yet conſiderable merit, being, in general, very juſt to the original. Our Readers may form ſome judgment of it from the following ſpecimen, which will give them, at the ſame time, ſome idea of the Author's taſte and manner of writing; we ſhall take it from that part of the work which treats of the arts, learning, and ſcience of the Greeks. Part of what he ſays concerning their philoſophy is as follows:

'When the minds of men are ſet in motion, and they are led by curioſity, emulation, or any other motive, to dedicate their attention to ſtudy, it is impoſſible that all can purſue the ſame track; ſo that if the *belles lettres* have an invincible attraction for ſome, there are others no leſs delighted with the ſciences: a paſſion for acquiring knowledge, and a love of ſearching after truth, ſhew themſelves even in the train of the muſes. When the pleaſures derived from reaſon begin to be reliſhed, thoſe of the imagination loſe their influence upon thoſe ſerious active minds who prefer the ſolid to the agreeable, or rather who find what is agreeable in the diſcovery of truth. Man, ſociety, and nature, preſent to them an immenſe field for reflection and enquiry: they embrace philoſophy becauſe there alone can they find the gratification of their deſires.

'The firſt philoſophers were ſages who chiefly dedicated their attention to the ſtudy and practice of morality. What could beſt ſecure the happineſs of individuals or of the ſtate, was the ſubject of their meditations; their deepeſt contemplations related to that object; they were unacquainted with vain ſubtilties and contentions about words, or with a paſſion for ſupporting different ſyſtems and ſects, which produced ſuch numberleſs errors and extravagancies, when ſenſe was forſaken for intellectual cauſes, and the love of truth was ſacrificed to opinion. They afterwards loſt themſelves in different hypotheſes on the origin of the world, the firſt cauſe, the ſupreme good, &c. &c. Wiſdom evaporated in idle reveries, and endleſs ſophiſtry. What was ſaid to Thales of Miletus, by a good woman, who ſaw him fall while contemplating the ſtars, may be applied to moſt of the ancient philoſophers. *How ſhould you know the heavens*, ſaid ſhe, *when you do not ſee what is at your feet!*

'The Grecian philoſophy was divided into two branches, the Ionic and Italian ſects; both of which were ſubdivided into ſeveral others. Thales, the cotemporary of Solon, was at the head of the firſt, and Pythagoras the chief of the ſecond. I ſhall only ſpeak as a hiſtorian, and mention the moſt celebrated philoſophers, but in a few words, confining myſelf to what is moſt intereſting.

'Pythagoras deſerves to be ranked firſt, becauſe he laboured effectually in the cauſe of morals. It was not in the time of Numa, as numbers have ſuppoſed, but in that of Tarquin the proud, about five hundred and forty years before the chriſtian era, that that great man did ſo much honour to Greece, and ſo much good to Italy. He was believed to be a native of Samos, and having heard the reaſonings of a philoſopher upon the immortality of the ſoul, immediately devoted himſelf in a kind of enthuſiaſm, to the ſtudy of philoſophy. He travelled into Egypt, Phœnicia, Chaldea, and probably as far as the Indies, in queſt of knowledge. Though a geometrician and aſtronomer, he looked upon virtue as the firſt of the ſciences, and was perſuaded that he was born to make proſelytes. After having taught ſome time in Greece, he went into that part of Italy, which is called *Magna Græcia*, becauſe of the colonies by which it was peopled. Crotona, Metapontum and Tarentum, were the places in which he chiefly reſided. Here he did not ſhut himſelf up in the ſhade of his cloſet, but openly harangued in the cauſe of virtue, to reform the manners of the people. Crotona, a place noted for debauchery, very ſoon changed its appearance; a reformation took place, the women ſtript themſelves of their ornaments, and the marriage vow became inviolably ſacred. Several other towns of Italy likewiſe followed the inſtructions of the philoſopher, and were governed by his counſels. One of his maxims was, that there were but five things which ought to be combated; the diſeaſes of the body, the ignorance of the mind, the paſſions of the heart, ſedition in cities, and diſcord in private families.

'He lived in the ſame ſociety with his diſciples, and made them ſubmit to a kind of noviciate, for at leaſt two years, and ſome for five, during which time they were to learn in ſilence, without being entitled to enquire the reaſon of his doctrines, becauſe he did not imagine they were capable of reaſoning until they had imbibed good principles. He taught them to reaſon by making them acquainted with geometry, without which they could not diſcover a quack or impoſtor. Whatever he ſaid, was received as an oracle. *The maſter ſaid ſo*, was ſufficient to ſtop the mouths of his ſcholars. Did he then order a blind ſubmiſſion, or did he diſpel their doubts by perſuaſion? The true philoſopher can never think of tyrannizing over the human mind, and it is not probable that a geometrician would deſire to be believed upon his word.

'His doctrine of the divinity was excellent. He taught the unity of God, the author of all things, an infinite almighty ſpirit, incapable of ſuffering, who is not an object of our ſenſes, or perceivable but to the underſtanding. His deſire was, that all our actions, and all our application, ſhould be directed to make us reſemble the Deity, by the acquiſition of truth; adding, that to know the truth, it is neceſſary to ſeek it with a pure heart, and keep the paſſions in perfect ſubjection. Perhaps it is without any foundation that the opinion of the Stoics has been aſcribed to him; that God is the ſoul of the univerſe, from whence human ſouls are derived as parts from their whole: but at leaſt he does not ſeem to have taken it in the ſame ſenſe with the materialiſts.

'The metempſychoſis was a fundamental part of his doctrine, in conſequence of which, he forbad the killing and eating of animals. The rewarding the good, and puniſhing the wicked were connected with this idea, which was ſpread over all Aſia and Egypt. It muſt be owned that this was an uſeful error for thoſe people who had not the advantage of revelation to inform them of a future ſtate.

'Some miracles and abſurd ſtories have been handed down about Pythagoras, becauſe he was looked upon as inſpired. Impoſitions equally improbable, have likewiſe been attributed to him; but the laws of his diſciples, Zaleucus and Charondas, of which ſome valuable fragments have been preſerved by Diodorus, ſerve as a proof of his profound wiſdom, *amidſt* the ignorance of idolatry. The firſt of theſe was a lawgiver of the Sibarites, a people formerly noted for their effeminacy; the ſecond, of the Locrians in Italy. The preamble to the laws of Zaleucus dwells upon the exiſtence of the Deity, to whom every good which we enjoy ought to be aſcribed, who diſdains the ſacrifices of the wicked, and who ſhould be honoured by purity of morals and the exerciſe of every virtue. A body of laws erected upon ſuch a foundation, is the more to be reſpected, as it inſpires mankind with a love of thoſe duties which it preſcribes.

Thales, the chief of the Ionic ſect, ſaid that water was the firſt principle of all things, and that God, a ſpiritual ſubſtance, which he believed to be the ſoul of matter, had formed every thing out of water. Anaxagoras, about an age after Thales, taught that the formation of the univerſe ought to be aſcribed to an infinitely powerful and wiſe being. He believed that matter was eternal, and his ſucceſſors adhered to that opinion. However, it was the greateſt ſtep that could be taken by a philoſopher to exalt his knowledge to the belief of a Supreme Being, whoſe wiſdom had formed the world. Anaxagoras appeared impious in the eyes of the Athenians, becauſe he ſaid that the ſun was a flaming ſubſtance; for which he would have been put to death, if Pericles had not made him fly from that ſuperſtitious city. Such are the deciſions of ignorance, animated by a blind zeal, which is a diſgrace to that religion it pretends to ſupport. Upon that Philoſopher being aſked whether he choſe to have his body, after his death, carried to Clazomene, the place of his nativity: *To what purpoſe?* replied he, *the road to the other world is as ſhort from one place as another.*

‘ Socrates, the diſciple of Anaxagoras, dedicated all his labours to ſerve the cauſe of virtue; he laughed at the vanity of the ſophiſts, and taught his pupils to think that the proper ſtudy of man, was to know himſelf, that he might become better; he devoted his philoſophy to the good of the public, from which it never ſhould be ſeparated, and was made to drink the hemlock like an impious criminal, as a reward for his piety, and ſervices to his country.

‘ Socrates committed nothing to writing; but Plato, his diſciple, compoſed many excellent pieces in an eloquent ſtyle, upon the Deity, the ſoul, laws, and the duties of morality, though he introduced a number of extravagant ideas, from whence an infinity of chimeras were produced. He was governed by fancy, but a philoſopher ſhould hearken only to reaſon. He created an intellectual world, in which genii, numbers, and fantaſtical relations, formed a perfect chaos. Pythagoras had employed numbers, probably as ſigns; but Plato employed them as reaſons, and nature was forgot in all his ſyſtems: it could not be found either in his phyſics or metaphyſics, nor even in his morals, and ſtill leſs in his politics, the principles of which are impracticable: nevertheleſs, he is often ſo admirable, that even his imperfections are enticing. *I ſhould like better to be deceived with Plato,* ſaid Cicero, *than to think right with the other philoſophers* (Tuſcul. 1.) A ſtrange maxim indeed, but ſerves to ſhew that the greateſt geniuſes ſometimes are dupes to prejudice.

‘ Ariſtotle, of Stagyra in Macedonia, the moſt celebrated of all the diſciples of Plato, was of very different ſentiments, and was the founder of the ſect of Paripatetics. When Alexander ſet out on his expedition to Aſia, Ariſtotle went to teach at Athens, from whence he withdrew upon being accuſed of impiety by a prieſt of Ceres, though without any proof being offered; *to prevent the Athenians,* as he ſaid, *from committing a ſecond offence againſt philoſophy.* His doctrine of the Deity is equivocal. Sometimes he would have it that the world is God; at other times that there is a God ſuperior to the world. The obſcurity in which almoſt every ſubject he has handled is immerſed, has been greatly increaſed by the ignorance of modern peripatetics; but he has left ſome very valuable monuments of his abilities upon politics, natural hiſtory, and the *belles lettres,* in which there is ample room to admire the extent of his knowledge, and the acuteneſs of his genius.

The academy, or ſchool of Plato, grew very ſoon tired of that dogmatical philoſophy, whoſe opinions adopted at random, could not convince people who were capable of reaſoning; they therefore followed the method of Socrates, who maintained nothing that was doubtful. Arceſilas, who was founder of the *middle academy,* went from one extreme to another. He ſeemed to doubt of every thing; and ſuſpended his judgment upon all ſubjects, as if there was no ſuch thing as truth in the world. The *new academy* founded by Carneades, followed a ſyſtem, which in appearance was not ſo extravagant, but in the end amounted to almoſt the ſame thing. He acknowledged that there were truths, but ſo obſcure, and confounded with ſo many errors, that they could not be diſcerned with any degree of certainty; and thus his followers were permitted to act from probabilities, provided they affirmed nothing poſitively. There was at leaſt modeſty in this philoſophy. What a multitude of errors and contentions would have been prevented, if doubts had not been extended to thoſe principles which have been beſt eſtabliſhed by reaſon and ſentiment!'

Our Author concludes what he ſays upon this ſubject with obſerving, that the ſpeculative philoſophy of the Greeks has produced ſcarcely any thing but errors and diſputes; becauſe, inſtead of having recourſe to experiment, they erected ſyſtems, and dreamed when they ought to have been employed in making obſervations;—that a taſte for ſophiſtry and ill-founded ſubtleties became common to all the different ſects, and gave riſe to thoſe numerous follies and chimeras which have been handed down to the preſent times.

He introduces what he ſays concerning the poetry of the Greeks with the following obſervations:

'A delicate taſte, a lively imagination, a fertility of genius, a rich harmonious language, eminent abilities excited by the moſt ardent emulation, all together contributed to make the Greeks in point of learning, the maſters and models of the whole world. Their incomparable language, univerſally flexible, and fit to embelliſh every ſubject, had under the pen of Homer, united grace, ſtrength, and majeſty, and was worthy either to celebrate the praiſes of Jupiter, or of Venus; which, if I am not miſtaken, evidently proves, that there were good writers before the time of Homer, for languages are formed but very ſlowly, and can be improved only by the labours of the learned.

'Poetry has almoſt always been prior to every other kind of learning, which is undoubtedly owing to its being the produce of ſentiment and fancy, two faculties of the mind always employed before reaſon. Senſible minds are led by a kind of inſtinct to ſing their pleaſures, their happineſs, the gods whom they adore, the heroes they admire, and the events they wiſh to have engraven upon their memories: accordingly poetry has been cultivated in all ſavage nations. The warmth of the paſſions has been of great uſe in promoting this delightful art, but the cauſe of humanity as often given a ſubject for the ſong of the poet. The intention of the Iliad of Homer, was to ſtifle that diſcord which prevailed in the minds of the Greeks, and by exhibiting a view of the noble deeds of their anceſtors, to inſpire them with a paſſion for performing heroic actions: If the milder virtues had been known at that time; it is probable they had likewiſe been celebrated by Homer.'

The ſecond volume carries the Hiſtory of the Romans down to the eſtabliſhment of Mahometaniſm in the ſeventh century.—To the firſt volume is annexed a Table of ancient Geography, and to the ſecond a Chronological Table of ſome of the principal Facts recorded in ancient Hiſtory.

ART. VII. *Conſiderations on the preſent State of public Affairs, and the Means of raiſing the neceſſary Supplies.* By William Pulteney, Eſq; 8vo. 1 s. Dodſley, &c. 1779.

THE ſenſible and moderate Writer of theſe *Conſiderations*, laid before the Public, laſt year, the ſentiments he *then* entertained concerning our American affairs. As matters are *now* in a very different ſituation, he thinks it his duty, in a criſis of ſuch importance, and even danger, to contribute every thing in his power to the public ſervice, by giving his opinion upon a ſubject, which, he ſays, muſt have exerciſed the anxious thoughts of the ableſt men in the kingdom.

Whatever may be thought of his plan for raiſing the neceſſary ſupplies, within the year; or whatever ſentiments may be entertained in regard to what he advances concerning our unhappy conteſt with America, every unprejudiced reader, we cannot but think, will be pleaſed with the temper and ſpirit with which he writes. He delivers his opinion with a manly but decent freedom, like one who has nothing in view but the public good, and who means to ſerve the intereſted views of no party whatſoever.

It were much to be wiſhed, that gentlemen of leiſure and ability, of large and comprehenſive views, would follow Mr. Pulteney's example, apply themſelves, with the utmoſt ſeriouſneſs and attention to the conſideration of public affairs, and publiſh their ſentiments, not with that bold, illiberal and deciſive tone which marks the mere party-writer, but with that decent, liberal, and candid ſpirit which becomes the ſincere lover of his country. For ſurely the preſent critical ſituation of Britain calls loudly for the exertion of every virtue, and every uſeful talent, and renders unanimity, vigour, firmneſs, and wiſdom in our public meaſures, abſolutely neceſſary to ſave our country from thoſe dangers which threaten it on every ſide.

Mr. Pulteney ſets out with telling us, that the great load of our public debt has always appeared to him a millſtone, which, ſooner or later, would endanger almoſt the exiſtence of this kingdom; that he thought ſo at the laſt peace, and ſaw with indignation the alarming addition that was then made, to our ordinary expences, commonly called our *peace eſtabliſhment*: that he has great reaſon to ſpeak confidently, when he ſays, that the enormous amount of our national debt, has been one of the chief cauſes of the American reſiſtance; and has, above all other things, encouraged France to engage in the preſent conteſt; that it has not only encouraged our enemies, and depreſſed our own minds, but that the taxes upon many of the neceſſaries of life, which it has occaſioned, have cramped the induſtry of our people, and thereby diminiſhed our power, as well as our importance.

He goes on to tell us, that as the congreſs is underſtood to have entered into a treaty, offenſive and defenſive, with our natural enemy, no option ſeems now to be left us, but either to proceed with the utmoſt vigour, in proſecuting the war, or to ſubmit not only to the claim of American independance, but to ſuch further conditions of peace, as France and the Congreſs may think proper to impoſe: for it is not to be imagined, he ſays, that France, if we were ready to yield, would demand nothing for herſelf; or that the Congreſs would, in ſuch a caſe, either diſunite themſelves from France, or be contented with the ſimple acknowledgement of independence:—Beſides, it would be diſhonourable, Mr. P. obſerves, in the higheſt degree, on our parts, to deſert, unconditionally, thoſe friends in America, who, from a ſenſe of duty and allegiance, have hitherto ſtood firmly by us, at the hazard of their lives and fortunes.

'In the preſent ſituation of our affairs, thoſe who are ſufficiently detached from party-connections, and are influenced by no other motive, than that intereſt, which all men have in the public proſperity, are naturally led to conſider, whether the object we are now contending for, by the war, deſerves to be purſued; and if it does, whether or not it be attainable, and by what means?

'The object now, I apprehend, is, to preſerve ſuch a connection with the Colonies in North America, as to unite the force of the whole empire, in time of war, for the common ſafety; ſo that no one part may be thrown into the ſcale of a foreign enemy, to the prejudice of the other part.

'This object, it is imagined, will be attained, if the Colonies acknowledge the ſame King, which involves the power of peace and war, and the rights of mutual naturalization and ſucceſſion; and this point is at the ſame time conſiſtent, with the moſt ample ideas, of a free conſtitution in each of the Colonies, and even of a Congreſs, in the nature of a general Parliament, to take care of the general intereſts of the whole. It is perfectly conſiſtent too, with the idea, of an excluſive power in the Colony Aſſemblies, and Congreſs, to impoſe taxes in that country, and of an excluſive power, to vote the number of troops to be kept up in their reſpective provinces, ſimilar to the control of the Britiſh Parliament, upon the Crown, with reſpect to troops in Great Britain; ſtill more is it conſiſtent, with the idea of their enjoying a trade, almoſt free from reſtriction, not only to Great Britain, but to all parts of the world.

'It is difficult to imagine, what any reaſonable man in the Colonies can wiſh for more; and if Great Britain were willing, as I hope ſhe would be, to give, beſides, a ſhare in the general government of the Empire to theſe Colonies, by admitting repreſentatives from their reſpective Aſſemblies, to a ſeat in the Britiſh Houſe of Commons *, and a vote in all queſtions (except as to taxes impoſed here) it would ſeem to place the Colonies in the happieſt ſituation, that has ever fallen to the lot of any body of people, ſince the beginning of time. They would, I apprehend, derive every poſſible advantage from ſuch a connection, without any one diſadvantage which it is poſſible to conceive.

'The whole force of Great Britain, and of its navy, would ſerve to them as a protection and ſupport. The great expence of the civil government here, would fall entirely upon us, and they would be only obliged to defray the very moderate expence, of their own internal governments. Their trade would not only be free to this country, but would have a natural preference here, to that of other nations; the large capitals of the merchants of this country, would continue to ſupport and extend their agriculture and improvements of every kind; and, free from the riſk of internal diſcords, or external annoyance, they would enjoy every privilege, pre-eminence, and advantage of Britiſh ſubjects.

'On the other hand, every power of injury, or of oppreſſion, from hence, would be at an end. They would not truſt to our virtue or good faith; for, by having the excluſive power of voting and levying their own money, and of regulating the number of their troops, the future government of America would be carried on by the conſent of the people alone, and by the voice of the repreſentatives choſen by them. The power of voting their own money, and of regulating their military force, would involve a redreſs of every other poſſible grievance: it is preciſely the control, which the Britiſh Parliament has in this country, over the Crown, and for which our anceſtors contended ſucceſsfully, in the reign of Charles the Firſt. The removal of cuſtom-houſe officers named by the Crown, the ſecurity

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* 'This point, concerning repreſentation here, is of a delicate nature; but under proper qualifications, I apprehend it would be advantageous to both countries.

rity of charters, the control over judges and governors, which they ſo much deſired; in ſhort, every point from which the leaſt jealouſy has ever ariſen, would naturally follow; nor would the Americans have to dread their being involved in the expence of our wars, ſince it would be in their own power, to refuſe to contribute to that expence.

'What then would the Colonies loſe by giving up their claim of independency? They would give up the power, indeed, of ſending Ambaſſadors to the court of France, to contrive there, the means of humbling and weakening, the mother-country, and of exalting the power, of the common enemy of Europe. But they would certainly be expoſed, to the riſk of having their Aſſemblies managed, by the intrigues and money of that artful people, and of having the manners of that country, imperceptibly introduced amongſt them. They would be expoſed, too, to thoſe diſſentions and civil wars, which their new, and, I think, very defective conſtitutions of government, in an extenſive continent, would certainly introduce; and they would ſoon feel, the enormous expence, which by degrees would be entailed upon them, by their new ſituation.

'The body of the people in that country, were made to believe, that, by their new conſtitutions, the power would be placed in their hands; becauſe every perſon, it was ſaid, in any truſt or authority, was to be choſen, directly or indirectly, by them: but they have already ſeen, that by laws made by their own repreſentatives, the right of voting can be altered and reſtrained, ſo as to model the elections, according to the will of their preſent Rulers; and when to this infringement of their conſtitutions, the effects of French money, ſhall come to be added, the power of the people, will ſoon be found to be nothing but a phantom.'

If danger to liberty were ſtill to be apprehended by America, Mr. Pulteney confeſſes that it would admit of an argument, whether the dangerous connection with France ought not to be riſqued, as an option between two evils. But it would be as reaſonable, he ſays, for Scotland or Ireland, to prefer a ſimilar connection with France, as it would *now* be for America. The renouncing Great Britain, therefore, upon the terms now propoſed, appears to him, to be the renouncing of that, which ought to be, to America, the object of her moſt earneſt wiſhes. 'It is, he ſays, to renounce their birthright for a mere phantom, and to throw away the moſt precious jewel, to graſp with eagerneſs the moſt worthleſs ſtone.'

He goes on to point out the conſequences of giving way to the claims of the Congreſs; conſequences, which, if his opinion is well founded, muſt make every friend to Britain tremble. Little doubt, therefore, he thinks, can remain, that the object of compelling the diſaffected part of the Thirteen Colonies to embrace that fair and honourable connection, which is now held out to them, is not only deſirable, but eſſentially neceſſary, to our own exiſtence, as an independent people. Perſons of all ranks, he obſerves, are intereſted in this, and however the heat of party, and former opinions, may for a time deceive a part of this country, he is convinced, that when they come to conſider attentively the train of conſequences, neceſſarily connected with this object, they will forget their animoſity, and unite in the proper meaſures, for preſerving, from ſuch imminent danger, the ſtate to which they belong—GOD GRANT THEY MAY!

'That the object is attainable, continues Mr. Pulteney, I am alſo moſt fully convinced; but not unleſs the adminiſtration of public affairs, is directed, by men of fortitude and exertion, equal to the great occaſion, by men, who like Lord Chatham, are capable of ſelecting, and reſolute in employing, the moſt proper officers by ſea and land, by men, who are not to be depreſſed or elated, by every little change of fortune; whoſe minds are not only capable of taking in the whole views of this great object, and of deciding with wiſdom and diſpatch upon every occurrence, but of proſecuting with vigor, perſeverance, and induſtry, ſuch plans, as, after full information, are found to be moſt fit, and with ſuch frugality and œconomy of the public money, as may enable us to perſiſt in the conteſt, as long as ſhall be neceſſary.

'Till the late offers of conciliation were made to America, a great part of this kingdom, were averſe to the war. The miniſters themſelves carried it on with languor and reluctance, and the officers of our fleets and armies, performed their duty, without that ardent zeal, which can alone inſure ſucceſs. The generous temper of an Engliſhman, could not be induced, to act with full vigour, in ſupport of pretenſions, which certainly would have tended, to reduce our fellow-ſubjects, to a ſtate unworthy of freemen.—On the other hand, America was in general united, and few were our friends there, at the bottom of their hearts.—The conteſt is now entirely changed. The offers of Great Britain have been ſuch, as became a brave and generous nation, and have left nothing, in point of freedom, to be wiſhed for, by our fellow-ſubjects. The rejection of theſe offers by the Congreſs, has diſpelled every doubt, in the minds of impartial men, with reſpect to the juſtice of the war; and the unnatural object, of reducing the power of Great Britain, avowed in the treaty, made by the artful American deputies, with the government of France, has rouſed the indignation of every generous Briton; at the ſame time, that the great body of the people in America, have now ſeen, the true object of thoſe, who had till then, profeſſed the freedom of America, as the ſole motive of their conduct. It now appears, that, in fact, they had another and more favourite motive, namely, their private ambition. The ſeverities they have of late been obliged to exerciſe, upon the people of America, are evident proofs, that now they govern by a faction, and not with the conſent of the body of the people, who plainly ſee, that their ſufferings are diſregarded, whilſt they ſerve as the means of exalting and ſupporting in authority, a few men, who, by artful pretences, have raiſed themſelves into power and conſequence.

'In conſidering this queſtion therefore, how far, the object is attainable, we are not to ſuppoſe, that we have now to contend, with the united power of America, but only with a part of that people; a part indeed, who are in poſſeſſion of the executive power, and have arms in their hands, but who are not ſupported, by the majority of the people, either with reſpect to property or numbers.

'France, is no doubt to be added to the ſcale againſt us; but I do not conceive it poſſible, that either Holland or Spain, are to be numbered in this conteſt amongſt our enemies; becauſe, if it is propoſed on our part, to remove, as I think we ought, almoſt every obſtruction to the American trade, with the reſt of the world, neither of theſe powers, can have any poſſible motive of intereſt, for ſupporting American independence, but directly the contrary, ſince it is evidently againſt the intereſt of both theſe powers, to add America to the ſcale of France.

'Neither can I ſuppoſe, that, in the preſent ſtate of the conteſt, which certainly is, whether America ſhall be thrown into the ſcale of the moſt ambitious power in Europe, we can want alliances. At all events, if Spain ſhould take part with France, we could not fail, in ſuch a caſe, to derive the moſt effectual aſſiſtance, from thoſe maritime powers in the North, whoſe evident intereſt it would be, to prevent the balance of naval power, from preponderating in favour of France and Spain.

'If the object be worth contending for, and can hardly be purchaſed at too high a price; if it be intimately connected with our exiſtence, as an independent nation; and if it be attainable, notwithſtanding all that has hitherto befallen us, the next queſtion is, with reſpect to the means to be employed.

'I will not take upon me, to enter into an examination, of the proper military operations, either by ſea or land, which will require to be diſcuſſed by an abler hand; all that I ſhall ſay upon that ſubject is, that, without the moſt unprejudiced and unremitting attention, in the choice of our commanders in chief by ſea and land, and without the moſt determined firmneſs, to enquire into, and to puniſh, miſconduct of every kind, accompanied with a noble eagerneſs to reward diſtinguiſhed merit, it will be in vain, after ſo long a peace, to expect thoſe animated exertions, which, in former times, have ſo often diſtinguiſhed the Britiſh nation.

'But ſuppoſing, every proper meaſure to be adopted, both in the civil and military line, as well as with reſpect to foreign alliances, another moſt intereſting and important queſtion remains: Whether the reſources of this nation, are ſtill ſufficient, to ſupport a war againſt America, united with France and Spain? and whether there is any probability, of raiſing the annual ſupplies, for the length of time that may become neceſſary? That it will not be ſufficient to raiſe theſe ſupplies for a year or two, is but too evident; we muſt be prepared to hold out for many years, and muſt decidedly take our arrangements upon that footing, otherwiſe we may expect, that our enemies will continue to perſevere in the conteſt, from the flattering hope, of our being ſoon exhauſted.'

After ſome ſenſible and obvious remarks upon the ſubject of our finances, and the inconveniences of having recourſe to *money-lenders*, to ſupport the public expences, Mr. Pulteney tells us, that it becomes the ſpirit of a free country, in an hour of imminent danger, to lay aſide, for a time, the practice of borrowing, and to call upon the individuals of the kingdom, for a direct aid; equal to the public occaſions. This aid, he thinks, may be given, by every perſon's paying a certain rate or portion of his real capital or income; and if the money were raiſed in this manner, it would fall much lighter, he ſays, than in the mode of borrowing.

In order to judge whether it is practicable to raiſe, in time of war, the neceſſary ſupplies within the year, he endeavours to form ſome calculation of the national wealth, and mentions one or two modes by which this computation may be made. He then ſays, that 1½ *per cent.* of every man's capital, to be paid by inſtalments, in the courſe of two years, would be fully adequate to the purpoſe of ſupporting, with the ordinary ſupplies, a vigorous war of two years at leaſt.

But for what he ſays, in ſupport of his opinion upon this ſubject, we muſt refer our Readers to the *Conſiderations* at large, and ſhall only obſerve that, though his plan will generally be looked upon as chimerical, yet if it could be carried into execution, it would, in all probability, have a deciſive effect on our national affairs, and make this country the object of admiration to every European power.——BUT ALAS!———

ART. VIII. ISAIAH. A new Tranſlation; with a Preliminary Diſſertation, and Notes critical, philological, and explanatory. By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. Lord Biſhop of London. 4to. 18 s. Boards. Dodſley, &c. 1778.

PERHAPS there never was a work, of ſo critical a nature, and which ſo peculiarly relates to biblical and hebraical literature, that hath excited a greater expectation than the preſent performance. This hath been owing to the high and juſt reputation of the Author, from whoſe genius, taſte, and learning, the Public had every thing to hope for, on the ſubject he had undertaken. But thoſe would be the moſt pleaſed with the Biſhop of London's having choſen the Book of Iſaiah for the object of his illuſtration, who were beſt acquainted with his Lordſhip's lectures on the ſacred poetry of the Hebrews. We ſpeak from a very particular ſtudy of that work, when we give it as our opinion, that, from the elegance of its compoſition, the ingenuity and juſtneſs of its remarks, the accuracy and beauty of its tranſlations, and the new light it throws on the poetical writings of the Jews, and on many important parts of the Old Teſtament, it is the firſt critical production of the age. Though it hath been much read, it has, nevertheleſs, not been ſo univerſally attended to, as it deſerves. Even ſome good claſſical ſcholars have been deterred from ſtudying it, from an apprehenſion that they could not reap the benefits of it, unleſs they were ſkilled in the Hebrew language. But though an acquaintance with that language would be of conſiderable uſe in reading the Biſhop's *Prælectiones*, yet the paſſages produced by him are tranſlated with ſo happy a conformity to the ſpirit and manner of the original, that every man of taſte will receive a degree of inſtruction and pleaſure from them not greatly inferior to what are enjoyed by the beſt Oriental critics. To all, therefore, who underſtand the Latin tongue, we would recommend the peruſal of Dr. Lowth's lectures on the Hebrew poetry: and we now have the pleaſure of congratulating the merely Engliſh Reader, that the knowledge of the nature and ſpecies of that poetry is laid open to him in the preſent work; beſides the many valuable advantages which the learned and Chriſtian world will otherwiſe derive from it.

Our excellent Prelate begins his Preliminary Diſſertation with informing us, that the deſign of the tranſlation of Iſaiah is not only to give an exact and faithful repreſentation of the words and ſenſe of the prophet, by adhering cloſely to the letter of the text, and treading as nearly as may be in his footſteps; but, moreover, to imitate the air and manner of the author, and to give the Engliſh reader ſome notion of the peculiar turn and caſt of the original. The latter part of this deſign coincides perfectly with the former; as it is indeed impoſſible to give a juſt idea of the prophet's manner of writing, otherwiſe than by a cloſe literal verſion: and yet, though ſo many literal verſions of this prophet have been given, as well of old as in later times; a juſt repreſentation of the prophet's manner, and of the form of his compoſition, has never been attempted, or even thought of, by any tranſlator, in any language, ancient or modern. Whatever of that kind has appeared in former tranſlations, has been rather the effect of chance than deſign, of neceſſity than ſtudy.

It has, Dr. Lowth thinks, been univerſally underſtood, that the prophecies of Iſaiah are written in proſe. The ſtyle, the thoughts, the images, the expreſſions, have been allowed to be poetical, and that in the higheſt degree: but that they are written in verſe, in meaſure, or rhythm, or whatever it is that diſtinguiſhes, as poetry, the compoſition of thoſe books of the Old Teſtament, which are allowed to be poetical, ſuch as Job, the Pſalms, and the Proverbs, from the hiſtorical books, as mere proſe; this has never been ſuppoſed, at leaſt has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verſe, have been various; their ideas of the nature of it vague, obſcure, and imperfect: yet ſtill there has been a general perſuaſion that ſome books of the Old Teſtament are written in verſe; but that the writings of the prophets are not of that number.

Our Author hath met with only one exception to the univerſality of this opinion. About the beginning of this century, Herman Vonder Hardt, the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to Iambic verſe; and, conſiſtently with his hypotheſis, he affirmed that the prophets wrote in verſe. But his aſſertion was looked upon as one of his paradoxes, and little attention was paid it. What ſucceſs he had in making out Joel's Iambics, the Biſhop of London cannot ſay; having never ſeen Hardt's treatiſe.

Our ingenious Writer, having ſhewn that both the ancient and modern Jews have been uniformly of the ſame opinion with the learned in general, adds: ‘ But if there ſhould appear a manifeſt conformity between the prophetical ſtyle, and that of the books ſuppoſed to be metrical; a conformity in every known part of the poetical character, which equally diſcriminates the prophetical and the metrical books, from thoſe acknowledged to be proſe: it will be of uſe to trace out and to mark this conformity with all poſſible accuracy; to obſerve how far the peculiar characteriſtics of each ſtyle coincide; and to ſee, whether the agreement between them be ſuch, as to induce us to conclude, that the poetical and the prophetical character of ſtyle and compoſition, though generally ſuppoſed to be different, yet are really one and the ſame.’

The conſideration of this ſubject is purſued much farther, and to a greater degree of minuteneſs, in the Diſſertation before us, than it had been in the 18th and 19th of our learned Author's lectures on the Hebrew poetry: and, in order to make the proper compariſon between the prophetical and the poetical books, he remarks, that it will be neceſſary, in the firſt place, to ſtate the true character of the poetical or metrical ſtyle; to trace out carefully, whatever plain ſigns or indications yet remain of metre, or rhythm, or whatever elſe it was that conſtituted Hebrew verſe; to ſeparate the true, or at leaſt the probable, from the manifeſtly falſe; and to give as clear and ſatisfactory an explanation of the matter as can now reaſonably be expected, in the preſent imperfect ſtate of the Hebrew language, and in a ſubject, which for nearly two thouſand years has been involved in great obſcurity, and only rendered ſtill more obſcure by the diſcordant opinions of the learned, and the various hypotheſes, which they have formed concerning it.

‘ The firſt and moſt manifeſt indication, ſays the Biſhop, of verſe in the Hebrew poetical books preſents itſelf in the Acroſtich or Alphabetical Poems: of which there happily remain many examples, and thoſe of various kinds; ſo that we could not have hoped, or even wiſhed, for more light of this ſort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of theſe poems is this: the poem conſiſts of twenty-two lines, or of twenty-two ſyſtems of lines, or periods, or ſtanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every ſtanza, begins with each letter in its order, as it ſtands in the alphabet; that is, the firſt line, or firſt ſtanza, begins with א, the ſecond with ב, and ſo on. This was certainly intended for the aſſiſtance of the memory; and was chiefly employed in ſubjects of common uſe, as maxims of morality, and forms of devotion; which being expreſſed in detached ſentences, or aphoriſms, (the form in which the ſages of the moſt ancient times delivered their inſtructions,) the inconvenience ariſing from the ſubject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are ſtill extant in the books of the Old Teſtament, twelve of theſe poems; (for I reckon the four firſt chapters of the Lamentations of Jeremiah as ſo many diſtinct poems;) three of them perfectly alphabetical; in which every line is marked by its initial letter; the other nine leſs perfectly alphabetical, in which every ſtanza only is ſo diſtinguiſhed. Of the three former it is to be remarked, that not only every ſingle line is diſtinguiſhed by its initial letter, but that the whole poem is laid out into ſtanzas: two of theſe poems each into ten ſtanzas, all of two lines, except the two laſt ſtanzas in each, which are of three lines: in theſe the ſenſe and the conſtruction manifeſtly point out the diviſion into ſtanzas, and mark the limit of every ſtanza. The third of theſe perfectly alphabetical poems conſiſts of twenty-two ſtanzas, of three lines: but in this the initial letter of every ſtanza is alſo the initial letter of every line of that ſtanza; ſo that both the lines and the ſtanzas are infallibly limited. And in all the three poems the pauſes of the ſentences coincide with the pauſes of the lines and ſtanzas.

'It is alſo further to be obſerved of theſe three poems, that the lines, ſo determined by the initial letters, in the ſame poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of ſyllables; and that the lines of the ſame ſtanza have a remarkable congruity one with another, in the matter and the form, in the ſenſe and the conſtruction.

'Of the other nine poems leſs perfectly alphabetical, in which the ſtanzas only are marked with initial letters, ſix conſiſt of two lines, two of ſtanzas of three lines, and one of ſtanzas of four lines: not taking into the account at preſent ſome irregularities, which in all probability are to be imputed to the miſtakes of tranſcribers. And theſe ſtanzas likewiſe naturally divide themſelves into their diſtinct lines, the ſenſe and the conſtruction plainly pointing out their limits; and the lines have the ſame congruity one with another in matter and form, as was above obſerved in regard to the poems more perfectly alphabetical.

'Another thing to be obſerved in the three poems perfectly alphabetical is, that in two of them the lines are ſhorter than thoſe of the third by about one third part, or almoſt half: and of the other nine poems, the ſtanzas only of which are alphabetical, that three conſiſt of the longer lines, and the ſix others of the ſhorter.'

From theſe examples, which are not only curious, but of real uſe in the preſent enquiry, Dr. Lowth proceeds to draw ſome concluſions, that plainly follow from the premiſes, and muſt be admitted in regard to the alphabetical poems themſelves; which alſo may, by analogy, be applied, with great probability, to other poems, where the lines and ſtanzas are not ſo determined by initial letters; and yet which appear in other reſpects to be of the ſame kind.

'In the firſt place, continues he, we may ſafely conclude, that the poems perfectly alphabetical conſiſt of verſes properly ſo called; of verſes regulated by ſome obſervation of harmony or cadence; of meaſure, numbers, or rythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere proſe, in which numbers and harmony are totally diſregarded, ſhall be laid out according to a ſcale of diviſion, which carries with it ſuch evident marks of ſtudy and labour, of art in the contrivance, and exactneſs in the execution. And I preſume it will be eaſily granted in regard to the other poems, which are divided into ſtanzas by the initial letters, which ſtanzas are ſubdivided by the pauſes of the ſentence into a certain number of lines eaſily diſtinguiſhed one from another, moſt commonly the ſame number of lines to a ſtanza in the ſame poem; that theſe are of the ſame kind of compoſition with the former, and that they equally conſiſt of verſes. And in general, in regard to the reſt of the poems of the Hebrews, bearing evidently the ſame marks and characteriſtics of compoſition with the alphabetical poems in other reſpects, and falling into regular lines, often into regular ſtanzas, according to the pauſes of the ſentences; which ſtanzas and lines have a certain parity or proportion to one another; that theſe likewiſe conſiſt of verſe; of verſe diſtinguiſhed from proſe, not only by the ſtyle, the figures, the diction; by a loftineſs of thought, and richneſs of imagery; but by being divided into lines, and ſometimes into ſyſtems of lines; which lines, having an apparent equality, ſimilitude, or proportion, one to another, were in ſome ſort meaſured by the ear, and regulated according to ſome general laws of metre, rythm, harmony, or cadence.

'Further, we may conclude from the example of the perfectly alphabetical poems, that whatever it might be that conſtituted Hebrew verſe, it certainly did not conſiſt in rhyme, or ſimilar and correſpondent ſounds at the ends of the verſes: for as the ends of the verſes in theſe poems are infallibly marked; and it plainly appears, that the final ſyllables of the correſpondent verſes, whether in diſtichs or triplets, are not ſimilar in ſound to one another; it is manifeſt, that rhymes, or ſimilar endings, are not an eſſential part of Hebrew verſes. The grammatical forms of the Hebrew language in the verbs, and pronouns, and the plurals of nouns, are ſo ſimple and uniform, and bear ſo great a ſhare in the termination of words, that ſimilar endings muſt ſometimes happen, and cannot well be avoided; but ſo far from conſtituting an eſſential or principal part of the art of Hebrew verſification, they ſeem to have been no object of attention and ſtudy, nor to have been induſtriouſly ſought after as a favourite acceſſary ornament.

"That the verſes had ſomething regular in their form and compoſition, ſeems probable from their apparent parity and uniformity, and the relation which they manifeſtly bear to the diſtribution of the ſentence into its members. But as to the harmony and cadence, the metre or rythm, of what kind they were, and by what laws regulated, theſe examples give us no light, nor afford us ſufficient principles on which to build any theory, or to form any hypotheſis. For harmony ariſes from the proportion, relation, and correſpondence of different combined ſounds; and verſe from the arrangement of words, and the diſpoſition of ſyllables, according to number, quantity, and accent; therefore the harmony and true modulation of verſe depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of verſification; and metre ſuppoſes an exact knowledge of the number and quantity of ſyllables, and, in ſome languages, of the accent. But the true pronunciation of Hebrew is loſt: loſt to a degree far beyond what can ever be the caſe of any European language preſerved only in writing: for the Hebrew language, like moſt of the other Oriental languages, expreſſing only the conſonants, and being deſtitute of its vowels, has lain now for two thouſand years in a manner mute and incapable of utterance: the number of ſyllables is in a great many words uncertain; the quantity and accent wholly unknown.'

From hence, and from ſome farther obſervations, our Author concludes, that to attempt to lay open the laws of Hebrew verſification were vain; that the object of the purſuit lies beyond our reach; that it is not within the compaſs of human reaſon and invention. However, this much he is perſuaded, 'we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verſe, properly ſo called; that the harmony of the verſes does not ariſe from rhyme, that is, from ſimilar correſponding ſounds terminating the verſes; but from ſome ſort of rhythm, probably from ſome ſort of metre, the laws of which are now altogether unknown, and wholly undiſcoverable: yet that there are evident marks of a certain correſpondence of the verſes with one another, and of a certain relation between the compoſition of the verſes and the compoſition of the ſentences; the formation of the former depending in ſome degree upon the diſtribution of the latter; ſo that generally periods coincide with ſtanzas, members with verſes, and pauſes of the one with pauſes of the other; which peculiar form of compoſition is ſo obſervable, as plainly to diſcriminate in general the parts of the Hebrew Scriptures, which are written in verſe, from thoſe, which are written in proſe.' The explication of this matter is a capital point, and, therefore, it engages our eminent Prelate's particular attention, as we ſhall have occaſion to ſee in our next Number.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ART. I.

Eloge de M. Rouſſeau de Geneve.—The Eulogy of Mr. Rouſſeau.

THOUGH we find, in this title, neither the name of the Author nor that of the Printer, nor yet that of the place where this piece was publiſhed, we ſee plainly, by the contents, that it comes from Paris, and that it is Mr. Paliſſot, who here appears again in the field of panegyric. But he comes in ſuch a form, that we are tempted to conſider him as a *ſnake in the graſs*, who glides through flowers and infects them with his venom. To ſpeak without a figure, we find an ill-diſguiſed ſpirit of malignity fermenting through the whole of this publication. The Author tells us, that the memoirs of Mr. Rouſſeau's life, which have been compoſed by himſelf, and are ſoon to be publiſhed, render it unneceſſary to make any inquiries into his private conduct and character; intimating, at the ſame time, that ſuch inquiries might prove fruitleſs. He thinks, therefore, that it is by his writings only, that an eſtimate ſhould be made of this extraordinary man: and, of conſequence, this is the method he follows in the pretended eulogy now before us. But how does he proceed? He begins by laying before his readers the contradictory paſſages, that are to be found in *Rouſſeau's* writings, on the ſubject of religion, in order, as we fear, to prepoſſeſs our minds with impreſſions of the levity and precipitation of a man, whoſe ardent feelings and flaming fancy made him more capable of painting *real* or *ſeeming* contraſts, than of finding out the method, which wiſe reflection might ſuggeſt, of reconciling them.—However, as an eulogy requires ſome kind of praiſe of the perſon who is its ſubject, Mr. PALISSOT endeavours to make us think that he does juſtice to the memory of the citizen of Geneva. He, however, ſcarcely allows the faint praiſe he beſtows, time to make an impreſſion on the mind, before he effaces it with keen cenſure. He applauds the ſublime and maſterly touches with which *Rouſſeau's* pencil drew the character of the founder of the Chriſtian religion;—but he laments (good man!) in the following page ſome expreſſions relative to Chriſt, which ſhew that the noble painter was infected with the Socinian hereſy.—He celebrates *Jean Jacques* as a model of French eloquence, and then regales us with a whole page of his barbariſms. But his favourite object (and that which he ſeems to have had principally in view in compoſing this eulogy) is to cenſure the contradictory conduct of Rouſſeau with reſpect to Voltaire: and here, no doubt, the former is reprehenſible, and may be juſtly charged with inconſtancy and caprice.

The Public have always perceived ſomething excentric and extravagant in the citizen of Geneva, and could not but diſcern thoſe offenſive effuſions of pride and ſelf-applauſe which he was perpetually throwing out, without any kind of diſguiſe, in his writings and conduct:—but the ſame Public beheld, with no ſmall degree of toleration and indulgence, thoſe failings, which were compenſated by the moſt ſplendid marks of integrity, ſentiment, and genius. They conſidered (at leaſt the moſt judicious part of the public conſidered) Rouſſeau as an *honeſt man*, who loved himſelf prodigiouſly becauſe he thought himſelf *ſuch*, and who, perhaps, exaggerated his *virtue* becauſe it was *his*,—whoſe judgment and reflecting powers ſuffered by an irregular quantity and motion of thoſe animal ſpirits, which are ſuppoſed to connect the two ſubſtances, but whoſe heart was made to feel the *great*, the *good*, the *beautiful*, and the *affecting*, and whoſe vivid fancy gave them ſuch forms as made others feel them alſo. Theſe qualities to ſuch, as in their eſtimations of human characters, weigh virtues and infirmities with an equitable balance, have procured indulgence to *Jean Jacques*, and our Author does not ſeem to behold this indulgence with much complaiſance.—He ſeems ſomewhat vexed, as well as aſtoniſhed, that the abſurdities and inconſiſtence that were always chequering the conduct and character of Rouſſeau, and that would have covered (ſays he) any other man with laſting ridicule, were ſcarcely perceived by the Public, and were in no wiſe prejudicial to his fame: which, perhaps, is ſaying too much, for Rouſſeau paſſes in the eſteem of many as an example of what Pope ſays:

Great wits to madneſs nearly are allied.——

He was too much the ſport of an ungoverned imagination and tumultuous paſſions, to be an object of calm reſpect, or to excite any ſentiments of admiration that were not mixed (we mean in judicious minds) with a feeling that expreſſed ſome ſuch propoſition as this, *'tis a pity that ſuch a man ſhould be ſo extravagant!* One of Mr. Paliſſot's great vexations is, that the Public pardoned in *Rouſſeau* many things that it would not have pardoned in *Voltaire*.—However that may be, with reſpect to the fact, the reaſon alleged for it by our Eulogiſt is falſe; it is alſo injurious to the Public, and does not give a very high idea of the liberality of Mr. PALISSOT's ſentiments, for the reaſon comes to this,—that Voltaire was a rich old fellow, and Rouſſeau a poor devil; and that the former of conſequence excited envy, and the other compaſſion. We believe the indulgence of the Public towards Rouſſeau was owing to conſiderations of a very different kind:—individuals may envy each other, but the Public envies no man; becauſe no man can, properly ſpeaking, be the rival of the Public.—The Public, erroneous as its judgments may often be, loves integrity and virtue, and we believe, that, if it be true that *Voltaire* has met with leſs indulgence from the Public than *Rouſſeau*, this muſt be owing to the different judgment which the Public has formed of the *moral* characters of theſe two celebrated men.

Mr. PALISSOT obſerves that Mr. Rouſſeau having deſcribed and *felt* the *fiery intoxication* of love in all its ardour, obtained, on this account, more eſpecially from the *female ſex*, a degree of admiration that bordered upon enthuſiaſm, and that *this* ſex, from the dominion they exerciſe over the opinions of the *other* (*in France, perhaps*), may have contributed to put Rouſſeau's reputation on a footing of *rivality* with that of M. de Voltaire. Such rivalſhip, indeed, appears to our Author as the greateſt exaggeration of Rouſſeau's merit that can be conceived; and the whole obſervation appears to us ſilly and far-fetched. No man of a ſound judgment ever conſidered Rouſſeau and Voltaire as in the claſs of rivalſhip:—they reſembled each other as little as *Democritus* and *Heraclitus*; they had not, either in their characters or geniuſes, thoſe points of ſimilarity that lay the foundations of a compariſon. We would wiſh to ſee theſe two originals drawn by an able painter,—not by the profligate pencil of a LINGUET, to whom truth and falſehood, vice and virtue are indifferent only as they anſwer his purpoſes, and who pronounced the ſame ſentence of *impotent* condemnation on Rouſſeau's *Emilius*, and the nonſenſical and impious book called the *Syſtem of Nature**.

At the end of this Eulogy we find ſeveral paſſages of letters and other literary quotations which Mr. Paliſſot has collected to ſhew the irregular motions of poor Rouſſeau's *perturbed* ſpirit.—All theſe are deſigned by PALISSOT as an attack upon his moral character, or at leaſt, they are intended to ſhew that his character was a kind of problem. Our Author thinks that the ſolution of the problem will be found in the *Memoirs of his own Life*, written by this ſingular man, which are expected with impatience, and which, perhaps, the *philoſophical ſect* (treated *without ceremony* in this Work) will have credit enough to withhold from the eye of the Public. Mr. PALISSOT has found means of coming at ſome of the paragraphs that ſerve as an introduction to theſe *Memoirs*. Theſe paragraphs are, indeed, both extraordinary and extravagant. However, as he pledges his honour and good faith for their authenticity, we ſhall communicate them here to our Readers; they are perfectly in

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* See the *Annales Politiques* of that eloquent perverter of truth and juſtice, who ſeizes every occaſion (be it natural or unnatural) of flattering the French monks and clergy, whom he is known to abhor, abuſes the philoſophy whom he is known ſecretly to eſteem, and aſſumes, in politics, all kinds of colours, however contradictory.

Rouſſeau's *manner*; they carry an internal evidence of authenticity, and are as follows:

"I form an undertaking, which is without example, and in the execution of which I ſhall have no imitators.—I ſhall hold up to view a man *in all the truth of nature*—and that man is——*myſelf*.

"I, alone, know what paſſes in my heart: and I know mankind:—I am not like any man whom I have ſeen, and I even believe that I am not like any man that exiſts: I mean not by this to ſay, that I am better or worſe than others: I am different from all.—I ſhall not determine whether nature did well or ill when ſhe broke the mould in which ſhe caſt me: of this the Reader can only judge when he has read theſe *Memoirs*.—Let the laſt trumpet ſound when it will—I will approach, with this book in my hand, to the tribunal of the Supreme Judge.—I will ſay boldly—Here are the records of what *I have done*, of what *I have thought*, of what *I am*:—I have declared my virtues and my vices with the ſame openneſs—I have concealed nothing—diſguiſed nothing—palliated nothing;—I have ſhewn myſelf guilty and vile, when I was really ſuch: I have diſcloſed the inward retirements of my heart, as they lie open to *thee*, O Eternal Being!—Gather together around me the innumerable multitude of my fellow-creatures—let them hear my confeſſion—let them bluſh for my unworthineſs—let them bewail all the variety of my wretchedneſs—but—let each, in his turn, lay open his heart before thy throne,—and then, let any dare to ſay to THEE,—*I was better than that man*."

Mr. PALISSOT hints ſome ſiniſter concluſions from this very odd paſſage. As for us, we think, that Mr. *Rouſſeau* ran no riſk, on the part of men, from this pompous challenge: for none, but the proud Phariſee in the parable, would come forward and ſay to the Supreme Judge, *I was better than that man*; but we believe many, that were really better than him, will appear at that great day of trial, yet without boaſting of their ſuperiority. The beſt of men are the moſt modeſt in their pretenſions, and are too ſenſible of their infirmities to make any compariſons, but ſuch as tend to increaſe their humility.

We have now done with Mr. PALISSOT's ambiguous Eulogy; and we imagine it will not be diſagreeable to our Readers to find here an account of the laſt moments of *Rouſſeau*, and of ſome of the marks of generoſity and friendſhip which his noble benefactor, the Marquis of Girardin, has ſhewn to his memory. We have taken this account from a paper, of which the Author is univerſally believed to be very well informed; nay, we are aſſured that he had his information concerning the manner and circumſtances of Mr. Rouſſeau's death from the mouth of his widow.

Towards the end of May, in compliance with the earneſt requeſts of the Marquis de Girardin and his lady, Mr. Rouſſeau took up his reſidence at Ermenonville, the eſtate of that nobleman. Here he dwelt with his wife in a neat little houſe, at a ſmall diſtance from the caſtle, ſeparated from it by a tuft of trees, and adjoining to a wood, where he walked every day, and gathered plants for his *Herbal.* The Marquis was, by his taſte and character, juſt the man, that Rouſſeau wanted for a friend and companion: he was a zealous admirer of the philoſophy of this ſingular genius, loved a ſolitary life, and indulged the citizen of Geneva in his paſſion for liberty and independence; the Marchioneſs was of the ſame turn. Accordingly, Rouſſeau viſited them frequently: he was always of their muſical parties, and was ſo pleaſed with one of their children, who was about ten years old, that he voluntarily took a ſhare in his education; but his ſudden death blaſted this project,—and the circumſtances of the departure of this extraordinary man were as follows:

"Mr. Rouſſeau roſe in perfect health, to all appearance, on Thurſday morning at five o'clock (his uſual hour in ſummer), and walked with his young pupil. About ſeven he returned to his houſe alone, and aſked his wife if breakfaſt was ready? Finding it was not, he told her he would go for ſome moments into the wood, and deſired her to call him when breakfaſt was on the table. He was accordingly called, returned home, drank a diſh of coffee, went out again and came back a few minutes after. About eight, his wife went down ſtairs to pay the account of a Smith, but ſcarcely had ſhe been a moment below, when ſhe heard Mr. Rouſſeau complain. She returned immediately and found him ſitting on a chair, with a ghaſtly countenance, his head reclining on his hand, and his elbow ſuſtained by a deſk. What is the matter, my dear friend, *ſaid ſhe,* are you indiſpoſed? I feel, anſwered he, a painful anxiety, and the keen pains of a cholic. Upon this Mrs. Rouſſeau left the room, as if ſhe intended to look for ſomething, and ſent to the caſtle an account of her huſband's illneſs. The Marchioneſs, on this alarming news, ran with the utmoſt expedition to the cottage of the philoſopher, and that ſhe might not alarm him, ſhe ſaid ſhe came to enquire whether the muſic that had been performed during the night in the open air before the caſtle, had not diſturbed him and Mrs. Rouſſeau.—The philoſopher replied, with the utmoſt tranquility of tone and aſpect, *Madam, I know very well that it is not any thing relative to muſic that brings you here:—I am very ſenſible of your goodneſs:—but I am much out of order, and I beg it as a favour that you will leave me alone with my wife, to whom I have a great many things to ſay at this inſtant.* Madame de Girardin immediately withdrew. Upon this Mr. Rouſſeau deſired his wife to ſhut the door, to lock it on the inſide, and to come and ſit by him. I ſhall do ſo, my dear friend, *ſaid ſhe*; I am now ſitting beſide you—how do you find yourſelf?

" *Rouſſeau.* I grow worſe—I feel a chilly cold—a ſhivering over my whole body—give me your hands and ſee if you can warm me—Ah!—that gentle warmth is pleaſing—but the pains of the colic return—they are very keen.

" *Mrs. Rouſſeau.* Do not you think, my dear friend, that it would be proper to take ſome remedy to remove theſe pains?

" *Rouſſeau.* My dear—be ſo good as to open the windows, that I may have the pleaſure of ſeeing once more the verdure of that field—how beautiful it is! how pure the air! how ſerene the ſky!—What grandeur and magnificence in the aſpect of nature!

" *Mrs. Rouſſeau.* But my good friend, why do theſe objects affect you ſo particularly at preſent?

" *Rouſſeau.* My dear—It was always my earneſt deſire that it would pleaſe God to take me out of the world before you—my prayer has been heard—and my wiſh will ſoon have its accompliſhment.——Look at that Sun, whoſe ſmiling aſpect ſeems to call me hence!—There is my God—God himſelf—who opens to me the boſom of his paternal goodneſs, and invites me to taſte and enjoy, at laſt, that eternal and unalterable tranquility, which I have ſo long and ſo ardently panted after.——My dear ſpouſe—do not weep—you have always deſired to ſee me happy, I am now going to be truly ſo!—Do not leave me: I will have none but you to remain with me—you, alone, ſhall cloſe my eyes.

" *Mrs. Rouſſeau.* My dear—my good friend—baniſh thoſe apprehenſions—and let me give you ſomething—I hope that this indiſpoſition will not be of a long continuance!

" *Rouſſeau.* I feel in my breaſt ſomething like ſharp pins, which occaſion violent pains——My dear—if I have ever given you any uneaſineſs and trouble, or expoſed you, by our conjugal union, to misfortunes, which you would otherwiſe have avoided, I hope you will forgive me.

" *Mrs. Rouſſeau.* Alas! my dear friend, it is rather my duty to aſk your pardon for any uneaſy moments you may have ſuffered on my account, or through my means.

" *Rouſſeau.* Ah! my dear, how happy a thing is it to die, when one has no reaſon for remorſe or ſelf-reproach!—*Eternal Being! the ſoul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!*——My dear—I have found in the Marquis of Girardin and his lady, the marks of even parental tenderneſs and affection:—tell them that I revere their virtues, and that I thank them, with my dying breath, for all the proofs I have received of their goodneſs and friendſhip:—I deſire that you may have my body opened immediately after my death, and that you will order an exact account to be drawn up of the ſtate of its various parts:—Tell Monſieur and Madame de Girardin, that I hope they will allow me to be buried in their gardens, in any part of them that they may think proper.

"*Mrs. Rouſſeau.* How you afflict me—my dear friend! I intreat you, by the tender attachment you have always profeſſed for me, to take ſomething.

"*Rouſſeau.* I ſhall—ſince you deſire it—Ah! I feel in my head a ſtrange motion!—a blow which—I am tormented with pains—Being of Beings! God! *(here he remained for a conſiderable time with his eyes raiſed to heaven)* My dear ſpouſe! let me embrace you!—help me to walk a little."

Here his extreme weakneſs prevented his walking without help, and Mrs. Rouſſeau being unable to ſupport him, he fell gently on the floor, where, after having remained for ſome time motionleſs, he ſent forth a deep ſigh and expired.

Four and twenty hours after his deceaſe his body was opened, in preſence of a competent number of witneſſes, and an inqueſt being held by the proper officers, the ſurgeons declared upon oath, that all the parts of the body were ſound, and that a ſerous apoplexy, of which palpable marks appeared in the brain, was the cauſe of his death.

The Marquis de Girardin ordered the body to be embalmed; after which it was laid in a coffin of oak, lined with lead, and was buried in the *Iſle of Poplars*, which is now called *Elyſium.* The ſpot is charming, and looks like an enchanted region: It is of an oval form, fifty feet in length and thirty-five in breadth. The water which ſurrounds it, flows in a ſilent ſtream, and the winds ſeem unwilling to ruffle its ſurface or to augment its motion, which is almoſt imperceptible. The ſmall lake that is formed by this gentle current, is ſurrounded by hillocks, which ſeparate it from the other parts of nature, and ſhed on this retreat a myſterious kind of ſilence, that diffuſes through the mind of the ſpectator, a melancholy propenſity of the humane kind. Theſe hillocks are covered with trees, and are terminated at the margin of the lake, by ſolitary paths, which are now and will be long frequented by ſentimental viſitors, caſting a penſive look towards *Elyſium.*

This ſeat of Ermenonville, has been more or leſs deſcribed (though without being named) in the laſt article of our *Appendix* for July 1778, in which we gave a particular account of an elegant Treatiſe compoſed by its proprietor. It belonged formerly to the famous Gabrielle d'Etrées, whoſe charms the love of Henry IV. has rendered immortal; and is about four leagues diſtant from Chantili. The Marquis, whoſe exquiſite taſte has ſo happily improved this noble ſeat, had conſecrated the wild parts of it to Rouſſeau, even before he became perſonally acquainted with that ſingular man. Among other objects of curioſity to be ſeen in this ſeat, there is on a riſing ground, a temple dedicated to philoſophy, which is not yet entirely finiſhed. The interior of this edifice is adorned with five columns; on the firſt are inſcribed the words, *Newton,* —— *Lucem,* on the ſecond, *Monteſquieu,* —— *Juſtitiam,* on the third *Penn,* —— *Humanitatem,* on the fourth, *Voltaire,* —— *Ridiculum,* on the fifth, *Rouſſeau,* —— *Naturam.* If the philoſophers ſhould think Voltaire too hardly dealt with in theſe inſcriptions, it may be obſerved in juſtification of M. Girardin (or at leaſt as an alleviation of his fault) that how various ſoever the literary talents of M. de Voltaire may have been, yet the diſtinctive and predominant lines of his genius, and even of his character, were wit and pleaſantry. It is beyond all doubt, that for one movement of admiration that he excited by his graver talents, he has excited one hundred fits of laughter (or ſmiles thereunto approaching) by his merry ones. Even his moſt ſerious philoſophical diſcuſſions were tinged with drollery, and an habitual grin was always lurking under the moſt ſolemn modification of his countenance.

When Mr. Rouſſeau was called to inhabit a manſion inviſible to us, the Marquis de Girardin was building for him a neat dwelling at Ermenonville, remarkable for its elegant ſimplicity and the beauty of its ſituation: his preſent occupation is the erection of a ſepulchral monument to cover the remains of his departed friend, in the Iſle of Poplars. This mauſoleum is to be conſtructed of white marble, with the buſt of the deceaſed by *Houdon*; and its decorations are to be in the beſt taſte. One of its ſides will exhibit two doves for *Eloiſa*;—another, a mother ſuckling her child for *Emilius*;—a third, children ſacrificing on the altar of nature;—and the fourth, a Lyre, with other ſymbols of poetry and muſic. The inſcription which is intended for this monument is long; it contains a pompous encomium on the genius, ſentiments, and moral character of Mr. Rouſſeau, and concludes with the following paragraph, which we think remarkable: "*He was deeply affected with the ſublimity of religion; the majeſty of the goſpel ſent a ſolemn voice to his heart: he embraced with ardor the hopes it adminiſters: he reliſhed with a lively taſte the pleaſures it yields to his laſt breath, and his pure and virtuous ſoul took its flight, with confidence and joy, to the boſom of his God.*"

GER-

GERMANY and the NORTH.

II. *Eloge de Voltaire, &c.* i. e. *The Eulogy of Voltaire read to the Royal Academy of Sciences and Belles Lettres at Berlin, at an* EXTRAORDINARY MEETING *appointed for* THAT PURPOSE *the 26th of November*, 1778. Berlin. 8vo.—In the uſual courſe of things it is the poet who crowns the hero, but in the piece before us we find this order reverſed, and ſee the hero twining a garland round the temples of the poet. We have alſo, here, another ſingularity, *viz.* the mind of a Monarch, amidſt the infirmities of unſtable health, and the fatigues and cares of a campaign (which may be termed a military game at cheſs played by 200,000 men on each ſide) ſo tranquil as to enable him to employ his leiſure moments, in compoſing the Eulogy of a Man of Letters. It is a great acquiſition to have a mind thus at eaſe, nor is it diſagreeable to ſhew it in this aſpect; and, if we were Auſtrians in the Emperor's army, we ſhould be leſs daunted at the march of a Pruſſian detachment, than at a ſight of this Eulogy of Voltaire. Be that as it will, this Eulogy diſcovers in the Royal Author, a lover of letters, a protector of genius, and as good an orator as a King ought to be. We ſay *as a King ought to be*, for we think that what Ovid ſaid of *Majeſty* and *Love* (that they do not ſuit each other *), is much more applicable to *Majeſty* and *Oratory*. Any thing that favours of effort and ſtudy, ſuch as pompous imagery and high-ſounding periods, is incompatible with Royal dignity, which is always ſuppoſed to operate with eaſe. What therefore a French overweening critic would call *flat* and *heavy* in many of the periods, and in ſome whole pages of this Royal production, we rather chuſe to call *majeſtic*. There is, however, a *kind* of oratory in the tone of invective, which *our* Author (if we may ſpeak thus familiarly) employs againſt the clergy, for their oppoſing a man who wanted to overturn the religion eſtabliſhed in his Majeſty's dominions, and in many other kingdoms, and to ſend all its miniſters—the Lord knows where. This circumſtance of the clergy has given the King's eloquence an uncommon degree of energy in ſeveral paſſages: *facit indignatio verſus.* But there is another circumſtance attending this Eulogy, which redounds much to the honour of the Royal Author, and that is, the *diſintereſted generoſity* of the praiſes he beſtows on the character and memory of Voltaire; for we are aſſured, upon the very beſt information, that his Majeſty's encomiums on this famous poet could not poſſibly be the effect of gratitude, but reſembles more the exerciſe of one of the moſt difficult Chriſtian virtues, even *the loving them that do not love us.*—God *Save* the King!

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* Non bene conveniunt nec in una ſede morantur
Majeſtas et amor.——

N. B. *A tranſlation of this* ELOGE *in Engliſh is publiſhed: See our laſt Month's* Review.

III. *Verſuch einer Geſchichte Carls des Groſſen,* &c. i. e. *An Eſſay on the Life and Hiſtory of Charlemagne.* 8vo. Leipſic. The early Writers of the life and exploits of this great Prince have disfigured their relations by a multitude of dubious facts, ridiculous ſtories, and diſguſting oblations of adulatory incenſe. All this indeed might naturally be expected from theſe hiſtorians, who were almoſt all Monks (the only ſcholars of thoſe times), fattened by the liberalities of their Sovereign, whom they accordingly repreſented as the moſt illuſtrious Saint of the Kalendar, and the greateſt man of the age. Time has diſcovered truth, and truth has appealed from their deciſions; and the Monarch in queſtion, though ſuperior perhaps to all the Princes of his time in valour and knowledge, ſtands juſtly charged with the moſt flagrant acts of iniquitous uſurpation, ingratitude, and perſecution. Charlemagne was certainly one of the moſt barbarous and bloody conquerors, that the records of hiſtory, at leaſt modern hiſtory, exhibit to our view, and he ſeems to have been almoſt always under the empire of the moſt turbulent and tumultuous paſſions. The Author of this *Eſſay* has drawn his portrait, if we are not much miſtaken, in truer colours than any preceding hiſtorian: he examines facts with a ſcrupulous attention; he has eſtimated without prejudice, the exploits and actions of this famous Prince, and has made the moſt judicious reflections on the political revolutions that happened in his reign, and which were directly or indirectly the effects of his activity and counſels. The *Introduction,* or Preliminary Diſcourſe, prefixed to this work, contains a great number of new and judicious remarks on the ancient hiſtory of the Franks, and combats with great ſtrength and plauſibility of argument, the account given of them by Dr. *Robertſon,* who repreſents them as a ſavage and barbarous people. He gives alſo an intereſting account of the education of Charlemagne, in which he diſcovers the cauſes of two propenſities that appeared early in this Prince, and adhered to him in the whole courſe of his life: the firſt was an enthuſiaſtic zeal for the intereſts of the church, which, nevertheleſs, he had the art of reconciling with his ambitious views, and the ſecond was his determined and habitual taſte for ſhow, pomp, and magnificence. His wars with the Saxons, his campaigns in Lombardy, and many other important tranſactions of his reign, are judiciouſly diſcuſſed by our ingenious Author, who likewiſe refutes the opinion of the Abbé *De Mably,* that Charlemagne had totally changed the political conſtitution of the Franks, and had granted to the *Tiers-etat* the privilege of a ſeat in the Imperial Diets.

IV. D. HENR. FRID. DELII, *Adverſaria Argumenti Phyſico-Medici.* i. e. *Miſcellanies relative to Medical Science and Controverſy.* By M. DELIUS, Counſellor to the Court of Brandenburg, and Primarius Profeſſor of Phyſic. 4to. Erlang. 1778. This learned man, whoſe medical erudition is well known, and whoſe dietetic maxims muſt give pleaſure and comfort to all his patients who are of a convivial turn, has mingled in this Volume, with his own labours, ſeveral Academical Diſſertations. Theſe contain a variety of excellent obſervations on the Hiſtory and Theory of Phyſic,—Philoſophical, Chymical, Anatomical, and Phyſiological reſearches and diſcuſſions relative to Diet, the Practice of Phyſic, and the *Materia Medica.*

V. *Hiſtoriſche Nachricht von dem erſten Anfange der Evangeliſch-Reformirten Kirche in Brandenburg and Preuſſen, &c.* i. e. *A Hiſtory of the firſt Commencement of the Reformed or Calviniſtical Church in Brandenburg and Pruſſia, under the reign of the Elector Sigiſmund, by Mr.* HERING, *Paſtor of the Reformed Church at Breſlaw.* 8vo. Halle. 1778. The cauſes, beginnings, progreſs and preſent ſtate of the reformed churches in Brandenburg and Pruſſia are circumſtantially related, and accurately repreſented in this learned work. The Author has drawn his materials, not only from writers of the firſt credit, but alſo from ſeveral valuable manuſcripts. The Reader will find in this hiſtory, many facts little known, with an ample account of the learned men who were concerned in the tranſactions here related. M. HERING has ſubjoined to this hiſtory the three *Confeſſions of Faith*, which contain the fundamental doctrine of the reformed churches of Brandenburg, *viz.* the *Confeſſion of Faith* of the elector John Sigiſmund,—the *Conference of Leipſick*, which ſhews the particular points on which the Lutherans and reformed (i. e. the Calviniſts) are divided, and thoſe on which they are agreed,—and the *Declaration of Thoren*, made in the year 1645, together with certain edicts, which fix the meaſure of indulgence and toleration, to be exerciſed by the two communions towards each other.

VI. *Sammlung Ruſſiſcher Geſchichte, &c.* i. e. *Memoirs relative to the Hiſtory of Ruſſia, collected by* M. MÜLLER, Counſellor at Moſcow, and digeſted into a better order than they were in the firſt Edition. 8vo. Offenbach-on-Mein. 1778. The firſt edition of theſe Memoirs was printed at Peterſburg; and the ſplendour of the preſs-work drew it out to ten volumes; it was alſo defective in the arrangement of the materials, which, by being publiſhed ſucceſſively, at diſtant intervals, were diſperſed, and thrown out of their natural order. In this ſecond edition the number of volumes is reduced from ten to four, and their contents are digeſted into a better order. The firſt volume contains all the memoirs that relate to Livonia, the ſecond thoſe which treat of Ruſſia, properly ſo called—and in the the third and fourth, we have the journal of Soimonow's navigation on the Caſpian ſea, with every thing which relates to the hiſtory of Siberia.

VII. *Beyträge zur Kriegskunſt und Geſchichte des Krieges, &c.* i. e. *Memoirs concerning the Art of War, deſigned alſo as an Hiſtorical Account of the War, which commenced in the year* 1756, *and ended in* 1763, *accompanied with Plans and Maps.* By M. DE TIELKE, Captain of Artillery in the ſervice of the Elector of Saxony. 4to. Freyberg. 1778. This work is much applauded, and if the judgment and impartiality of the Author are ſuch as they are generally repreſented, it muſt be, in reality a valuable preſent to the ſons and ſchools of Bellona. It conſiſts of three volumes, in which more eſpecially the Auſtrian and Pruſſian manœuvres, during that remarkable war mentioned in the title, are related and examined; his journal of the campaign of the year 1761, in Sileſia (in which the king of Pruſſia diſplayed ſuch illuſtrious inſtances of generalſhip, in preventing for a time the junction of the Ruſſian and Auſtrian armies, and in rendering it uſeleſs, when he could prevent it no longer), is ſingularly intereſting, and was compoſed (as the Author himſelf informs us) from two Imperial and three Pruſſian journals.

VIII. *Analytiſche Dioptrik, &c.* i. e. *Analytical Dioptrics.* By GEORGE SIMON KLÜGEL, Profeſſor of Mathematics at Helmſtadt. 8vo. Leipſic. 1778. This Author follows excellent guides, and he follows them with intelligence and judgment. His work conſiſts of two Parts. In the firſt he treats of the ſimple refraction of the rays of light, which paſs through one or more glaſſes; alſo of their aberrations, and the theory of teleſcopes. In the ſecond, M. KLÜGEL applies his principles to all ſorts of optical and dioptrical inſtruments. In the whole of his work we ſee a truly philoſophical ſpirit.

IX. *Verſuch einiger pracktiſchen Anmerkungen über die Muſkeln, &c.* i. e. *An Eſſay, containing ſome practical Remarks concerning the Muſcles, by which various diſorders and ſeeming accidental ailments are explained, as to their riſe and principle.* By JA. FR. ISENFLAMM. M. D. 8vo. Erlang. 1778. After having laid down the preliminary notions, relative to the muſcles, to their conſtituent parts and properties, and ſhewn how they contribute to the beauty and proportion of the human body, and to the facility, vivacity, variety and vigour of its motions, this Author enquires into the defects and indiſpoſitions, which may intercept the action and effect of the muſcles, not only in their principal object; but alſo with reſpect to ſeveral other bodily functions.

FRANCE.

X. *De la Tranſplantation, de la Naturalization et du Perfectionement des Vegetaux:* i. e. *Concerning the Method of tranſplanting, naturalizing and perfecting Vegetables*, by the Baron *de Tscuddy*. 8vo. Paris. (under the title of London) 1778. The Author ſhews, in this little work, how trees, ſhrubs and plants may be accommodated to different climates, and conſiders the various ſoils and methods of culture, that are neceſſary to render their tranſplantation ſucceſsful. The object of this work is of great importance: the views it contains are all intereſting, and many of them new: the knowledge of agriculture and rural improvement which it diſcovers, is very conſiderable, and we think it worthy of the attention of thoſe fortunate mortals, who live in the country,—who contemplate and converſe with nature, and are ſenſible of the ſerene pleaſure and the ineſtimable advantages that ariſe from ſuch a ſituation.

XI. *Dictionnaire Univerſel des Sciences, Morale, Economique, &c.* i. e. *An Univerſal Dictionary of Moral, Oeconomical, Political and Philoſophical Science: or the Library of the Man and the Citizen.* Vols. II. and III. 4to. Paris, &c. We gave a general ſketch of the plan of this vaſt work*, when the firſt volume made its appearance. The two volumes, here announced, do not ſeem unworthy of the reputation, which the firſt gave to the arduous undertaking.

XII. *Journal de la Navigation d'une Eſcadre Francoiſe partie du Port de Dunkirke aux ordres du Capitaine Thurot, &c.* i. e. *A Journal of a French Squadron, which ſet Sail from the Harbour of Dunkirk, under the Command of Captain Thurot, the 15th of October* 1759, *with ſeveral Detachments of the French and Swiſs Guards, &c.* 12s. Paris. 1778. Gives an account of the expedition of Thurot. It appears to be accurate;—it is circumſtantial, and would be more entertaining, were it not unconſcionably loaded with a multitude of technical terms, which are of no conſequence to the narration. It appears, by this journal, that Thurot had no ſort of title to the character of an eminent ſea commander; that he was only a raſh and hot-headed adventurer; that France obtained no benefit from any of his undertakings; and that nothing could be worſe concerted, conducted, and executed, than the laſt expedition, in which he periſhed. He was a native of France, and not of Ireland, as ſome have alleged.

XIII. *L'Autorité des Livres de Moiſe, etablie et defendue contre les Incredules:* i. e. *The Authority of the Books of Moſes aſcertained*

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* See the *Review* for November 1777, p. 398.

and defended againſt Unbelievers. By the Abbé du VOISIN, Doctor and Profeſſor in the Sorbonne. 8vo. Paris. 1778. The deſign of this learned and judicious performance is to prove theſe three important points, that Moſes was the author of the Pentateuch, that he was a faithful hiſtorian, and that he was a legiſlator cloathed with divine authority, and aſſiſted by divine inſpiration. There are ſeveral curious diſcuſſions in this work. Among others, the objection raiſed againſt the books of Moſes from the three ſyſtems of chronology in the Hebrew and Samaritan texts and ſeptuagint verſion, which ſeem to jar ſo conſiderably, is anſwered in a maſterly manner, and the difficulties are removed with uncommon ſagacity and erudition.

XIV. *Diſſertation Medico-Pratique ſur l'uſage de Rafraichiſſans et des Echauffans dans les Fievres exanthaematiques:* i. e. *A Medico-Practical Diſſertation concerning the Uſe of cooling and heating Medicines in eruptive Fevers.* By M. CARRERE, Royal Profeſſor of Phyſic, &c. 8vo. Paris and Amſterdam. 1778. The diſputes that have long ſubſiſted between the ſons of Hippocrates, concerning the uſe of the cold method and the hot method in eruptive fevers, and more eſpecially in the ſmall-pox, are well known. The end of this very judicious diſſertation is to prove, that the medical practitioner ought not to be *ſyſtematically* confined to either method, in the cure of theſe diſorders, but, that according to the nature of the diſeaſe and the conſtitution of the patient, he ſhould vary his preſcriptions, uſe ſometimes cooling and ſometimes heating medicines, and in many caſes abſtain from both. Our Author minutely conſiders all theſe caſes and circumſtances, and the medical ſtudent may acquire much uſeful, practical knowledge, by the peruſal of this little work. M. CARRERE is a friend to cooling medicines, whoſe immediate and direct operation he explains in a new and intereſting manner, as diminiſhing the agitation, efferveſcence, and fermentation of the fluids, reſtraining their progreſſive motion, and modifying the developement and action of the igneous *molecules*. His application of this doctrine to the ſmall pox is curious. He thinks, that, by preventing the aſſimilation of the *variolous matter* with the humours of the patient, the former may be diſſipated by perſpiration, and thus the eruption be rendered uſeleſs in that diſorder, and he concludes deciſively, that there may be a real ſmall pox, without eruption.—He will receive, no doubt, for this the thanks of Inoculators.

XV. The Abbé SAURI's teeming *pen* (we don't ſay *brain*, becauſe this is leſs neceſſary than the pen in *compilations*), has brought forth a Supplement to his Courſe of Natural Philoſophy, and his Natural Hiſtory of the Globe, which forms the fifth part of his *Opuſcula*, and is intitled, *Precis d' Hiſtoire Naturelle, extrait des meilleurs Auteurs François et eſtrangers, &c.* i. e. A

Summary of Natural Hiſtory, extracted from the beſt French and foreign Authors, being the Sequel and Supplement to the Courſe of Natural Philoſophy, &c. Vols. I. II. III. 8vo. Paris. 1778. Theſe three volumes contain the natural hiſtory of inſects, aquatic animals, reptiles and birds. At the head of the firſt volume we have a *Preliminary Diſcourſe,* well compoſed, in which the Author conſiders the general nature of animals, the diverſity of their organization, and the wiſdom of that law, inſtinct, and arrangement, by which they are excited to prey upon each other, that the exceſſive multiplication of certain claſſes may be thus prevented. The work itſelf is well compiled, and contains inſtructive and entertaining details, deſcriptions, and diſcoveries of the wonders of the animal-creation. This is one of the beſt of the Abbé SAURI's performances.

XVI. Elementary Courſes of Natural Philoſophy have been greatly multiplied of late years. That which has lately been publiſhed by M. WANDELAINCOURT, Preſident (or Prefect) of the Royal College of Verdun, has particular merit, on account of the ſimplicity and perſpicuity with which it exhibits the principles of that uſeful ſcience, and the recent diſcoveries that have been made in it by attentive obſervers of nature. It is printed at Verdun, under the following title: *Manuel des jeunes Phyſiciens, ou Nouvelle Phyſique Elementaire, contenant les Decouvertes les plus utiles et les plus curieuſes des Phyſiciens modernes:* i. e. *The young Philoſopher's Manual, or a New Elementary Syſtem of Natural Philoſophy, containing the moſt uſeful and curious Diſcoveries of modern times.* 1778.

XVII. *Traité Elementaire de Mathematiques, à l'Uſage des Eleves de l' Inſtitution de la jeune Nobleſſe:* i. e. *An Elementary Treatiſe of Mathematics, for the Uſe of the Students in the College erected for the young Nobility.* By M. LEMOINE. Part I. *containing Arithmetic.* 8vo. Paris. 1778. This Author ſeems to poſſeſs, in a high degree, the very rare talent of reducing ſcience to *milk for babes,*—by dealing it out in portions plainly diſhed up and ſuited to their appetites and capacities. We meet every day with profound adepts in erudition and ſcience, who are abſolutely incapable of inſtructing youth. They have kicked away the ladder by which they got above the clouds or into them, and cannot take a few ſteps downward to render themſelves viſible to the people below. M. LEMOINE's Arithmetic is level to the capacity of children of eight or nine years old; and we expect the ſame ſimplicity in the ſubſequent volumes of this uſeful work.

XVIII. *De La Muſique en Italie*: i. e. A Treatiſe concerning Italian Muſic, by the Prince BELOSELSKI, Member of the Inſtitute of Bologna. Paris. 1778. There are many ingenious and well imagined things in this Treatiſe; but in ſeveral of the deciſions and remarks of the Author, we ſuſpect there is more wit than judgment; we *think* them ſpecious, and we *feel* that they are not true. His preference of the Italian muſic to the French, which latter he calls, with much reaſon, a *muſic* that is *null* and *without phyſiognomy*, is juſt in every reſpect. His account of the eloquence of muſic, which conſiſts in touching by melody, and not in ſurpriſing by the concurrence of inſtruments, is written with judgment and taſte. His eſtimate of the eminent Italian compoſers ſuch as *Porpora*, *Vinci*, *Corelli*, *Pergoleſi*, is, in general, juſt, and it is expreſſed in ſuch a ſpirited manner, and illuſtrated by ſuch lively images and alluſions, as diſcover a very agreeable enthuſiaſm, and an uncommon vivacity of imagination. We do not however think that he ſufficiently laments the palpable decline of true taſte in muſical compoſition, ſo notorious in Italy. This decline, this corruption of true taſte is become ſo univerſal, that the *conſervatorios* of Venice are the only places which keep up the ſpirit of priſtine melody, and genuine muſic; to which we may add a very, very ſmall number of modern compoſers, if the accounts we have received from ſome *eminent* connoiſſeurs, who have been on the ſpot, may be depended upon. Prince BELOSELSKI acknowledges, indeed, the defects of the Italian muſic; which defects, he ſays, are covered with graces; but he has entered too deep into the ſpirit of muſical faction, excited at Paris by thoſe two famous rivals the German *Gluck*, and the Italian *Piccini*, and his attachment to the latter has, no doubt, more or leſs warped his judgment in favour of modern compoſers; for he be-praiſes ſeveral of them in extravagant terms. Upon the whole this is really an ingenious and elegant work; and it muſt excite ſpeculation when we conſider, that the Author is a Ruſſian. It is ſold by all the Bookſellers of Paris, and among others by Solfatier at the ſign of the Bear and Fiddle.

XIX. *Eloge Hiſtorique de Philippe Duc d'Orleans, Regent du Royaume:* i. e. *An Hiſtorical Panegyric on Philip Duke of Orleans.* 8vo. Amſterdam. i. e. Paris. 1778. This is one of thoſe laborious efforts to waſh the Ethiopian, or (if we may uſe another metaphor) to file the rugged body of hiſtorical truth in order to render it ſmooth and gloſſy. Our Author ſucceeds indeed very well in refuting the calumnies, and removing the ſuſpicions, which the death of the Dauphin, his conſort, and his eldeſt ſon, in ſo ſhort a time, had excited againſt the Duke of Orleans: calumnies and ſuſpicions, which the want of principle in this ambitious man, and his paſſion for Chymiſtry, nouriſhed conſiderably. The event indeed ſhewed the falſehood of theſe calumnies; for when the Regent was at the helm, and ſaw only one tender ſtripling between him and the throne, he made no uſe of his power to remove this obſtacle to his ambition. The piece before us gives an intereſting account of the education of the Regent, which was excellent, and of his taſte for the ſciences, which was uncommon and extenſive. He applied himſelf with ardour and aſſiduity to mathematics, hiſtory, drawing, muſical compoſition and chymiſtry. He had for the improvement of this laſt ſcience, one of the richeſt and beſt conſtituted Elaboratories that has ever been known. Hither he went every day, received inſtructions from the famous *Homberg*, made experiments under his direction relative to the vitrification of gold, with the great lens of Tſchirnauſs, which is at preſent in the collection of the Academy of Sciences; and it is to the united labours of the illuſtrious diſciple and his learned maſter, that the lovers of gems are indebted for a more expeditious and perfect manner of imitating them, than that which before their time had been employed in Italy. The Author follows this Prince through private and public life; the former was licentious and profligate, the latter exhibits many maſterly ſtrokes of political conduct. His military hiſtory is ſhort. He fought under Luxembourg at Steinkerke, where he was wounded, and where alſo he ordered the wounded of the two armies to be treated with equal care, ſaying, that *after the battle there were no more enemies on the field.* The hiſtory of his Regency is written in a very intereſting manner, and does honour to his adminiſtration, which was entirely directed to eſtabliſh peace on a ſolid baſis. For this purpoſe he obſerved a perfect neutrality amidſt the Eccleſiaſtical feuds about the *Bull Unigenitus*, ſent into exile Le Tellier, that perpetual fomenter of miſchief, appointed the pacific Fleury to the place of Preceptor to the young King, renewed the treaties with the Swiſs Cantons, and entered into an alliance with England and the United Provinces, which ſecured the tranquility of Europe.— In the midſt of his political career, a deep-laid plot was formed againſt him by Cardinal Alberoni, with a view to transfer the Regency of France to the King of Spain. Many perſons of the higheſt rank in France were concerned in this conſpiracy; which was diſcovered by a lady of pleaſure, was diſconcerted by the dexterity and ſpirit of the Regent, and produced the downfall of Alberoni;—that gardener's ſon, who in the year 1718, aſpired to be the miniſter of two great nations, endeavoured to excite a civil war in France, and attempted to change the conſtitution of England.—The famous ſyſtem of finance projected by Law, and which was occaſioned (ſays our Author) by the immenſe debts of LEWIS XIV. who died a bankrupt for ninety millions ſterling, expended to make his grandſon King of Spain, is unfolded in this work with perſpicuity and preciſion.

The Regent died at the age of 50, of an apoplexy. His character has been very differently deſcribed, and painted even in oppoſite colours, by different writers. The heavieſt charge which this anonymous Panegyriſt brings againſt his hero, is the advancement of Cardinal *Dubois*, who had been his tutor, and who owed his immenſe fortune to his diſingenuous intrigues and his corrupt compliances with the paſſions of his pupil. This profligate Eccleſiaſtic, was at his death, Archbiſhop and Duke of Cambray, Superintendant General of the Poſt-office, poſſeſſor of ſix conſiderable Abbeys, and firſt Miniſter of State. We have nevertheleſs been told, on the beſt authority, that when the Duke of Orleans was informed of the ſudden death of his favourite miniſter, he immediately cried out, *Voila donc l'ame du B— au Diable!*

One of the moſt commendable qualities in the Duke of Orleans, was a certain generoſity which elevates the mind above the impreſſions of vindictive hatred. He behaved with clemency towards the Author of the famous *Phillippiques* (Le Grange), and being one day adviſed to avenge himſelf on a great perſonage whom he had in his power, he anſwered nobly—*I know that by one word I can get rid of a rival, and this hinders me from pronouncing it.* Our Author obſerves, that though enſlaved to the pleaſures of gallantry or rather voluptuouſneſs, his attachment to women had no influence on his political conduct. One of his miſtreſſes, availing herſelf of a tender moment, when the Regent was diſſolved in eaſe and pleaſure, to draw from him information about a matter of importance, the Prince took her by the hand and led her to the looking-glaſs, *Do you ſee*, ſaid he, *that charming head? it is made for the embraces of love, and not for the ſecrets of the ſtate.*

The arts, more eſpecially, had eſſential obligations to this Prince. He handled the pencil himſelf with dexterity and grace; he delineated the figures which adorn the French edition of the Greek romance of *Daphnis* and *Chloe*, that were engraven by Audram, and publiſhed in 1718; and it is to him that the Public is indebted, in the firſt inſtance, for the collection of pictures in the *Palais Royal*, which is undoubtedly one of the nobleſt in Europe.

Upon the whole we find the tone and tenor of this Eulogy, modeſt, impartial, ſenſible, and agreeable, exempt from thoſe attempts at ELOQUENCE, which wear ſuch an aſpect of froth and fume in the general run of French Panegyrics. We think the manner of this anonymous Author a model worthy to be followed in writing the lives of eminent men.

XX. *Voyage fait par Ordre du Roi, &c.* i. e. *A Voyage made by the (French) King's Order, in the Years* 1771 *and* 1772, *in different Parts of Europe, Africa, and America, with a Deſign to aſcertain the Uſefulneſs of ſeveral Methods and Inſtruments contrived to determine the Latitude and Longitude, not only of the Ship's Courſe, but alſo of the Coaſts, Iſlands,* Rocks, *and* Shoals:

As alſo Reſearches, deſigned to correct Hydrographical Charts. By Meſſrs. de VERDUN DE LA CRENNE, of the Academy of the Marine at Breſt, DE BORDA, Member of the Royal Academy of Sciences, &c. and PINGRÉ, Chancellor of the Univerſity of Paris, Aſtronomical-Geographer of the Marine, &c. 2 Vols. 4to. Paris. 1778. *With Plates and Charts, accurately delineated and engraved by the moſt eminent Artiſts.* After ſeveral voyages undertaken with a view to examine the ſea-clocks or Time-keepers of *Le Roy* and *Berthoud*, the late King of France, who had honoured theſe undertakings with his countenance and protection, iſſued an order, in 1771, for enlarging the ſphere of theſe experiments, and taking into the plan of inquiry and inveſtigation the whole of the important problem relative to the longitudes at ſea. Accordingly, three eminent men, Meſſrs. DE VERDUN, DE BORDA, and PINGRÉ, were ordered on a new vogage to make trial not only of the marine clocks or time-keepers of the two celebrated artiſts above-mentioned, but alſo of all the inſtruments for the determination of the longitudes at ſea, that were then known. Their commiſſion alſo extended to all the poſſible methods of aſcertaining and determining the latitudes, and to every object bearing any tendency to promote the progreſs of navigation. The Reader will find, in theſe two volumes, a circumſtantial relation of all the obſervations made during the execution of this important commiſſion. In navigating along the coaſts of Europe, Africa, and America, theſe learned men were convinced of the accuracy and utility of the marine-clock of *Le Roy* and *Berthoud*, and alſo of other inſtruments, for the improvement of which they have propoſed ſeveral new ideas, the reſult of careful obſervation and repeated experiments. They ſeem to have neglected no occaſion of pointing out the true ſituation of places, ſeas, coaſts, &c. and rectifying the ſea-charts that are moſt in vogue. The Reader in peruſing their obſervations will be ſurprized to find that the places which are the moſt frequented, are not always the beſt known, and among the many miſtakes which our Authors have rectified, thoſe relating to the iſland of Martinico are really ſingular. The aſtronomical and mathematical diſquiſitions, which make an eſſential part of this work, are intermixed with curious deſcriptions of the moſt celebrated places, and with ſeveral inquiries and details relative to natural hiſtory. The deſcription of the Canary Iſlands, and more eſpecially of the Peak of Teneriffe, is curious and circumſtantial: our Authors obſerve, that the liquors carried to the top of this famous Peak become warm,—that the water drawn in the *Cave of Snow*, about the middle of the mountain, which is exceſſively cold, almoſt boils when brought up to its ſummit,—that on this ſummit ſpirituous liquors loſe all their ſtrength, the malmſey of Teneriffe ll its taſte, and that white-wine aſſumes a colour, and ſours: hat the air is ſo impregnated with ſulphur, as to leave no ther than a ſulphureous taſte in the mouth, nor any other odour n reſpiration;—that the ſkin of the face opens and ſwells, and he lips are covered with bladders.

MONTHLY CATALOGUE,

For FEBRUARY, 1779.

POLITICAL.

Art. 10. *A Vindication of the Lords of the Admiralty*, on their Conduct towards Admiral Keppel: In Anſwer to a late Addreſs. By a Gentleman of the Inner Temple. 8vo. 1s. Bowen. 1779.

THE *Addreſs* to which this pamphlet is an anſwer, appeared in our laſt Month's Review: See *Catalogue*, Art. 1.

The Author's aim is to prove, that the Lords of the Admiralty could not, conſiſtently with the declared juſtice of the laws of England, have refuſed to admit the charge of Sir Hugh Palliſer againſt Admiral Keppel; in conſequence of which they *legally*, *juſtly*, and *prudently*, ordered an immediate trial of the latter by a court-martial. This vindicator of the Admiralty-board, reaſons with coolneſs and judgment on the ſubject; and in our opinion, has completely overturned the objections made by the *addreſſer*; who, however, was not to be conſidered as a contemptible antagoniſt.

Art. 11. *Altercation*; being the Subſtance of a Debate which took place in ——— ——— on a Motion to cenſure the Pamphlet of *Anticipation*. 8vo. 1s. Whieldon.

See below.

Art. 12. *Deliberation*, or the Subſtance of what may be ſpoken in the —— of ———, in the Courſe of this Month. 8vo. 6d. Browne.

Succeſsful, original, writers, are always followed by ſervile imitators. The very ingenious Author of *Anticipation* could not fail of being honoured by attendants of this claſs.

Art. 13. *Recantation*; or a Second Letter to the Worſhipful the Dean of Guild, and the Merchants and Manufacturers of the City of Glaſgow: being a complete refutation of every thing that has been advanced, or can hereafter be offered, in Favour of the *Iriſh Bills*, &c. 8vo. 1s. Fielding and Walker. 1779.

Ironical and witty. The Author's firſt letter[*] was pleaſant, though on a very ſerious ſubject; and he ſtill keeps up his humour—ſtill *laughs*, though we fear, with little proſpect of *winning*.

Art. 14. *A Speech on ſome Political Topics*, the Subſtance of which was intended to have been delivered in the Houſe of Commons, on Monday the 14th of December 1778. When the Eſtimates of the Army were agreed to in the Committee of Supply. 8vo. 1s. 6d. Cadell. 1779.

The ſubſtance of the following ſpeech (the Author[†] tells his Readers in the previous Advertiſement) was partly conceived before and partly during the debate to which it refers. ‘ Some circumſtances,’ it is added, ‘ prevented its being delivered at the time. Immediately on coming home from the houſe, the Author committed the principal heads and out-lines of it to writing; and has occaſionally employed his leiſure-time ſince, in extending and drawing them out in that free ſtyle of diſcourſe, in which he would have addreſſed the Speaker of the Houſe of Commons. In that form it is now ſubmitted to the public judgment, with the addition of ſome notes and illuſtrations.’

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[*] See Review for May 1778, p. 391.

[†] Henry *Goodricke, Eſq.* as we learn from the advertiſements of *this pamphlet in the public papers.*

In this treatiſe, for we muſt no longer call it a ſpeech, the Author ranges the whole field of our American diſputes; he defends the conduct of government with regard to the main queſtion, the firſt coercive meaſures againſt the colonies, but condemns them on certain ſubordinate points, particularly the late unſucceſsful *commiſſion*, which he cenſures as the worſt of all poſſible meaſures. He is ſevere on the gentlemen in *oppoſition*, whom he conſiders as largely acceſſary to the exiſtence, protraction, ill ſucceſs, and evil conſequences of the war. He concludes with adviſing a continuance of our military efforts in America, with ſuch degrees of energy or moderation as opportunities may happen to require: which, we imagine, is pretty nearly the cabinet idea at preſent. Mr. G. writes well, and reaſons plauſibly, at leaſt, if not concluſively.

AMERICAN CONTROVERSY.

Art. 15. *An Addreſs to the Natives of Scotland reſiding in America, being an Appendix to a Sermon preached at* PRINCETON, *on a general Faſt appointed by the Congreſs.* By John Witherſpoon, D. D. *Preſident of the College at New Jerſey.* 8vo. 6d. Fielding and Walker. 1778.

This ſhrewd and able writer has diſtinguiſhed himſelf in the cauſe of the Americans, and it is ſaid, is admitted a member of the Congreſs. The Faſt ſermon at Princeton, to which this Addreſs is an Appendix, we noticed at the time of its republication in England[*]. The Appendix then omitted, has ſince been publiſhed ſeparately. The Writer firſt attempts a vindication of his countrymen, the Scots, from the reproach ſo generally caſt upon them in the American controverſy; and expreſſes himſelf with what ſome will think a more than juſt ſeverity againſt John Wilkes, Eſq; and his adherents. He then endeavours to ſtir up the minds of the natives of Scotland, reſident in America, to unanimity in oppoſing the claims of the Britiſh government, and ſets before them the following arguments in favour of American independency:—That it is become abſolutely neceſſary—that it will be honourable and profitable to America—and that it will be no injury, but a real advantage to the iſland of Great Britain. Under the ſecond of theſe heads, he repreſents in a very flattering light, ‘ the opportunity the Americans will have for forming plans of government upon the moſt rational, juſt, and equitable principles. I confeſs (ſays he) I have always looked upon this with a kind of enthuſiaſtic ſatisfaction. The caſe never happened ſince the world began.’ What the Author urges on the laſt head, ‘ the advantages of American independence to Great Britain itſelf,’ appears, if it be not yet too late, worthy the ſerious conſideration of the

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[*] *Vid. Rev.* March, 1778, p. 246.

Britiſh legiſlature. He ſhews that the taxation intended would increaſe the influence of the crown, and the corruption of the people; and that for every ſhilling gained by taxes, we ſhould loſe ten in the way of trade. In anſwer to the objection againſt allowing the Americans a free trade, he ſhews, 'that an excluſive trade is not eaſily maintained, and that where it is, the reſtriction is commonly more hurtful than beneficial.' But the circumſtance which he apprehends will contribute moſt to the intereſt of Great Britain in American independence is, 'its influence in peopling and enriching that great continent.' For what he advances on that head we muſt refer to the pamphlet itſelf.

N. B. We are informed that a fifth edition of the ſermon has been advertiſed with this Appendix, price 1 s.

Art. 16. *A Propoſal for Peace between Great Britain and North America*; upon a New Plan. In a Letter to Lord North. By D. M. Knight. 8vo. 6 d. Baldwin. 1779.

The plan propoſed by Mr. Knight is—that the Americans be acknowledged by Great Britain, a free and independent people; that the whole be united into one body, and a great council or parliament eſtabliſhed in America like that of Great Britain; that an army and navy be kept by them for their protection; that no article be demanded by Great Britain from America, but what ſhould be reciprocally granted by Great Britain to America;—that the United Colonies in America ſhall acknowledge George, Prince of Wales, for the Sovereign of their empire, with all the powers and privileges enjoyed by the Kings of Great Britain, and under the ſame regulations as the kingdom of Great Britain; that the government of the mother-country ſhould ſerve as a model for that to be erected in America.—Thoſe who wiſh to ſee the reſt of our Author's propoſals, muſt have recourſe to the pamphlet.

Art. 17. *Genuine Abſtracts from two Speeches of the late Earl of Chatham*; and his Reply to the Earl of Suffolk. With ſome introductory Obſervations and Notes. 8vo. 1 s. 6 d. Dodſley. 1779.

The firſt of the ſpeeches, of which we have here an abſtract, was made on January 20th, 1775, accompanying a motion for removing his Majeſty's troops from Boſton.—The ſecond was made on November 20th, 1777, and his Majeſty's moſt gracious ſpeech of that day is prefixed, that the *confidence* and *hopes* expreſſed in it by his Majeſty's miniſters, may fairly ſtand in contraſt, ſays the Editor, with the opinions of Lord Chatham.—He leaves it to hiſtory to form the comment.

As few, if any of our Readers, can be ſuppoſed to be unacquainted with the ſentiments which Lord Chatham expreſſed, with ſo much ſpirit and energy, on theſe two memorable days, we ſhall give no extract from his ſpeeches,—of the authenticity of which there is no reaſon to doubt.

In his preface the Editor explains the manner in which the abſtracts have been preſerved, and tells us with what allowances they muſt be read.—The encomiums he paſſes on Lord Chatham's oratory are ſuch as in our opinion, muſt force a ſmile from the moſt enthuſiaſtic of his admirers.

Art.

HORTICULTURE, *&c.*

Art. 18. *The Planter's Guide*; *or*, *Pleaſure Gardener's Companion*: giving plain Directions, with Obſervations, for the proper Diſpoſition and Management of the various *Trees* and *Shrubs* for a Pleaſure Garden-Plantation. To which is added, a Liſt of hardy Trees and Shrubs for ornamenting ſuch Gardens: conciſely exhibiting at one View, the Genera, Claſs, Order, and Species of each Kind; the Countries they are Natives of; the Height each uſually grows to; their Foliage, Flowers, Fruits, and Seeds; the Soil they thrive beſt in: and their Propagation.—Embelliſhed with Copper-plates. By James Meader, late Gardener to the Duke of Northumberland. Price 3 s. 6 d. Robinſon. 1779.

This Book is intended to reform a glaring impropriety, which we have often remarked, even in our moſt celebrated GREAT GARDENS, or ornamental Plantations; and which our Author thus reprehends in his Preface: 'The reaſon,' ſays he, 'why many plantations after eight or ten years planting, appear unſightly, is owing to an improper intermixture of the plants; whereas, had they been rightly diſpoſed, we ſhould not ſee ſo many hollows or openings, nor bottoms of trees with decayed branches, but the whole covered with verdure, down to the very front, in an eaſy, theatrical manner, and in ſummer ſcarce a ſtem viſible; but how often may be ſeen a tall growing tree near the front of a plantation, and further back various humble ſhrubs, rendered ſtill more diminutive by the over ſpreading branches of ſuch tree, whoſe proper place ſhould have been behind thoſe leſs growing plants, where they might more freely enjoy the benefit of ſun and air, ſo neceſſary for vegetables.'

The Author adds many obſervations on this circumſtance of *injudicious arrangement*; likewiſe on the common error of mixing, where the plantations are not very large, *deciduous* trees with *evergreens*. He lays down particular directions with reſpect to the methods of planting, —the ſeaſons—the ſoils, &c. &c. and gives a catalogue of the principal varieties of each ſpecies of the trees and ſhrubs proper for ſuch plantations as are here treated of.

PHILOSOPHICAL.

Art. 19. *A Phyſical and Moral Enquiry into the Cauſes of that internal reſtleſſneſs and diſorder in Man, which has been the Complaint of all Ages.* By James Vere, Eſq. 12mo. 2 s. 6 d. White. 1778.

A grave but not very profound attempt to explain the ſtructure and operations of the human mind, in which thoſe who are accuſtomed to metaphyſical ſpeculations, will meet with nothing new or intereſting. The Author indeed talks much concerning certain *ſomethings* which make a part of the human conſtitution, to which he gives the title of animal or *corporeal ſpirits*, and which he deſcribes as *paſſive agents* auxiliary to the ſoul: but till he has more clearly proved their exiſtence, explained their nature, and aſcertained the laws by which they act, he will not be thought to have contributed materially to the extenſion of ſcience, on the difficult ſubject of human nature.

MEDICAL.

Art. 20. *An Eſſay on the evil Conſequences attending injudicious Bleeding in Pregnancy.* By George Wallis. M. D. 8vo. 1 s. 6 d. Bell.

We are far from underſtanding, with this gentleman, that indiſcriminate bleeding in pregnancy is the general practice at preſent in this country. We are certain that if the agreement of all the beſt modern writers and lecturers on the ſubject, have weight with the public, it cannot. If any thing is wanting to confirm the dictates of their experience, we fear it muſt not be expected from the diffuſe reaſonings in the preſent work, which is only a prolix commentary on a very ſimple aphoriſm, *viz.* that when the ſtate of body is weak, it is hurtful to weaken it further by the loſs of blood.

Art. 21. *A Phyſical Journal kept on Board his Majeſty's Ship Rainbow, during three Voyages to the Coaſt of Africa and the Weſt Indies, in the Years* 1772, 1773, *and* 1774: To which is prefixed, a particular Account of the remitting Fever which happened on Board of his Majeſty's Sloop Weaſel, on that Coaſt, in 1769. By Robert Robertſon, Surgeon of his Majeſty's Navy. 4to. 2 s. Dilly, &c.

The Author of this work evidently appears to be a man of induſtry and obſervation, and well ſkilled in the branch of his profeſſion which he has undertaken. He offers ſeveral practical remarks to his brethren in the ſame line, which we doubt not, they may attend to with advantage; at the ſame time we are obliged to obſerve, that they are ſo confounded in a maſs of tedious and unintereſting materials, as to be much leſs ſtriking and uſeful than a better writer might have rendered them. The long diaries of weather, longitude and latitude, *&c.* will, we apprehend, be thought extremely dry and uninſtructive by the generality of readers; and of the caſes related, we imagine a great proportion will fall under the ſame imputation.

Some reaſons offered for a government ſupply of that invaluable remedy the bark to the ſhips of war employed on foreign ſervice, appear deſerving of the attention of thoſe in power. The Author has clearly ſhewn, that the navy ſurgeons cannot poſſibly afford out of their pay to purchaſe ſuch a quantity of it as may be neceſſary in the malignant epidemics of hot climates, and for the want of which a ſhip's crew may ſuffer more ſeverely, than from all the other caſualties to which they are expoſed.

Art. 22. *A Letter to Dr. Hardy, Phyſician, on the Hints he has given concerning the Origin of the Gout, in his late Publication on the Devonſhire Cholic.* By Francis Riollay, Phyſician at Newbury, Berks, and late Fellow of Hertford College, Oxford. 8vo. 1 s. *Oxford* printed; and ſold by *Rivington, London.*

When Dr. Hardy ſported his hypotheſis that lead taken internally was the cauſe of the gout, we thought it too manifeſtly chimerical and extravagant to excite any public notice. The Author before us, however, has thought it a baſis ſufficient to build a pamphlet upon, which will at leaſt ſerve to ſhew that he has made this faſhionable diſtemper the ſubject of his contemplation. It coſts him little pains to refute Dr. Hardy's idle notion; which he does by a few remarks that lead him into a train of reaſoning, the purpoſe of which is to prove, that arthritic diſorders rather proceed from debilitation of the nervous ſyſtem, than any morbific matter received into the conſtitution. His arguments on this head are ſenſible enough, but ſuch as are well known to every Edinburgh ſtudent, who has attended Dr. Cullen's lectures; the copious ſource whence ſo many new opinions in medicine (often as unacknowleged as in the preſent inſtance) are derived.

One piece of information, however, we have gathered from the work before us, which is, *that people of middling condition are people of no condition at all.* This evidently appears, from comparing two paſſages within three pages of each other. The Writer firſt aſſerts, p. 10, that 'moſt people of any condition make a daily moderate uſe of wines;' and then, p. 13. that 'there is not an hundredth part even of thoſe of middling condition, that can be ſaid to make a common uſe of wine.' Theſe middling people therefore are *nobody*; an idea that ſeems, indeed, at preſent, very generally to prevail.

POETICAL.

Art. 23. *An Epiſtle from the Rector of St. Anne, to the Vicar of Rochdale.* Dedicated, without Permiſſion, to the Lord Biſhop of London. 4to. 2s. Bew. 1779.

More[*] fruit from the tree of Diſcord planted ſome time ago, in the pariſh of St. Anne, Weſtminſter. The produce of this tree,—of which we have, more than once, given our Readers a taſte, hath proved harſh and diſagreeable to ſome palates, though perhaps not altogether unpleaſant to others. "It is bitter," quoth my Lord of London: "It is ſour," ſaith Dr. Richardſon[†]: "It is both bitter and ſour," exclaimeth Dr. Hind[‡]: "It hath a fine flavour," cry the friends of Mr. Martyn—[the Gentleman ſuppoſed to have been chiefly concerned in plucking and diſtributing this fruit]: "It hath ſomewhat of the *ſub-acrid*, to which we are not much averſe," ſay the *Monthly Reviewers*.

In plain ſpeech, the dedication to a Biſhop, of this Epiſtle to a Vicar, is a long, laboured, biting ſatire, in proſe; founded, if we rightly collect, from the dedication itſelf, on his Lordſhip's having *(officially)* interfered in the quarrel between the late Rector of St. Anne's and his Curate,—contrary to what the latter had been led to expect from a declaration made by his Dioceſan, that he would not interpoſe at all, *perſonally*, in the diſpute.—How far the Biſhop's afterward licenſing a ſucceſſor to Mr. Martyn, in the curacy, was a breach of this promiſe, we leave to the deciſion of thoſe who are more deeply verſed than we are in eccleſiaſtical caſuiſtry.

The Epiſtle to the Vicar of Rochdale is a poetical flight to the tune of

"Ye Commons and Peers
"Come lend me your ears."—

And is equally ſevere upon the Doctor who is ſuppoſed to ſend it, and the Doctor to whom it is ſent; but we do not think it is quite

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[*] See Review for November laſt, p. 392.

[†] The preſent Rector of St. Anne's.

[‡] The late Rector of St. Anne's: now Vicar of Rochdale.

pleaſant a *morceau* as the ballad on *Eccleſiaſtical Gallantry* ||, al- ugh, as we gueſs, it is written by the ſame Author:—who con- des his preſent performance with the following *ſtroke* at the *prieſt- d*:

The times are no more
Like times heretofore,
When Prieſts were allow'd to diſpoſe
Of kingdoms the fate,
In Church and in State,
And e'en to lead kings by the noſe.

While Ignorance reign'd,
They held and maintain'd,
That Laymen were bound to reſign
Their fortunes and lives,
Their *daughters* and *wives*,
By force of commiſſion divine.

That thus they alone
For ſin could atone,
They only to heaven arrive;
If aught they prefer'd
To them, they aver'd
They here nor hereafter could thrive.

The tale was believ'd,
And all b'ing deceiv'd,
The Prieſthood was held in reſpect;
No ſceptic aroſe,
With ſtrength to oppoſe,
Or courage, the cheat to detect.

But all things below,
Too ſurely we know,
Are ſubject to Time and to Chance:
PHILOSOPHY's birth
ENLIGHTEN'D the EARTH,
And REASON awoke from her TRANÇE.

To Time's lateſt hour,
The CHURCH will deplore,
Th' effect of theſe fatal events;
Their influence ſpread,
Struck BIGOTRY dead,
And ruin'd the TRADE of the SAINTS.

We now from contempt,
Are ſcarcely exempt,
The rabble but ſcoff at, and flout us;
The better ſort too,
Conceive they can do,
In ſpirit'al matters without us.

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* Vid. Review above referred to.

If therefore we ſtrive
To keep ſtill alive,
A flame, which gives light to the blind;
I very much fear,
It ſoon will appear,
That PRIESTS are the JEST of Mankind.

Art. 24. *An Elegy on the Death of David Garrick, Eſq.* By the Author of the *Ode to the Warlike Genius of Britain.* 4to. 1s. Becket, &c.

The Muſes have not ſtrewed the flowers of Parnaſſus over Garrick's bier in ſuch profuſion as might have been expected. The preſent is, perhaps, the faireſt tribute of the kind that hath yet been offered;

The Paſſions' Maſter lowly lies,
Lo! Death's cold hand hath clos'd his eyes,
That ſhone with luſtre bright;
Around his conſecrated urn,
Let Anguiſh weep and Anger burn,
And Envy die with ſpite.

Ye Muſe-inſpir'd, lament his end,
Who, living, was the Muſes' friend,
The Drama's loſs deplore!
Where is aſpiring RICHARD fled?
In ROSCIUS' grave, MACBETH lies dead;
And HAMLET is no more!

Ye ſons of mirth and gallantry,
No more your ſprightly RANGER ſee!
Or BENEDICT admire;
Loſt with the archneſs of his eye,
DRUGGER and LEON breathleſs lie,
And KITELY ſhall expire.

With SHAKESPEARE's fire his breaſt was fraught,
'Twas he embodied SHAKESPEARE's thought:
Where the Bard's fancy flew,
He caught the phrenzy in his eye,
(Rolling from earth unto the ſky,)
And gave the portrait true.

Whatever merit there may be in the ſeveral offerings brought to the ſhrine—we had almoſt ſaid—of our adored Roſcius, may we not, after all, conclude, that none are ſo unfit to celebrate the merits of loſt friends, as thoſe who moſt ſincerely lament them?

Art. 25. *Poems.* By the Rev. W. Taſker, A. B. 4to. 2s. 6d. Dodſley, &c.

The pieces contained in this collection are, I. *An Ode to the Warlike Genius of Great Britain*; of which we have given ſome account. II. *An Ode to Curioſity*, a Bath-Eaſton Amuſement. III. *A Poetical Encomium on Trade*, addreſſed to the Mercantile City of Briſtol. IV. An Epitaph intended for the Rev. [and juſtly lamented] Mr. Eccles, late of Bath.—In the poem addreſſed to the city of Briſtol, are ſome anecdotes relative to Chatterton, and Rowley's Poems; for the authenticity of which the Author is a ſtrenuous advocate.

For a ſpecimen of Mr. Taſker's poetical abilities, beſide the extract given, in our laſt Month's Review, from the Second Edition of his Ode to the Genius, &c. we may refer our Readers to the ſtanzas ſelected from his Elegy on the Death of Mr. Garrick, in the preceding Article.

Art. 26. *The Diſconſolate Widow.* A Chriſtmas Tale; or, a New Year's Gift to my Friends. 4to. 6 d. Stockton printed; and ſold by Goldſmith in Paternoſter-Row, London. 1778.

See below.

Art. 27. *The Provoked Steed, and the Broil.* Two Tales. By the Author of the *Diſconſolate Widow.* 4to. 1 s. Stockton printed; and ſold by Goldſmith in Paternoſter-Row, London. 1778.

Trifles, bv a Writer from whom better things may be expected.

Art. 28. *A Bridal Ode* on the Marriage of *Catherine* and *Petruchio.* 4to. 1 s. Bew. 1779.

The celebrated Mrs. Macaulay (now Mrs. ——— we know not her preſent name) is here made a ſubject of ridicule, on account of her ſecond entrance into the honourable ſtate of matrimony. Satire, perhaps never wore a more impudent aſpect, and never was her rod more flagitiouſly applied.

Art. 29. *Epiſtle to Admiral Keppel.* 4to. 1 s. Fielding.

A decent congratulation on the Admiral's late honourable acquittal.—Decent, we mean, in regard to the numbers in which this poetic compliment is conveyed; but the friends of certain gentlemen in adminiſtration will not, perhaps, allow that it is altogether *decent* with reſpect to the manner in which certain great perſons are introduced: ſome of whom are attacked, *en paſſant*, with all the virulence of party ſatire. Sir H. P. in courſe, is not ſpared.

MISCELLANEOUS.

Art. 30. *The Maritime Campaign of* 1778. A Collection of all the Papers relative to the Operations of the Engliſh and French Fleets. To which are added, Strictures on the Publication made in France, by order of the Miniſtry, concerning the Engagement on the 27th of July; illuſtrated with Charts and Plans, on Six Copper-plates. By J. M. a Lieutenant in the Fleet. Folio. 6s. Sewed. Faden. 1779.

We have here a very curious and inſtructive review of the maritime tranſactions of the laſt year, reſpecting the war between France and England; a campaign, which as the Editor of this work remarks, 'though not very deciſive, is become one of the moſt intereſting in the naval hiſtory of our country.' The plans are ample and ſatisfactory; and from an attentive peruſal of the whole publication, the Engliſh reader will probably ſee reaſon to conclude with the Author, that although certain late arrangements (here enumerated and explained) may for a while, give a kind of energy to the French fleets, and even procure them ſome tranſitory ſucceſs, yet that it is not in the nature of things for them to acquire a ſuperiority over the Britiſh navy.

School-Books.

Art. 31. *Grammatical Inſtitutions, or a Practical Engliſh Grammar:* on a Plan entirely New. By James Wood. 12mo. 1s. 6d. Veſey and Whitfield. Newcaſtle.

In the preface to theſe Inſtitutions, Mr. Wood tells his readers, that notwithſtanding the labours of many ingenious and learned men to diffuſe a correct knowledge of the Engliſh language, whoever will take the trouble of examining into the ſtate of grammatical learning, as it exiſts at preſent (to uſe the Author's own words) in our *Engliſh* ſchools, will find it to be ſtill in its infancy. This is to be imputed, he ſays, to the want of method in the ſeveral grammatical treatiſes adopted in our ſchools; which makes the generality of maſters look upon it as a ſcience too abſtruſe for the capacities of children, and only fit for thoſe of maturer years.—His inſtitutions are intended to remove this inconvenience, and to render the attainment of Engliſh grammar eaſy to the moſt ordinary capacity.

Mr. Wood's intentions do him honour; but we do not think his Inſtitutions ſufficiently clear and plain for perſons of the *moſt ordinary capacity*.

Art. 32. *An Introduction to Engliſh Grammar*. By Joſhua Story, 12mo. 1s. 6d. Newcaſtle, printed and ſold. 1778.

The Author tells us he proceeds on a different plan from any hitherto purſued. In the notes, rules, &c. brevity and perſpicuity, the *utile dulci* of every treatiſe for the uſe of ſchools have been conſulted with attention, and nothing, he adds, is omitted, which is eſſential towards promoting a critical knowledge of the Engliſh language. The examples of bad Engliſh are numerous, and of that kind, ſays our grammarian, which will require all the ſkill a learner can poſſeſs to rectify them, for they are collected from a variety of reading, and are moſt of them ſuch miſtakes as ſome of our beſt Engliſh writers have fallen into, ſo that the judicious reader will eaſily perceive they differ very much from ſuch as are generally to be met with in works of this kind, where the errors are ſo glaring, that a boy of ſenſe, entirely ignorant of grammar, can rectify them.

On the whole this grammar ſeems very well calculated for the purpoſe, under the direction of ſome proper inſtructor.

SERMONS.

I. Preached before the Lords Spiritual and Temporal, in the Abbey-Church, Weſtminſter; January 30, 1779. By John Lord Biſhop of Exeter. 4to. 1s. Payne. 1779.

There is nothing that we can ſay concerning the diſcourſe before us, which can ſo ſtrongly diſplay the excellent underſtanding and heart of this good prelate (Dr. Roſs), as the following extract:

'It was long, and almoſt univerſally thought, that pains and penalties were neceſſary to promote the glory of God, and the intereſt of Religion; and that thoſe, who had the power, had the right to torment and puniſh their fellow-creatures here for the good of their ſouls, and to ſecure their ſalvation hereafter. Hence aroſe irreconcileable hatred and reſentment; and the world was often filled with confuſion and bloodſhed. But we are now grown wiſer; we know, that the " fear of God," or true notions of the Divine Nature, direct us to a different conduct. We have learned alſo from experience, as well as from reaſon, the great injuſtice and bad policy of this meaſure. We are convinced, that every man, while he continues a peaceable ſubject, hath a right to follow the dictates of his own conſcience, in the profeſſing of his faith, and the worſhipping of God; that the attempt of compelling men to follow the conſciences of others, is as dangerous to public peace, as deſtructive of true religion; and laſtly, that the beſt means to preſerve and promote both, are to withdraw that attempt; to treat all who differ in opinion from us with brotherly affection and charity, and to leave them at liberty to determine for themſelves, what they ought to believe as neceſſary to ſalvation; and what they ought to perform in the worſhip of God, as moſt acceptable to him.

' Our anceſtors, at the Revolution, acted on this principle. Among the many excellent improvements which were made in our conſtitution about that period, the toleration of Proteſtant Diſſenters was not the leaſt. It baniſhed, as far as it went, perſecution and oppreſſion on account of religion, from amongſt us. It removed a great blemiſh, which diſgraced our religious eſtabliſhment, and contributed to increaſe its ſtrength, as well as to improve its beauty. In a word, it put a ſtop to as many evils, and produced as much good, as perhaps the principles and ſpirit of thoſe times would then allow; and left to thoſe who came after them, the duty and glory of finiſhing at a proper ſeaſon, the work which they began.

' *That ſeaſon, I truſt, is now approaching. An opportunity will, I hope, ſoon be offered to us, of ſhewing, that we deſerve the character, which we have long aſſumed among Proteſtants; of placing religious liberty on its true foundation; and of giving to all who diſſent from our religious eſtabliſhment, and are good ſubjects to the State, that legal ſecurity, to which reaſon, and the Goſpel, and ſound policy, undoubtedly entitle them.*'

The Diſſenters, it is to be preſumed, will not neglect ſo honourable and liberal an invitation to apply for the full eſtabliſhment of their religious liberty.

II. Preached to a Congregation of Proteſtant Diſſenters at Nottingham, Feb. 27, 1778 *. Being the Day appointed for a general Faſt. By George Walker. 8vo. 1 s. Johnſon.

A ſerious, manly, ſeaſonable diſcourſe, abounding with the freeſt and boldeſt ſtrictures on the times;—in which THE GREAT come in for a due ſhare of juſt reprehenſion. We do not, however, approve of the deſpondency of this very patriotic preacher, when he ſays, ' I think no more of thee, my country, than of the venerable dead. The proceedings of the preſent —— are the laſt act of public ſhame, and can only be equalled by the inſenſibility of the nation.'—But, courage, Sir!—Since the time when your animated and animating diſcourſe was delivered, more favourable appearances have been obſerved; and the ' mourning genius of Britain,' has given proofs that ſhe is not totally loſt in *inſenſibility.*—To deſpair of the State is criminal.—Let us hope that there are ſtill among us, ‘in thoſe humbler walks of life from which every thing great and good has generally ſprung,’— a ‘virtuous few,’ as Mr. Walker expreſſes it, ‘who are the invigorating ſoul of the community; and whoſe return to God, and to their duty, may give the law to their ſuperiors, and force them to aſſiſt in ſaving their country.’—For a farther idea of the principles and manner of this pious and ſpirited divine, ſee our account of his ſermon on the faſt of December 13th, 1776. Rev. Vol. lvii. p. 176.

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* We believe that this ſermon was not publiſhed till very lately; when a copy of it was tranſmitted to us by a friend.

CORRESPONDENCE.

MR. D——z *, from whom we have a long letter of complaint, will pleaſe to obſerve, that we have not miſrepreſented his meaning deſignedly; and if we have miſrepreſented it, it is becauſe he had not ſufficiently expreſſed it himſelf. We were left to gather that part of his plan which relates to ſubſcribers receiving 2½ *per cent.* for their money, if obliged to ſell out, from a particular inſtance—He has no where given it in general terms. We therefore gave that inſtance; not chuſing to expreſs ourſelves generally where we had no authority for doing ſo, as we ſhould thereby have laid ourſelves open to reproof, which he ſeems by no means diſpoſed to neglect. We likewiſe wiſh to leave to the determination of that Public, whom he threatens with an *appeal*, whether in (p. 8.) he is not calculating the amount of the original ſtock, ſubſcribed to the ſtate banks, at the rate of 8 *per cent.* compound intereſt, for the 20 years which they are to have it in their hands, and not the amount of the annuities which the ſubſcribers are to receive at the expiration of that 20 years, as he tells us he is. *If he there means to compute the intereſt which the ſubſcribers make of their money, he has committed a capital error indeed, by neglecting to deduct the chance which every ſubſcriber has to die before the end of 20 years, and ſo receive nothing.*—Laſtly, we again aſſert, that Mr. D—z has erred moſt egregiouſly in ſuppoſing, that becauſe the tables ſhew three will die out of 100 the firſt year, three *muſt* alſo die the 20th year, out of the number that will be left alive at the end of the 19th. Mr. D——z is welcome to publiſh what he thinks proper in the news-papers: all that we hope for is, that he will not expect us to follow him.

*** U. X. has ſent us ſome ſtrictures on Mr. Cuthbert Clark's treatiſe on Huſbandry †, and concludes with the following remark:

“ —— You (the Reviewers) heve ſpent ſome time to prove the fallacy of Mr. Clark's doctrine of thickening the ſtaple of a ſhallow ſoil, by plowing *thin* and *broad.* This appeared to me, as it has done to you, paradoxical, and his arguments ſeemed mere ſophiſtry. But in reading the explanation of his inſtruments, I found (p. 349) an account, and plan, of a plough, whoſe mould-board may be extended behind to various widths. By means of this, it is evident, that beginning at the narroweſt width, and conſtantly increaſing, a thin ſtaple may be ridged up to a greater thickneſs, by occupying a narrower ſpace.

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* Author of a tract, intitled *Public Welfare*, &c. See Review for December laſt.

† See Review for November laſt.

'As by this his favourite paradox is explained, it is a pity that it miſſed your attention."—

Had we imagined that there was much chance of Mr. Clark's book falling into the hands of unlettered mechanics, we ſhould have thought it incumbent on us to have pointed out, with ſcrupulous attention, the errors which are noticed by this correſpondent, with ſeveral others, obſervable in the book: but from the high price of that performance, and the ſmall part of it which treats of mechanics, we were led to apprehend, that there was no danger of its even being conſidered as an *elementary* book, on that branch of ſcience, and thus falling in the way of, and miſleading, ignorant mechanics. We expreſſed ourſelves with ſome caution; perhaps we ſhould have done it with ſtill more reſerve; but we hardly yet imagine that thoſe who attend to the character given, in our Review, of *the writer* in queſtion, will expect that *he* ſhould reaſon *with ſtrict conſiſtency* on *any topic*; although he may diſcover more ingenuity on one ſubject than on another.

If U. X. will re examine the paſſage on *broad* and *thin* plowing, we believe he will find, that the doctrine there delivered, is meant to be *general*, without having any reference to the plow which he mentions; ſo that we ſee no reaſon for adding or altering a word on that ſubject.

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††† An agreeable Queriſt, X. Y. deſires ſome elucidation with reſpect to the manner, in which the ſhortneſs of the Grecian petticoats (mentioned in our laſt Appendix, p. 519), *evidently indicate purity of manners*, in the women of Nio. We might refer our Correſpondent to the Count de CHOISEUL, the Author of this noble work, for the explication of a remark which is *his* and not *ours*, and which we have only quoted from him. But this we ſhall not do—becauſe we think the expreſſion ſuſceptible not only of a ſolid, but alſo of an elegant ſenſe. When the noble Author ſays, that the ſhort petticoats, or the half-uncovered legs of the women of *Nio*, indicate *purity of manners*, he conſiders, no doubt, the virtuous ſimplicity of theſe women, as reſembling that of a child, which diſcovers its nakedneſs without that ſhame, which ariſes from the conſciouſneſs of guilt or of irregular paſſions. We deſire our amiable Queriſt (who probably wears petticoats) to conſider, that our *original mother* (and beautiful ſhe was!) was entirely *without* petticoats;—and, that this *indicated the purity of her heart* and manners, appears evidently from this, that the moment ſhe fell from her purity, and became the victim of irregular appetite, ſhe made petticoats (or an equivalent) of fig leaves. The truth is, that ſhort petticoats do not, *of themſelves*, always indicate purity of manners;——place, cuſtom, and other collateral circumſtances may modify this external mark of inward ſentiments: they may indicate *purity* among the women of Nio, and *impudence* among the wh-r-s of Covent Garden; the nakedneſs of a proſtitute is very different from that of an Indian.

‡§‡ We are ſorry that we have it not in our power to oblige our readers with the *prices* of the foreign books occaſionally mentioned in our journal. Our correſpondent, in particular, who ſigns Πεφιξυ, is deſired to conſider this as an anſwer to his letter. This gentleman thinks it would be an *eaſy matter* for us to learn the price of each article; but he may reſt aſſured, that it is abſolutely impoſſible to perform, *correctly*, the taſk he would enjoin us: for which reaſon we chuſe to omit this circumſtance altogether. Our Readers, however, will always be able to form ſome judgment of the purchaſe of any foreign publication, from the mention we make of its *ſize*; and when a book conſiſts of more than *one* volume, we generally ſpecify the *number*.

N. B. The price of a book, as fixed by the printer, abroad, does not always govern the intereſt or the conſcience of the *importer*, who ſells the ſame article in London.

§‡§ The *Critique* ſent us by F. R. S. on a learned work, not yet mentioned in our Review, is judged rather too brief, for a publication of ſo much conſequence. A more ample account will, no doubt, be expected, from us, of a book of ſo much conſideration. The gentleman will, however, be pleaſed to accept our thanks for the favour which he intended us.—The work alluded to will, in due time, appear in our Review.

‖§‖ A. B. of Wigſon Lodge, Leiceſterſhire, informs us concerning "*A Collection of Hymns for the Uſe of the Hearers of the Apoſtles*," printed at Nottingham. We have enquired for it *in vain*, among the London bookſellers. If our Correſpondent, or any other perſon, will ſend us a copy, by ſome unexpenſive conveyance, the publication will find ſome place in our journal.

☞ If our obliging correſpondent, J. B. will favour us with his *addreſs*, a private letter will be conveyed to him.

ERRATUM in the Review for November laſt, *viz.*

P. 346, l. 28, for *heptarchy*, read *monarchy*. We are obliged to I I. for the correction of this overſight.

ERRATUM in the Review for December laſt, *viz.*

P. 427. l. 4. *Firlot* is explained by the Engliſh *buſhel*; but it ſhould have been remarked, that two kinds of firlots are uſed in Scotland, *one* for wheat. or peaſe, which is one pint, Engliſh, larger than the Wincheſter buſhel; *the other*, for oats or barley, which is nearly 5½ gallons more than the Wincheſter buſhel: the latter is the quantity meant in the place above referred to.

ERRATA in the REVIEW for laſt Month.

Page 2. l. 33. dele *which are.*
—— 3. l. *penult.* dele *generally.*
—— 17. l. 6 from the bottom, for *raiſonée*, read *raiſonné.*
—— 58. par. 2. l. 16. for *reaſons*, read *years.*

ERRATUM in our laſt APPENDIX. *viz.*

P. 548. l. 23, for extravagant *rank* of fanatical idolatry, read *rant*, &c.

THE

MONTHLY REVIEW,

For MARCH, 1779.

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ART. I. MARSHALL's *Minutes of Agriculture* (continued). See our Review for January.

WE hinted, in the former part of this Article, that to practice agriculture with profit, requires the *whole* attention of the perſon who directs the operations of the farm. This, we are ſenſible, is an unfaſhionable doctrine, but we have been long convinced that agriculture, like every other mechanic art, requires a nicety in the operations, which nothing but practice and diligent application can teach, and an unceaſing attention to *minutiæ*, which nothing can effectually inſure but that ſolicitude which ariſes from the hopes and fears of the man *himſelf* who is, in all caſes, to be the gainer by ſucceſs, and the loſer by the failure of any of his operations. We were therefore very well pleaſed to meet with ſo many experimental proofs of the juſtneſs of our remark, in the volume now before us. The following quotations all tend to the elucidation of this very important point:

SELF-ATTENDANCE.

‘ June 2, 1775. *Labourers want looking-after.*—Yeſterday, I was in town;—to-day, at home.—The two plow-teams and the eight Weeders did as much work to day before noon, as they did all day yeſterday. They were happily ſituated for goſſiping and fun;—the teams on one ſide of a hedge, the weeders on the other.’——

‘ June 30. Deuce take the Town! The day's work of a team loſt!——

‘ A team went this morning to harrow at Wood-ſide.—The horſes ran away with the harrows, and kicked each other, with the Carter, into the ditch. The horſes eſcaped unhurt, but the man was lamed very much; and, *being from home*, the horſes ſtood kicking their heels in the ſtable the remainder of the day.

“ You may talk of your *Farmer This* and your *Farmer That*, but
“ I ſay, FARMER SELF-ATTENDANCE is the beſt Farmer in all this
“ country.”——

‘ Sept. 20. A fine day at laſt, thank God! Turned the barley, and got *it into rare order; but lo!* when we came to open the ſtack, *though covered with two very* good cloths—one ſide was almoſt rotten, four or five feet down! We were obliged to carry a load and-a-half into the field again to dry and ſweeten—it ſtunk like a dunghill.—This is a proof of the utility of BARN-ROOM.—Shook the remaining worſt to the out-ſides, and let the ſtack lie open till ſunſet to air—then threw in a load to fill it up round.

'A ſtronger proof of the neceſſity of SELF-ATTENDANCE need not be produced. I ſent *Thomas White*, about eleven o'clock, to uncover and air this ſtack (he has been a ſtack-maker theſe twenty years). He went up—threw off the cloths—and moved a few pitches from the inner part toward the out-ſides, and thus left it. About one, *being that way*, I went up the ladder, to ſee what condition it was in; when, to my ſurprize, I found it in that above-deſcribed. Had it not been for SELF-ATTENDANCE, the ſtack muſt have been aired in the evening (after the firſt load had been brought to it, and the evening's work conſequently broken) when the ſun had loſt its power; or, ten times worſe, the dry barley have been laid over the layer of *long dung*, and the whole ſtack inevitably ſpoilt, part rotten, the reſt muſty;—and what ſtill ſtrengthens the evidence, he is not generally a careleſs fellow.'——

'Oct. 20, 1775. "Can a Farm be managed with the pen?" No,—nor with twenty tongues, without SELF-ATTENDANCE, or a briſker Orderée than *Thomas White*.—I am clear, that with five men I will do more work than he does with ten.—I gave up the reins to him for a few days; but, where ſhould we have been by this time, if I had not ſnatched them out of his hands before barley-harveſt!

'Perhaps, to manage a large ſcattered Farm with any degree of propriety, requires an attention and alertneſs which nothing but ſelf-intereſt can give.—I confeſs, that I had not half the opinion of my own management, before I had a glimpſe of his.

'The principal object (in the executive department) is to keep the *teams* and *day's men* going;—to ſee that neither of them ſtand idle for want of orders. And this, if the teams, men, and *odd jobs* are numerous, requires a great deal of aſſiduity and attention. The nearer they are kept together, the more eaſily they are managed. If diſpatch be neceſſary, ſomebody muſt be, or *ſeem* to be in a hurry.—Somebody muſt ſet the example:—Somebody muſt call, or all hands will ſleep on.

'A Buſtler ſhould think of nothing but buſtling.—He ſhould have no concern of his own—no wife and family to alienate his attention—his intereſt ſhould be interwoven with that of his employer—he ſhould be active, auſtere, and communicative.—Many things occur in converſation, which, without it, would remain latent.—One in the houſe is worth two at a diſtance.—Twenty little wants are ſeen and forgot for want of immediate communication.—He ſhould be always at home, that the attention of his leiſure hours may be employed on his next day's duty.—One acquainted with the cuſtoms of the country is preferable to a ſtranger.'——

'May 19, 1776. Granaries ſhould be under the eye. We have not leſs than four or five quarters of grain of different ſorts out of *Adſcomb* granary, in leſs than two years.

'*Perhaps generally*,—it is bad management in a Farmer to keep by *him corn or pulſe* of any ſort *in grain*. Perhaps, let him keep it in *ſtraw; or,* if ſtraw be wanted, ſell it at the market-price; not keep it up for the *chance* of a riſing market. For he incurs a *certain loſs of meaſure*; and a *certain riſk*, if it can poſſibly be come at by *Carters.*

'To quarrel with them about it is idle; for, in this reſpect they are thieves to a man, and glory in their thievery; and the only way to keep them honeſt is, to treat them in character. One lock is ſcarcely a ſufficient ſecurity: to leave ſcattered parcels here-and-there is throwing before them temptations too powerful to be withſtood.

'Notwithſtanding I keep a regular account of every buſhel of every ſpecies of grain *made up*, and of every buſhel *fairly vended*; and although I take a great deal of pains to prevent pilfering, and pretend to make a very ſerious affair of it whenever it is found-out; yet I never can make the two accounts tally. What, then, muſt be the fate of thoſe who do not keep a minute account, neither of the *yield* nor of the *vent*, and whoſe ſervants are *aware* of this neglect? who know, that if they are not caught in the fact, they are clear even from *ſuſpicion*?'——

'April 25, 1777. My vow to CERES is performed! It is three years to-day ſince I firſt ſlept in this houſe, and three years and a-day ſince I ſlept laſt in London: nor have I dined in town thrice, nor ſeen it ten times during the laſt two years; though within an hour's ride of it.

'My *ſole employment*, and almoſt my ſole AMUSEMENT, has been FARMING. Day-for-day, I have been a FARMER upwards of a thouſand days; on which my *ſole* attendance and attention have been duly paid to FARMING: *therefore*, if I know nothing of FARMING,—I am a blockhead *.'

We entirely agree with our Author in thinking that no man can be a farmer without *ſelf-application*. It is perhaps more doubtful whether attendance and attention will make *any* man a (good) farmer; at leaſt, in a ſhort time. A thouſand days attendance and attention have, no doubt, taught our enterpriſing farmer *ſome* knowledge; but much, very much, is ſtill wanting to complete that knowledge. We are even doubtful if he is yet advanced ſo far as to have had a glimpſe of the innumerable objects which he does *not* know, and thus obtaining a feeling impreſſion of the *little* that he actually does know. If he perſeveres, like Socrates, he will at length attain to that point; but like him too, he will perceive, that he is then only at the threſhold of the houſe of wiſdom. In agriculture, as in every other purſuit of knowledge, the poet's advice is truly applicable:

"A little learning is a dangerous thing:
"Drink deep, or taſte not the Pierian ſpring.
"For ſhallow draughts intoxicate the brain,
"But drinking largely ſobers us again." POPE.

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* *Is an explanation wanted?* ATTENDANCE and ATTENTION will *make any Man a Farmer: No Man* can be a Farmer without SELF-APPLICATION.

Unfortunately, men are ſeldom ſo deſirous of diſplaying their wiſdom to the world, as when they are in the ſtate of *intoxication.* Nor are any perſons ſo waſpiſh at being warned when they are running their heads againſt a poſt, as theſe *intoxicated* gentry are;—as we poor Reviewers often experience,—to our great mortification, no doubt.

Few employments are ſubjected to a greater variety of diſappointments than farming; and theſe often cut ſo very deep in point of expence, that it conſtitutes a principal part of the character of one who hopes ſucceſsfully to practiſe agriculture, to foreſee evils at a diſtance, to guard againſt them by every poſſible precaution, and to improve theſe diſaſters to the beſt advantage when they cannot be avoided. This is perhaps the moſt painful department of the practice of agriculture; a department which never can be properly filled, but by one whoſe bread in ſome meaſure depends on his ſucceſs. To ſuch a one, how painful muſt it be to ſee the labours of a whole ſeaſon ruined by the inclemency of the weather.—How many active days, and perhaps ſleepleſs nights, muſt he experience, in trying to guard againſt it! Yet neither activity nor attention, though often ſucceſsful, can at all times prove effectual: and he muſt with patience ſubmit to the will of Heaven. Juſtly then, does our Author complain of thoſe, who with a view to induce the unexperienced to enter upon this profeſſion, induſtriouſly keep this object out of ſight. Not ſo with our Author. Like an honeſt man he brings it full into view, and fairly ſtates the *hazard of farming*, as an object demanding the moſt ſerious attention of every man concerned in that employment. We ſelect a few of the numerous obſervations on this head, which occur in Mr. Marſhall's performance:

HAZARD OF FARMING.

'Aug. 17, 1775. The tares being all eaten, turned the oxen into the clover after graſs, of Ley-lands, laſt Thurſday—a week ago;—but, to prevent their *blowing*, let them firſt fill themſelves on the meadow-after-graſs of River-Mead;—and for the firſt day or two, I attended them myſelf; keeping them ſtirring.

'While theſe precautions were taken, all was well; but laſt night, the Carters in a hurry to get to Croydon, to ſee their brother-blackguards, the Felons from New-Gaol, careleſsly (Careleſſneſs! thou ſpawn of Ignorance! thou haggard pandar of Ill-luck!) turned them hungry from the plow *immediately* into the clover.—This morning *Bran* lies dead.

'It ſeems a little ſtrange, that a field of only ſix acres, after having been eaten down, near a week, with from four to eight oxen, and ſome days with four or five horſes, ſhould now have this effect. Nothing but *turning them in hungry* can account for it.

'*In future*,—on the ſlighteſt ſuſpicion of blowing, feed them well *with hay* or verdage, before they go out of the ſtable; and never *ſuffer clover*, whether red or white, to get too high, before they be *turned to it.*'———

'Oct. 1, 1775. About three weeks ago, Farmer S—— ſent in 102 ſheep to eat off the *turnips for wheat*—to run in the ſtubble, &c. at 2 d. a-head a-week; with a ſhepherd to attend them.

'Perhaps this, though a low price, is more profitable management than buying-in lean ſtock, and ſelling it out again, when the aftergraſs and ſtubbles are fed off. There is no attendance—no ſending to market—no *riſk* attends it. Laſt night, two pointers, belonging to a ſporting Inn-keeper, bit ſeveral of theſe ſheep;—two of them were torn very much, and were obliged to be butchered. Theſe dogs, it is true, were traced home, and ſatisfaction demanded; but Farmer M—— had three ewes worried the night before, without being able to recover any damages.'——

'Oct. 10. Although my heart is more at eaſe to-night, than it has been ſince the late rainy weather ſet-in—yet I cannot ſuppreſs my aſtoniſhment, that not one Writer on Agriculture has touched on the *hazard of Farming*. They ſuppoſe the crop in the barn before it is cut—and calculate the quantity of produce, according to the ſtate of the ſoil; without taking in the idea of the uncertainty of weather.

'But how ignorant! Our barley this year, including loſs of fodder and extra labour, is at leaſt 25 per cent. worſe for the weather at harveſt, and 20 per cent. more for the drought after ſeed-time. One neighbouring Farmer turned his hogs to his barley, and another's was ſcarcely worth carrying home. I had ſome ſecond cut of clover offered me;—I calculated *the hazard of a late crop*, and would not give the price demanded.—It was ſold, cut and cocked; but rotted in the field, and was left as a dreſſing for a future crop. Yet a Y—g or a V—o would have laid it, rain, ſnow, or ſun-ſhine, at 30 s. or 40 s. an acre.

'Inſurers have averages—Merchants bad debts—and Farmers bad weather.'——

'Dec. 4. Terrible luck! The coupled hogs have gone on remarkably well all ſtubble-time.—They were uſually turned into a field in the morning, and fetched home in the evening, without any other attendance. Since the ſtubbles have been done, they have run after the acorns.—I was apprehenſive of an accident; and they having broke into Mr. R——'s fields, I ordered them to be kept in the yard, and fed with cabbages which are ſpoiling.

'But *there is no dependance on ſervants*; they were let out, no further care taken of them, and two of the beſt found hung * in their couples this morning.—At the high rate which lean hogs now ſell at, they are worth at leaſt four guineas.

'What is to be done? I propoſe putting up five or ſix to fatten, and ſelling off the remaining ſhoots as faſt as I can. But what is to be done next year? Either rear none, or as many as will repay a boy's attendance? Let me calculate—a boy at 5s. a week is 13 l.—Fifty hogs at 5s. is 12 l. 10s. So that an otherwiſe clear profit of 5s. a head on fifty-two hogs will go to pay the boy. We have not room in the yard for above fifty ſtore-pigs; and five ſhillings a-head will cut deep in the profit.

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* *Hanged* is more ſolemn—and we wiſh to ſee that adopted in all caſes when it denotes ſtrangling. *Hung*, uſed in this ſenſe, is a ſort of modiſh modern phraſe, which occaſions a needleſs ambiguity.—We would naturally ſay, that a man *hung* by a branch, meaning that he voluntarily laid hold of it, or was accidentally caught by it. *Although we ſay he was hanged* on a tree—meaning he was *ſtrangled by being ſuſpended* from it by the neck.

‘ *Perhaps, in future,*—keep two or three open ſows;—breed all the year:—at three months old couple them, and let them run on the common, or in ſome other hog paſture till they be worth 20s. a head.—As they reach this value, uncouple them.—As ſoon as ten are at large, hire a boy to attend them;—give them the ſtubbles, acorns, &c.—Sell ſuch as are ſaleable in autumn,—keep the young pigs over the year, and breed on.

‘ As to the couples, I am clear that they rather forward than hinder the growth of the ſhoots. They ſeem to contend and drag each other about, *on the road*; but *while they feed*, they are quite amicable. This obſtinacy, *off their feed*, prevents their wandering, and preſerves them in condition.—No hogs can look better, nor can have been reared at leſs expence than mine this year, and I am by no means ſick of couples: I only blame myſelf for letting hogs of ſo much value run through the woods and hedges with ſo little looking-after. And for this I cannot blame myſelf, but the ſervant; and who can guard againſt the *careleſſneſs of ſervants*?

‘ I am not quite ſatisfied with the preceding proceſs.—*Perhaps, in future,* make *rearing*, not *fattening*, the object of the hog proceſs, at leaſt while lean hogs hold their preſent prices. Keep three or four breeding ſows;—rear all their pigs, winter and ſummer; treat them as an *object*;—give them all the milk that can poſſibly be ſpared;—give them the damaged and tail barley, peaſe and beans. Buy pollard, linſeed and graves, damaged ſugar and molaſſes. On waſh, and the Common, keep them till harveſt;—give them the run of the ſtubbles,—plump them up with potatoes and acorns (if any),—and ſend them to market.

‘ Keep them coupled, without conſtant attendance, till the acorns begin to fall. Be careful to ſee them at home and well-littered every night, and mind as they grow, that the couples be eaſed.

‘ Fifteen ſhoots, at 15s. a piece, is not equal to a boy at 5s. a week. Our loſs by couples, even this year, does not nearly amount to half a boy's conſtant attendance; beſides, perhaps, there is an advantage to the hogs by coupling.

‘ It is not certain how the two laſt were hung; their fellows had dragged them from the place where it happened; but they were found near each other, and I am of opinion that they were both hung in the ſame place, between two hurdles. A more ingenious trap could hardly be contrived to hang coupled hogs in. The hurdles over-lapt each other about the length of the couples, and were faſtened as uſual at the top, but not at the bottom. This was their *muce* into an oaken wood. Perhaps, the maſter-hog forced his way between the hurdles; the other, inſtead of following (indeed it was impoſſible he could), got his head on the outſide, and being unable to draw back his fellow, was of courſe ſtrangled. The ſurvivor, tired with pulling, retreated, and dragged about the deceaſed.—Or, perhaps, the foremoſt doubled himſelf, and got through, and, by ſtruggling, got his head on the outſide of the other hurdle; thus it became a matter of life and death, and the weakeſt of courſe fell:—This gave the other an opportunity of extricating himſelf, and dragging about his dead partner. They were both found within ten yards of theſe hurdles. Let this be a leſſon, in future, to *beware of hurdle places.* If hurdles are found neceſſary, mind that they be faſtened at both top and bottom.

' Within fifteen months we have loſt	£.	s.	d.
A cow, worth - - - -	8	0	0
A horſe, worth - - - -	10	0	0
An ox, worth - - - - -	9	0	0
Four hogs, worth - - - -	5	10	0
	£. 32	10	0

Beſides loſſes by the weather, and fifty other leſſer caſualties. All farmers muſt have ſome;—yet it ſeems unfaſhionable to talk of the *hazard of Farming*, or make uſe of the word *loſs* in calculations on agriculture.'———

' Dec. 4, 1775. Laſt week *Jolly*, one of the team, was taken with a violent ſcouring. The Farrier has drenched and bled him, but he does not recover.

' This is the 6th caſualty of working-cattle within nine months.

An ox ſtrained - -	died.
An ox lamed - -	laid by a month.
An ox blowed - -	died.
A bull ſurfeited - -	laid-by a fortnight.
A bull had the red water - -	——— three weeks.
An ox ſcours - - -	dubious.

In the ſame ſpace of time we have had

A horſe tined - - -	died.
A horſe tined - - -	laid-by a month.
A horſe lamed in the hip -	uſeleſs (came round.)
A horſe - - -	went blind.
An old horſe - -	died of age.

Within fifteen months,

' A cow died of the red water.

' A cow now ſcours—her life doubtful.

' Two large hogs hung, through mere caſualty.

' Thirty acres of barley, thirty per cent. worſe for the weather, &c. &c. &c. &c. &c. &c.

' What a collection of haggard evidences of the *hazard of farming!*

' But ſurely they can never be the *ordinary* caſualties of agriculture; they muſt proceed from extraordinarily *bad luck*, or from *bad management.*

' Let me endeavour to trace back their cauſes; and, if poſſible, raiſe LESSONS ON FUTURE MANAGEMENT.

' *The ſtrained ox.*—This was done in Norwood-fields.—The two ox teams were *hunting* a fallow.—I remember I went up to them in the middle of the day.—It was very hot.—This ox *lolled the tongue* a good deal;—he was in the weaker team. I ordered the plowman to go gently, and to bring home his plow at night; for I ſaw that it was too ſtrong work for them. He brought home his plow, with the ox in the condition mentioned the 10th of NOVEMBER: but whether he obeyed me in the other inſtance or not, I am doubtful; I rather think the ox was purpoſely over-drove; for oxen were then quite "*a new kick.*"—But this is preſumptive evidence only.

'What is to be *learnt* from this?

'A young, ſlender ox, not in exerciſe, may be worked too hard, in a cloſe field, on a hot day.

'A ſulky cruel ſervant is dangerous.

'Perhaps, an ox in collar can exert his ſtrength more than in yoke.

'*The lame ox.* This was cauſed by a piece of flint getting between his claws, and inſinuating itſelf into his foot.

'Perhaps, *in future,*—pick their feet every night.

'*The inflated ox.* (See the Minute of the 17th of AUGUST.) This was evidently the *careleſſneſs* of the carter.

'*Memorandum.* A THINKING SERVANT is very valuable; but rarely to be met with.

'*The ſurfeited bull.* This probably was cauſed by over-heating him the firſt day he was harneſſed.

'*In future*—Uſe them gently, and break them in by degrees.

'*The bull in the red water.* He was *taken in time,* and eaſily cured.

'*The ox which ſcours.* I am totally at a loſs for the cauſe.—His food of late has been very good clover-and-rye-graſs hay. He has not worked harder than the reſt of the team (which, look, and are very well), for he was always a ſlug. I am apprehenſive that he was ſold as an ailing ox: his ſkin and coat were never kind;—and I recollect his frequently moaning, while he was in the houſe laſt ſpring; yet he never refuſed his meat, and worked tolerably.

'Out of the four Glouceſterſhire oxen, two of them are remarkably plain; and this is the third.

'*In future,*—Never truſt to a *dealer* to buy in oxen.

'*The two horſes tired.* The cauſe was the *careleſſneſs* of the carter, and the viciouſneſs of one of the horſes.

'*Memorandum.* Careleſſneſs is not eaſily guarded againſt; but a vicious horſe may be ſold.

'*The lame horſe.* This was a wrench in the hip, by drawing mud out of a pond, and the cauſe, ten to one—*careleſſneſs.*

'*The horſe which went blind.* The cauſe ſeemed to be in Nature. Every means was taken to prevent the bad effect.

'*The horſe which died of age.* Upwards of thirty years old.

'*The cow which died of the red water.* Being totally unacquainted with the nature of the diſeaſe or the remedy, I left the management entirely to the cow-leech; through whoſe *careleſſneſs,* rather than miſmanagement, I believe ſhe ſuffered.

'I have never *ſince* left the care of a ſick or lame brute wholly to the Leech or Farrier; for though I have not adminiſtered, I have attended the adminiſtrations;—and have ſeen that the patient was not neglected.

‘ *The cow which ſcours.* I conjecture, that the diſorder was cauſed by the quickneſs of tranſition from the low feed of the Common, to the rich ſucculent after graſs.

‘ *In future,*—Raiſe them from the Common to richer feed by degrees. Perhaps, turn them into the after-graſs, as ſoon as the hay is out of the field, before the bite is got too long.

‘ *Perhaps, in future,*—Never refuſe two guineas for a ſcouring barener again.

‘ *The hogs which were hung.* I blame myſelf more in this inſtance, than in all the reſt.—Not for coupling hogs, generally; but for ſuffering hogs, of their value, to remain in couples in acorn-time. But I have the pleaſure of reflecting, that my motive was good neighbourhood; for Neighbour —— gave me to underſtand, that they were unwelcome gueſts in a field of his turnips. I therefore kept them in couples, though in the yard, to guard againſt that *careleſſneſs* of ſervants, which was the immediate cauſe of their death.

‘ *In future,*—Be the conſequence what it may, clip, mark, and uncouple ſuch as remain unſold, when the acorns begin to fall.

‘ *The barley.* Had the ſeed been got into the ground three weeks or a month ſooner, the dry weather would not have hurt it ſo much, and it might have been carried before the wet ſet-in: but would it not have been truly ridiculous to have miſſed ſo favourable an opportunity of getting the land clean, *in expectation* of ſuch a dry ſummer and wet harveſt as may never *happen* again? The ſoil received a tilth equal to a ſummer-fallow; its face now ſhews the good effect: and were the ſame circumſtances to happen again I ſhould moſt certainly act in the ſame manner, and *expect* a *tolerable* ſummer, and *tolerable* harveſt, and, of courſe, get-in my barley in *tolerable* time.

‘ This article muſt therefore go to the ſide of bad luck, not to that of bad management.

‘ Thus, of ſixteen caſualties, ſeven originated in Nature, (without any apparent factitious cauſe) and nine in poſitive or preſumptive *careleſſneſs.*—Does not this prove,

THE HAZARD OF FARMING,
THE NECESSITY OF SELF-ATTENTION,
AND THE VALUE OF CAREFUL SERVANTS?

> ‘ JULY 1777. The Reader may be well aſſured, that it cannot be pleaſing to *expoſe* the above diſagreeable facts. The Writer, however, ſhould have blamed himſelf exceedingly, had he *concealed* them. The inferences drawn, he flatters himſelf, may ſerve as hints to the inexperienced Agriculturiſt, and the facts themſelves be uſeful to the induſtrious Farmer;—by convincing the *rack-rent* Gentlemen of landed property, that there is *hazard* of *farming* as well as of *play,* and that *ill-luck* is not always at *White*'s or *Newmarket.*’——

‘ Jan. 16, 1776. *The ſcouring ox.* The farrier firſt employed could not relieve him: I employed another. He told me that he was certain he could ſtop it; but that ſcouring cattle are ſubject to relapſes, which generally carried them off precipitately; and that the only method of treatment is to get them in fleſh as faſt as poſſible, and *ſell them off.*

'He ordered him a drench every morning (a compound of powder and dried leaves, given in a quart of freſh human urine): as an addition, I deſired that he might have a decoction of oak-bark given him in his water.

'At *the fortnight's end* the ſcouring ſtopped;—he recovered his appetite;—his hide looſened;—his eyes brightened;—and he recovered his cud:—but he was ſo much reduced, that he could not riſe without aſſiſtance; and though he eat well—dunged well—and looked well, he remained thus for a fortnight or three weeks. It was ſix or eight men's buſineſs to get him up: he would not help himſelf in the leaſt, until three or four days ago, when he began to get up with little help. But notwithſtanding he eat half a truſs of hay a-day, he did not thrive; and although I wiſhed him dead (he was ſo low he would have taken more fatting and attendance than he would have been worth, when fat;—beſides the riſk of a relapſe) yet I was unwilling to give him up.

'Early this morning he awoke me with lamentable groans.—I rung up the ſervants:—they came, and told me that he was dying, for that he was "ſwelled ready to burſt." I bade them ſtab him behind the ribs: this eaſed him for a while; but he ſoon began to ſwell and moan as bad as ever. I got up, and, ſeeing him in great agony, ordered him to be ſtuck.

'I ſent for the Farrier, and we have opened him. His heart, liver, entrails, and nutriment in each ſtate, bear every mark of perfect ſanity; except that his entrails, inſtead of rolling out, on his being opened, were tied faſt to the coats of the vertebræ, and were obliged to be ſeparated from them by a knife—a fleſh-like ſubſtance had formed;—and except that his maw was remarkably full of aliment, and was pierced by the knife with which he was ſtabbed.

'Perhaps, the adheſion of the viſcera accounts for his weakneſs, and for his diſorder. Perhaps, the ſeveral members of the abdomen were rendered unable to perform their reſpective functions properly, without the aid of medicine. The Butcher obſerved, that this is a common caſe, when an ox has been ſtrained, or has received a wrench in the back. This too brings on a ſcouring; it therefore ſeems very clear, that a ſtrain, or wrench, was the firſt cauſe of his diſorder; and, from various circumſtances, I am of opinion, it is of long ſtanding, and brought to the criſis by time and hard-working.

'But how is the ſufflation, which was obviouſly the immediate cauſe of his death, to be accounted for? His meat was clover-and-rye-graſs hay;—his drink, water, with a ſmall quantity of the decoction of oak bark, to prevent a relapſe. But it was old hay which had been cut very full of ſap, and got well into a large ſtack; ſo that it was dry, and rich to a high degree; and he eat it very greedily *as he lay.*'———

We are ſorry we cannot follow our Author in his inveſtigation of the cauſe of this diſorder.

'Laſt year, N. 4. was ſummer-tares, on an old clover-ley dunged. When in bloom, they were a beautiful crop, worth for verdage 4 l. or 5 l. an acre. They podded well; but the dry weather, *perhaps*, prevented many of them from filling.—The wet weather ſet-in ſet-in juſt as they were ready to be cut:—the heavy rains beat them flat to the ground, and the weeds ſoon became predominant:—they were obliged to be reaped during the rainy weather, and repeatedly turned to keep them from rotting on the ground—The reaping and turning did not coſt leſs than 10 s. an acre; beſides ſhedding nine-tenths of the few which matured.

'Laſt week they were thraſhed, and lo! the *three acres* produced *eleven buſhels!*

'Is not this another poſitive evidence of the Hazard of Farming?—A crop *dunged-for*, and which, with an ordinary ſeaſon, would have yielded from 4 l. to 6 l. an acre, is but barely able to diſcharge the expence of reaping and thraſhing.————

JUNE 23, 1777.

'The ſpring ſeed-time was moiſt, but not remarkably wet; the clouds reſerved their bounty for May and June.—The middle of May was *very wet*, and ſo is the middle of June.—The laſt ten days have been (except one) uniformly rainy.—Laſt night it poured for eight or nine hours: perhaps, never ſo much rain fell in ſo little time.—The wheats which are good are beaten into the ground;—the graſs which was cut, ſwims in every furrow;—and the fallows are ready to flow out of the fields.—Low-land paſtures are overflowed, and the ſtock obliged to be taken into the houſe to prevent their poaching.—Work is now at a ſtand; we cannot make hay, nor even weed.—The teams cannot plow, nor can they carry out dung, even when it is fair, with any propriety. The ground was never ſo wet ſince Noah's flood. The ſprings and rivers only may rejoice—The poor are ſtarving for want of work.

'Wheat, which a fortnight ago was worth ten pounds an acre, will not, except the weather at harveſt prove favourable indeed, be worth harveſting; and clover, which was *nearly made* when the rains ſet-in, will be reduced in its value more than half, if not totally ſpoiled; for there are not as yet any ſigns of fair weather: the wind changes to every quarter, but the weather is invariably rainy,—rainy,—rainy!————

Many other caſualties occur in theſe Minutes, which, for brevity, we omit. Theſe are ſufficient to convince any ſenſible man that whoever does not include this claſs of expences in his calculations, commits a moſt eſſential error.

We meet with ſo many intereſting particulars in this volume relating to the œconomy of rural affairs, that we are induced to extend this Article to an unuſual length.

In farming, ſo many ſervants are neceſſary, that not only the ſucceſs but the comfortable enjoyment of life, in a great meaſure, depends upon them. The man who, in that profeſſion, knows not how to manage ſervants *properly*, muſt be ruined, and ruined in the moſt comfortleſs way, without enjoying one ray of pleaſure in going through life: this, therefore, is an object of the higheſt importance, and ought to be ſtudied with care; but, unfortunately, it requires ſuch an intimate knowledge of the human heart, and the ſprings that uſually influence the *actions of men, as falls* to the ſhare of very few, early in *life.* From this ſource ſpring many of thoſe diſtreſſes in which young adventurers in agriculture are often ſuddenly involved before they are aware of it, and out of which they are never able to extricate themſelves. Several hints relative to this ſubject occur in this work, from which we ſelect the following:

MANAGEMENT OF SERVANTS.

'Mankind are by NATURE undoubtedly equal; but by *chance* they are, at preſent, widely diſtinct.—Maſters and Servants are unavoidably neceſſary to the preſent ſtate of Agriculture.—Subordination is eſſential to good government, whether public or private.—Anarchy and ſubordination are allied, as light and darkneſs; when one increaſes, the other decreaſes; when one wholly ſuccumbs, the other wholly predominates.

'If one man hire himſelf—ſell himſelf temporarily—to another, unconditionally, he is, by the law of *right*, wholly ſubordinate to his *equitable* commands: if conditionally, the conditions are of courſe reciprocally binding.

'The Maſter who is bound to ſatisfy the cravings of his Servant with wholeſome food, is equally bound to feed his mind with wholeſome morals. He has two motives to it; his own ſatisfaction temporarily, and his Servant's welfare during life.—Youth calls particularly loud for this mental aliment; and a parſimony in its ſupply is more heinouſly criminal than are ſcanty meals and a bed of clods.

'About two years ago, I took a lad, who was puny and unfit for hard labour, from the plow, and placed him in the houſe.—The firſt year he behaved very well; the ſecond tolerably; but a falling-off was obvious.—His brother, the preceding year, had ſuffered much for want of correction, and I clearly ſaw that he was ſtriding away apace to the ſame path.—I therefore, though reluctantly, began to adminiſter the neceſſary diſcipline; and during that year it had the deſired effect.

'His vice commenced with *idle excuſes*;—from theſe he crept on to *falſehood*; and, perhaps, this may be held as a general maxim:

'The firſt ſtep to deſtruction is *evaſion*;—the ſecond, *lying*;—the third, *pilfering*;—*thieving*,—*murder*,—and the *gallows*, follow of courſe:—*cunning* or *impertinence* is generally an accomplice.

'This, the third year, he has behaved very ill.—I was aware of evil counſellors, but could not identify them.—At length the horſewhip totally loſt its efficacy; and I, tired of correcting, ſent to his friends: but he, in the mean time (by the advice of his council) went to a magiſtrate, under the pretence of recovering his liberty and wages.

'The magiſtrate, whoſe head is as good as his heart is honeſt, preſently ſaw through the raſcality, and ſent him home; and generouſly aſſiſted his friends in diſcovering the incendiaries. Aſtoniſhing! one of them, a man who has worked for me upwards of two years, and whom I have, lately, been daily endeavouring to ſerve; the other (the principal) a fellow whom I have employed near twelve months, and who, in the height of his tutorſhip, fetched his ſon out of a diſtant county, to enjoy from me the advantages of conſtant employment and good uſage! Nor is the boy, though he promiſes implicit obedience in future, free from guilt; for if the advice had not been palatable, he would not have ſwallowed it ſo greedily; and him I have been particularly aſſiduous to ſerve: I have not only taken upon myſelf the diſagreeable taſk of beating him, but have rendered him other benefits which muſt laſt him his life. And I am under the moſt diſagreeable neceſſity of drawing an inference, which muſt inevitably deprive me, in future, of a very great ſatisfaction; and I will not ſmother my ſentiments, when I believe that they were kindled by truth;—and I am at preſent clearly of opinion, that

GOOD USAGE MAKES BAD SERVANTS;

I ſpeak *generally*; and by good uſage, I mean *extraordinary* good uſage.'

The concluſion ſeems a little harſh. The inference will not in all caſes hold, though it will in many. Good ſervants, who are attached to their maſter from the pure principles of gratitude and affection are ſometimes, we know, to be found; but never, unleſs the maſter has judgment to *diſcern* and to *diſcriminate*; if this is wanting, theſe gentle emotions are repreſſed in their minds, and they remove to ſome other maſter, in queſt of a congeniality of diſpoſition. Genuine beneficence of heart, with a ſteady firmneſs of temper, capable of reſenting without paſſion, and inflicting, without abatement, thoſe puniſhments which reaſon points out as neceſſary, are the qualities moſt likely to attach the virtuous ſervant, and to diſguſt the profligate. Without tenderneſs for a ſervant's intereſt, no maſter deſerves, nor ever will obtain, his hearty good will; but when that tenderneſs degenerates into weakneſs, all is loſt.

The following reflections on this ſubject ſhew that the Author has ſtudied it, and contain much truth:

'The Author was more embarraſſed in the ſelection of the MINUTES on SERVANTS, than in the choice of thoſe on any other ſubject. On the one hand, he was aware of the irkſomeneſs which muſt ever accompany a recital of domeſtic bickerings: on the other, it would have been truly inconſiſtent in a Man who profeſſedly becomes public to hold out lights to the inexperienced, to have obſcured the Beacon which ought, of all others, to be rendered conſpicuous: for on a proper management of Servants depends in a great meaſure the Profits and Pleaſures of Agriculture. He therefore ſelected for publication ſuch, and ſuch only, as he thought might convey ſome uſeful hint to the Novitial Agriculturiſt.

'For the want of the knowledge of a few ſuch facts as are to be found in the Minutes on Servants, the Writer is conſcious that he has experienced many uneaſy moments: and he believes, that had he ſet out with the ideas he is now poſſeſſed of, he ſhould have been eſteemed a better Maſter (and to be thought a good Maſter is a laudable ambition, which Maſters in general aſpire at) and ſhould have had the ſatisfaction of paying wages to better Servants.

'It is true, the Author may have been (he hopes and believes he has been) unfortunate in the neighbourhood he happened to fix in; yet he cannot help thinking that the ſeeming ingratitude of Servants is not confined to any *particular* diſtrict; but is an *univerſal* frailty founded in Human Nature; and depends principally upon their management.

'SELF-LOVE is the ſovereign of Maſter and Servant; and SELF-ESTEEM is a fomenter of public and private diſcord.

'By way of illuſtration; I am a Servant.—I receive a favour, which I did not *expect.*—I reaſon thus: "This favour muſt proceed either from my Maſter's generoſity or from my deſerts;—my Maſter, it is true, is generous, and ſo am I deſerving;—how many good offices have I done him? How often have I done thoſe things which many other Servants would have left undone? He muſt have perceived this, and thus he requites me." I *value* myſelf on this, but continue to do my *duty*; and my Maſter (who probably has put *no ſmall eſtimate* on his generoſity) continues to give me *good uſage*: but he does not *repeat* his *extra* favour, at the time when in *my own eſteem* I deſerve it, and of courſe *expect* it. I fancy myſelf ſlighted, and grow indifferent;—my Maſter perceives it, and treats me with reſerve.—I begin to fancy my good offices thrown away, and grow neglectful of my duty; my Maſter ſees this, and becomes authoritative. I, *fancying myſelf too important to be diſmiſſed,* reſent it; and he, to diſburden himſelf of an incumbrance, diſcharges me. Now, and not till now, I perceive my miſtake; it was not my deſervingneſs, but ſolely my Maſter's generoſity which conferred on me the favour. I did, or endeavoured to do, my *duty*; and my Maſter, by way of encouraging me in the perſeverance of it, and to gratify his own good diſpoſition, unfortunately conferred on me that which has been the cauſe of many unhappy hours, and has at length brought me to this diſgrace. Had I not received a favour which I did not *expect*, I ſhould ſtill have been the dutiful Servant of an indulgent Maſter.

'The Writer is ſo fully convinced of the miſchievouſneſs of granting *unexpected* favours to Farming-ſervants (and to ignorant Servants in general), that he has more than once got peaceable riddance of a troubleſome fellow by exalting him above his fellow-labourers.

'This is a piece of philoſophy which may ſeem to ſtrike at the root of the firſt Chriſtian virtues. God forbid that it ſhould cloſe the hand of CHARITY, where *charity* is due! But it is a PROPER CHOICE of the object, not the GIFT, which conſtitutes BENEVOLENCE: it is not the NUMBER OF PIECES given, but the HOURS OF WRETCHEDNESS alleviated, which gives the SUM of CHARITY. And how Chriſtianly-ſoever a due proportion of well-applied Charity may be, the Author has been lately convinced, from daily experience, that it is the moſt uncharitable thing in the world to be too charitable.

'Nothing could be more abſurd than to lay down *particular* RULES FOR THE MANAGEMENT of SERVANTS; as the tempers and diſpoſitions of both Maſters and Servants are as different as their features: the Author will, nevertheleſs, riſk the following *general* guide:

Treat them as MEN; *but not as* INTIMATES; *nor yet as* MACHINES.

'For although the Wretches who have forfeited their liberty, may be reduced to the Laws of Mechaniſm, in the Field of War; Men, who retain one ſpark of the celeſtial fire, will not brook ſuch treatment in the Field of Agriculture. For in a country tolerably free, let Fate and Faſhion ſay what they will, Mankind—as Men—are nearly on an equality: and in this country, how *Machine*-like ſoever a day-labourer may appear, under the immediate eye of an auſtere Maſter, he is a *Free-Agent,* at his own Fire-ſide, and an *Engliſhman,* at the Ale-houſe.'

(To be concluded in our next.)

ART. II. ***Annals of Scotland.*** From the Acceſſion of Robert I. ſurnamed Bruce, to the Acceſſion of the Houſe of Stewart. By Sir David Dalrymple. 4to. Vol. II. 12 s. 6 d. Boards. Edinburgh printed; Murray, London. 1779.

IN a former Review we announced the firſt volume * of the Annals of Scotland; and as the work is now completed, it claims our farther attention: We proceed, therefore, to point out its purpoſes and merits, and to aſcertain the degree of approbation to which it is intitled.

Before the reign of Malcolm III. †, we find the hiſtory of Scotland involved in obſcurity and darkneſs. The moſt penetrating genius would ſeek in vain for truth amidſt the fables which deform the earlier hiſtory of this nation. Hence it is, we conceive, that our learned Hiſtorian has contented himſelf with dating his performance from the age and adminiſtration of Malcolm III. The period included from the acceſſion of this Prince to the advancement of Robert I. exerciſes his attention and ability in his firſt volume. In his ſecond volume he continues his narration from Robert I. to the advancement of the Houſe of Stewart.

This field of hiſtory, ſo extenſive in itſelf, and ſo memorable for many important tranſactions, has been ſurveyed with little accuracy by former writers. John de Fordun was but imperfectly informed, and was unacquainted with the true purpoſes of hiſtory. John Major is almoſt every where ſo much diſpoſed to trifle, that there is little in his work which deſerves commendation, if we except his ſpirit of liberty, and the reſpect he diſcovers for the rights of the people. Hector Boece is the moſt fabulous of all hiſtorians: and Buchanan, who in the elegancy of his compoſition may vie with Livy and Salluſt, is ſo careleſs in his matter, that we read him with diſtruſt, while we admire his talents.

When men of learning wiſhed with impatience for a ſolid and inſtructive work, on Scottiſh affairs, Sir David Dalrymple publiſhed the firſt volume of his Annals. The immenſe collections of Rymer were the moſt valuable ſource of intelligence; and the ancient hiſtorians of England had preſerved a multitude of memorials concerning Scotland. To dig for the treaſures which were concealed in theſe mines, to bring them forward to obſervation, and to attend at the ſame time to the communications of Scottiſh authors and chronicles, were matters not leſs laborious than intricate. To this taſk our Hiſtorian has ſubmitted; and while we give him the credit which is due to his induſtry, we muſt do him the juſtice to acknowledge that his ſagacity and diſcernment are ſtill more worthy of praiſe.

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* Vid. Review, vol. liv, p. 491. June 1776.

† Surnamed *Canmore.*

It has been ſaid that this work is formed on the model of Henault's famous performance; but this was a miſtake. Sir David Dalrymple purſues a method of his own, free from many of the imperfections which appear in that of the French author.——The Preſident Henault, indeed, is uniformly inſtructive, but he is uniformly dry; and his abridgment is not rendered agreeable by the arts of good writing. Sir David Dalrymple is directed in his execution by the ſubjects he treats. Where his matter admits not of detail or ornament he is ſimple and brief; where it is inviting, he is diffuſe and deſcriptive. He is the Annalyſt and the Hiſtorian by turns. Ardent to inſtruct, he is diſpoſed to omit no topic of which he could inform himſelf. Deſirous to pleaſe, he is active to gather all the flowers that ſpring up in his way.

To chronology, which ſo many modern authors affect to deſpiſe, our Hiſtorian has paid the moſt exact attention. In authenticating his facts, he appeals every where to the moſt unexceptionable authorities: and, it muſt be mentioned to his honour, that the problematical parts of the Scottiſh ſtory are regarded by him with that ſolicitude of inveſtigation, which is never felt, or exerted, but by thoſe who are paſſionately devoted to the intereſts of ſcience and the propagation of truth. Hence it is that each of his volumes is concluded with detached and particular diſſertations: the critical acuteneſs of which will prove alluring to the ſtudious; and, if there are readers who find them tedious, it may be pronounced that they have no great taſte for hiſtorical accuracy and diſquiſition.

To particularize what our Hiſtorian has collected, under the different reigns which he deſcribes, would be to abridge his work; but if we were to conſider them in a comparative view, we ſhould prefer that of Robert I. as the moſt inſtructive and entertaining. It cannot be read, indeed, without a variety of emotions, and has ſomething of the charm of romance. There is a paſſage in Cicero's famous epiſtle to Lucceius, which is wonderfully applicable to this part of the Scottiſh ſtory. "*Ordo ipſe annalium mediocriter nos retinet, quaſi enumeratione faſtorum. At viri ſæpe excellentis ancipites varijque caſus habent admirationem, exſpectationem, lætitiam, moleſtiam, ſpem, timorem: ſi vero exitu notabili* concluduntur, expletur *animus* *jucundiſſima lectionis voluptate**." The life of Robert I. ſeems even to be an excellent ſubject for an Epic poem. Such a work might be intitled, "The Independency of Scotland reſtored." The poem might open at the time when all Scotland had acknowledged Edward I. as their ſovereign. The death of Comyn might then be deſcribed, and the coronation of Robert I. The diſaſters and viciſſitudes of fortune which attended this Prince might next engage the attention of the poet. He might then dwell on the battle of Bannockburn †, detail the continuation of the war, and mark the different methods which were taken, on the one hand, for overturning and, on the other, for ſupporting the Scottiſh government. At length he would arrive at the peace of Northampton, and at the death of Robert I. who died in the full poſſeſſion of a kingdom united and independent, which, in the beginning of his reign, was torn by factions, and ſubject to England.

Another remark preſents itſelf to us with regard to Robert I. Scotſmen, while they extol this illuſtrious man as the deliverer of their nation, and overleap all the boundaries of panegyric, ſeem to think that the fine things they utter are applied to a native of *Scotland.* It is true, notwithſtanding, that this diſtinguiſhed warrior and ſtateſman was an ENGLISHMAN. The evidence of this fact is to be found in different places of the work now before us. The progenitors of Robert I. were Anglo-Norman lords who had ſettled in Yorkſhire. There they lived and died; and the connexion which this Prince had with Scotland was chiefly by his mother, the Counteſs of Carrick.

Amidſt the praiſe which this performance is intitled to from our juſtice and candour, we cannot but remark, to its advantage, the perſpicuity and preciſion with which the Hiſtorian has every where expreſſed himſelf. To deep inquiry, and to real learning, he adds the greateſt diſtinctneſs of ideas, and the graces of language. He admits his readers into the knowledge of characters rather by the art of his narrative, and the ſelection of circumſtances, than by laboured and ſplendid portraits. We catch as we read the manners of the times; and that the current of his ſtory may not be diſagreeably interrupted, he has given many notes, in which he corrects the errors of preceding authors, and diſplays a lettered labour, and an engaging ingenuity.

For the entertainment of our Readers, we ſhall here ſelect the Author's ſhort and intereſting account of the negociations of Randolph Earl of Moray with the Papal Court, to engage it to beſtow the title of *King* on Robert Bruce.

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* CIC. *Epiſt. ad diverſos, lib.* v. *ep.* 12.

† Of this famous battle, ſee a circumſtantial account in our Review *for July laſt, p.* 49.

'The King of Scots, on his ſide, reſolved to ſend ambaſſadors for ſoliciting a reconciliation with the church. Previous, however, to this embaſſy, he judged it expedient that his nephew Randolph ſhould endeavour to ſound the diſpoſitions of the Papal court.

'The Pope ſent a narrative to the King of England of the converſation which paſſed between him and Randolph. The narrative is exceedingly curious and characteriſtical.

'Randolph having been admitted to an audience, informed the Pope, that he had made a vow to repair to the Holy-land, but that he could not accompliſh it without the permiſſion of the Papal ſee; and that the main purpoſe of his journey to Avignon was to ſeek the indulgences uſually beſtowed on thoſe who undertook that religious expedition.

'The Pope made anſwer, that it was not fit to grant ſuch permiſſion and indulgences to one who, as a ſimple individual, could not perform any effectual ſervices; and, as an excommunicated perſon, could not further his own ſalvation in Paleſtine: but, he added, that he would hereafter lend a favourable ear to this petition, if Randolph did his utmoſt endeavours for procuring the eſtabliſhment of peace between the two nations.

'Randolph then ſaid, that ambaſſadors were ſpeedily to be ſent from Scotland, to ſolicit a reconciliation with the church, and he requeſted the Pope to grant them his *own paſſport* in ample form.

'The Pope, although he could not grant this, offered to iſſue letters requiſitorial for their *ſafe conduct*, addreſſed to all the Princes through whoſe territories they might have occaſion to journey.

'Randolph next produced a commiſſion from his uncle of the following tenor: "The King of Scots makes offer to the Pope, that he will accompany the French King in his intended expedition to the Holy-land; and, if that expedition ſhould not take place, that he himſelf will repair in perſon to the Holy-land, or ſend his nephew, Thomas Randolph, Earl of Moray, in his ſtead."

'To this propoſal the Pope made anſwer, "that, until Bruce concluded a peace with England, and was reconciled to the church, it would not be decent to receive him as a cruſader, either in ſociety with the French King, or by himſelf."

'Then the ſhrewd ambaſſador obſerved, that his own wiſhes were moſt ardent for peace with England, and for a perfect reconciliation with the Catholic church: that to this end he would ſincerely labour, were he aſſiſted by the good offices of his Holineſs; but that, for rendering ſuch interpoſition effectual, it would be expedient, and indeed abſolutely neceſſary, that a bull ſhould be addreſſed to Bruce, under the appellation of *King*. He was confident that a bull, with that conciliating title, would be reverently received; but he greatly feared, that if the name of *King* was with-held, that which had happened formerly would again happen*, and the bull would remain unopened.

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* This refers to the following tranſactions, in 1317 (ſix years before the negociation now mentioned) viz. 'After the return of the King of Scots from his expedition into Ireland,' [in which, as our Author remarks, he had the glory of over-running that kingdom, at the expence of the lives of many of his moſt faithful ſubjects] 'Pope John XXII. iſſued a bull commanding a truce for two years between England and Scotland, under pain of excommunication. He diſpatched two Cardinals into Britain to make known his commands, and he privately impowered them to inflict the higheſt ſpiritual cenſures on Robert Bruce, and on *whomever elſe* they thought fit.

'There is extant an authentic account of the negociations of the Cardinals: it may be ſaid to exhibit the beſt original portrait of Robert Bruce which has been preſerved to our times.

'About the beginning of September 1317, the Cardinals ſent two meſſengers to the King of Scots. The King graciouſly received the meſſengers, and heard them with patient attention. After having conſulted with his Barons, he made anſwer, "That he mightily deſired to procure a good and perpetual peace, either by the mediation of the Cardinals, or by any other means." He allowed the *open* letters from the Pope, which recommended peace, to be read in his preſence, and he liſtened to them with all due reſpect; but he would not receive the *ſealed* letters addreſſed to *Robert Bruce governing in Scotland*. "Among my Barons, ſaid he, there are many of the name of *Robert Bruce*, who ſhare in the government of Scotland; theſe letters may poſſibly be addreſſed to ſome one of them, but they are not addreſſed to *me*, who am *King of Scotland*; I can receive no letters which are not addreſſed under that title, unleſs with the advice and approbation of my parliament. I will forthwith aſſemble my parliamtnt, and with their advice return my anſwer."

'The meſſengers attempted to apologize for the omiſſion of the title of *King*: They ſaid, "That the holy church was not wont, during the dependence of a controverſy, to write or ſay ought which might be interpreted as prejudicial to the claims of either of the contending parties." "Since then, anſwered the King, my ſpiritual father and my holy mother would not *prejudice* the cauſe of my adverſary, by beſtowing on me the appellation of *King* during the dependence of the controverſy, they ought not to have *prejudiced* my cauſe by withdrawing that appellation from me. I am in *poſſeſſion* of the kingdom of Scotland; all my people call me King; and *foreign Princes addreſs me* under that title; but it ſeems that my *parents are partial to their Engliſh ſon*. Had you preſumed to pre-

‘ The Pope haſtily conſented to a propoſal made with ſo much appearance of candour; but recollecting the conſequences of what he had done, he endeavoured to apologize for it to the King of England. “ I remember to have told you, ſaid he, that my beſtowing the title of *King* on Robert Bruce, would neither ſtrengthen *his* claim, nor impair *yours*. My earneſt deſires are for a reconciliation and peace; and you well know, that my bull, iſſued for attaining thoſe ſalutary purpoſes, will never be received in Scotland, if I addreſs it to Bruce under any other appellation but that of *King*. I therefore *exhort you*,

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ſent letters with ſuch an addreſs to any other ſovereign Prince, you might, perhaps, have been anſwered in a harſher ſtyle; but I reverence you as the meſſengers of the holy ſee.” He delivered this ſarcaſtical and reſolute anſwer with a mild and pleaſant countenance.

‘ The meſſenger next requeſted the King to command a temporary ceſſation of hoſtilities. “ To that, replied the King, I can never conſent, without the approbation of my parliament, eſpecially while the Engliſh daily invade and ſpoil my people.”

‘ The King's counſellors told the meſſengers, that if the letters had been addreſſed to *the King of Scots*, the negociations for peace would have inſtantly commenced. They imputed the ſlighting omiſſion of the title of King to the intrigues of the Engliſh at the papal court, and they unguardedly hinted, that they had this intelligence from Avignon.

“ While the title of King is with-held, ſaid the meſſengers to their conſtituents, there can be no hopes of a treaty.”

‘ On receiving this intelligence, the Cardinals reſolved to proclaim *the papal truce* in Scotland. In this hazardous office they employed Adam Newton, guardian of the monaſtery of Minorites at Berwick: he was charged with letters to the Scottiſh clergy, and particularly to the Biſhop of St. Andrews. He found the King of Scots with his army in a wood near Old Cambus, making preparations for the aſſault of Berwick. Although perſonal acceſs to the King was denied, the obedient Monk proclaimed the truce by authority of the Pope. When the King of Scots was informed that the papal inſtruments ſtill denied him his titles, he returned them back, ſaying, “ I will liſten to no bulls, until I am treated as King of Scotland, and have made myſelf maſter of Berwick.”

‘ The Monk, terrified at this anſwer, requeſted either a ſafe conduct to Berwick, or permiſſion to paſs into Scotland, and deliver letters to ſome of the Scottiſh clergy. But both his requeſts were denied, and he was commanded forthwith to leave the country. In his return to Berwick he was way-laid, ſtripped, and robbed of all his parchments, together with his letters and inſtructions. The robbers, it is ſaid, tore the Pope's bull.

‘ In the whole tranſaction concerning the truce, the Pope appears to have been the ſervile tool of England. Edward ſubmitted to an ordinance which, probably, he himſelf had projected, and which he ſaw to be neceſſary in the preſent exigencies of his affairs; but Bruce deſpiſed and derided it.’

in your royal wiſdom, that you would be pleaſed, patiently to ſuffer me to give him that appellation. I hear that reports have reached you, as if Randolph had made other propoſals, prejudicial to you, and your kingdom; but you may aſſure yourſelf, that I would not have permitted any propoſals of that nature to have been ſo much as mentioned in the abſence of thoſe to whom you have committed the ſuperintendency of your affairs. Beſides, Henry de Sully, a perſon of known zeal for your honour and intereſt, was preſent at the audience which I gave to Randolph; he heard all that paſſed, and he would not have ſuffered me, even if I had been ſo inclined, to receive any propoſals prejudicial to you, or your kingdom," 13th January 1323-4.]

‘ This narrative diſplays Randolph in the character of a conſummate politician.

‘ His firſt requeſt to the Pope was merely perſonal, expreſſing his own zeal in the ſervice of the church, and the eſtimation in which he held her indulgences; this he repreſented as the chief buſineſs of his journey to Avignon. Although the Pope could not grant the *firſt and principal requeſt* of Randolph, yet he declared himſelf willing to liſten to it whenever a proper opportunity ſhould offer; and he made his future favour to depend on Randolph's ſincerity in promoting the eſtabliſhment of peace.

‘ Randolph then talked of a reconciliation with the church, an eſſential preliminary of peace; he mentioned an embaſſy from Scotland, having that object in view; and he demanded a paſſport for the ambaſſadors in a form which would have perſuaded the world that the Pope himſelf had invited a reconciliation. The Pope perceived the tendency of the requeſt, and eluded it.

‘ Randolph next produced his commiſſion from the King of Scots, offering to perform a ſervice meritorious in itſelf, and connected with the glory of the French King, which could not fail of being intereſting to a Pope born a Frenchman, and reſiding at Avignon. The Pope eluded this offer alſo, but without ſhewing any marks of diſpleaſure at the extraordinary propoſal, that a perſon lying under the curſe of the church, ſhould engage in a cruſade by authority of the Pope.

‘ After Randolph had ſoothed the paſſions, and conciliated the favour of the Pontiff, he opened the true buſineſs of his embaſſy; and *that*, not as from the King of Scots, but merely as the amicable ſuggeſtion of his own zeal for peace, and the honour of the church; and he ſo judiciouſly enforced the topics of perſuaſion, that the Pope conſented to give the title of *King to one excommunicated perſon*, by the advice of another.

‘ Edward, however, was not convinced by that caſuiſtry which held, “ that, to beſtow the title of *King* on his antagoniſt, was a matter of indifference.” He remonſtrated againſt the conceſſion which the Pope was willing to make; he ſaid, that it was a thing diſhonourable to the church, and highly prejudicial to the claims of the Engliſh crown: and he added, with great ſhew of reaſon, “ that the Scottiſh nation would naturally conclude, that the Pope intended to acknowledge the *right*, where he had given the *title*.” Neither did Edward omit to retort the maxim of Papal policy, “ that no alteration in the condition of the parties ought to be made during the ſubſiſtence of the truce.”

In the firſt volume of this work, the Author led the Public to expect that he deſigned to continue the Annals of Scotland till the reſtoration of James I. He has, however, concluded his performance at the acceſſion of the Houſe of Stewart; and he obſerves that there are various and invincible reaſons which have influenced him to take this reſolution. What theſe reaſons are we inquire not. But we cannot help approving his conduct; for if he had followed his original intention, he muſt have broke off abruptly after having given but an indifferent ſpecimen of the monarchs of the Stewart line, in the adminiſtrations of Robert II. and Robert III. Robert II. did not maintain the reputation which he had acquired in his youth; and Robert III. was infirm in body, and feeble in mind; ſo that the Duke of Albany actually ruled Scotland during the greater part of his reign, under the title of *Governor* or *King's Lieutenant.*

From the additions and corrections, which appear at the end of the ſecond volume of the Annals, we perceive that Sir David Dalrymple has taken advantage of the obſervations communicated to him by friends and correſpondents. His readineſs to admit of criticiſms, and to liſten to information, is to be conſidered as very commendable and candid. It is infinitely perferable to the ſupercilious neglect, and the haughty averſion with which writers in general are ſo apt to receive them.

To conclude: it is with pleaſure that we recommend this work to the attention of the Public; and we hope, that the example of the Author will induce other learned men of his nation to inquire into its hiſtory, and to court diſtinction by adorning its more important events, and by removing the difficulties with which it is almoſt every where perplexed.

Art. III. *A Trip to Kilkenny, from Durham, by way of Whitehaven and Dublin, in the Year* 1776. Containing Remarks on the Situations and Diſtances of Places; the Cuſtoms and Manners of the People, interſperſed with ſhort Digreſſions, and ſome Obſervations on the Climate, Productions, and Curioſities of Ireland. In a Series of Letters to a Friend. 12mo. 2 s. ſewed. Stockton printed, and ſold by Goldſmith, London. 1778.

TRIPS, and *Tours*, and *Excurſions*, and *Sentimental Journeys*, are become ſo much the *ton*, that every rambler, who can write (tolerably or intolerably), aſſumes the pen, and gives the Public a journal of the *occurrences* and *remarks* to which his preregrinations have given birth.

In the number of theſe inquiſitive and communicative perſons, Mr. Elſtob will not, we fear, hold a very diſtinguiſhed rank. He is not a Johnſon, nor a Pennant, nor does he even attain the excellencies of Mr. Wraxall, or Mr. Twiſs*.—As a writer †, he

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* Gentlemen whoſe *Tours* have been reviewed in our Journal.

† Such expreſſions as the following, ought by no means to appear in a work addreſſed to the public; they would ſcarce be excuſed in a private letter. ‘ By being too attentive *on* the different ſcenery around me,’ p. 12. ‘ The people ſeemed to have juſt riſen and to be making *on* their fires,’ p. 40. This, indeed, may be an error of the preſs.

‘ The very moment I entered the Choir (of St. Patrick's, Dublin), I fixed my eye on the prieſt.—“ Dearly beloved Roger,” leaped inſtantly into my head—Poor Swift! that was once thy place :—I *caſt ſteadily about* for Roger—but, in a little time, I recollected my miſtake—the beloved Roger did not *belong here*, p. 96. ‘ I believe it will *concord with* the general opinion of the people,’ p. 195.

To theſe we may add the following uncommonly figurative, myſterious, or occult paſſages: ‘ A few miles from Barnard caſtle, quick hedges begin to *decay*; the fences *change* into ſtone walls,’ p. 19. Should this deſcription deceive the curious naturaliſt of Crane court, or Leiceſter ſquare, and prompt him to make a *Northern tour*, in the fond expectation of beholding ſome new and wonderful proceſs of *petrefaction*, we think he would be lawfully entitled to call upon Mr. Elſtob for the expences of his journey.

‘ The lower part is the ſheep-market (at Appleby), and the higher part, on the left, is the place for Galloways, Kiloes, &c. p. 20. Now, in the name of wonder, what are theſe *Kiloes!* Some animal, belike; but whether of the Horſe, or Aſs, or Ox kind, we Southern folk are left in vain to gueſs.

And now for a metaphorical flight! ſpeaking of the miſchievous effects of the Iriſh whiſkey, when drank to exceſs, as is too commonly the caſe, among the lower ſort, the Author ſays ‘ it is the parent of that ſavage, brutal *temper, ſo* conſpicuous in the common Iriſh, *and is certainly the foundation* of all their peculiar calamities and *misfortunes. In ſhort, it renders* their minds unapt for ſerious *thinking, and their bodies* inactive in uſeful labour; reduces them he is, perhaps, inferior to all his brother *Trippers* or *Touriſts*, whoſe itineraries have fallen under our inſpection; but, however, he is a man of ſome obſervation; and there are paſſages in his little volume, that will, at leaſt, afford ſome degree of amuſement; though we do not perceive in it much new or important information.

As we have juſt mentioned Mr. Twiſs, who lately made the *tour* of Ireland, and offered ſome remarks on that country, which have not a little diſguſted the natives, we ſhall here extract what Mr. Elſtob has obſerved, relative to that gentleman, and to his publication *.

Speaking of the productions of the *preſs* in Dublin, and among other articles, of the Iriſh edition of Mr. Twiſs's Tour, he proceeds to tell us, that the number of times he was aſked whether he knew Mr. Twiſs, would appear incredible. 'None,' ſays he, 'here thank him for his remarks, and few approve of his book. I am aſhamed of them when I reflect on their behaviour to his effigy;—and their aukward ſarcaſms thrown out at that ingenious and worthy gentleman, ſhew no good temper. I was indeed much entertained one day in a Pottery warehouſe, on ſeeing ſome chamber-pots, with a head enamelled on the bottom, having the mouth wide open, and theſe words below it,

"Come let us p—
"On Mr. Twiſs;"

which led me to conclude, that the head was a repreſentation, or in the place, of Mr. Twiſs's. Theſe curioſities are, as I was told, in almoſt every houſe; and, I judge, are univerſally uſed. His mouth is open to receive the ſtream—but his eyes too are open—and this it was that entertained me.——Mr. Twiſs muſt ſurely acknowledge his great obligation to the condeſcending ladies who uſe him ſo freely, and deign to treat him with ſuch ſhowers of affability, or he is quite void of every ſpecies of gratitude. Was he to ſtart up in perſon—he might immediately return the compliment, if the ſudden emerſion did not too much ruffle the lady's—diſpoſition.

'Travelling one day in company with a young lady, ſomething introduced Mr. Twiſs into diſcourſe. I never heard him ſpoken of in Ireland with ſo much candour and applauſe. She approved of every paragraph (ſave one) in the book, either with regard to accuracy or intention (ſhe preſumed). The paſſages

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far below the dignity of their nature—and but too often urges to ſuch offences, as juſtly *open the folding arms of the avenging law to hug them in endleſs eternity*.' This ſeems to be a ſpecies of hugging never yet defined. We have heard of the Corniſh hug, the amorous hug, and the friendly hug; but this *gallows hug* is a ſort that a man would not chuſe to be better acquainted with.

* *See Rev. vol.* lv. p. 161.

which appeared harſh or ſevere to moſt people, ſhe hoped would have their intended uſe—produce good effects, and make them better; but in one ſingle point he had made too free—he had peeped too curiouſly—ſhe could not forgive him—he had no buſineſs with the ladies' legs. The paſſage ſhe alluded to is this—"As to the natural hiſtory of the Iriſh ſpecies, they are only remarkable for the thickneſs of their legs, eſpecially thoſe of the plebeian females." This, ſhe contended, was aimed obliquely at the ladies, or at leaſt they were included (—I believe they might—), but ſhe could not ſupport her opinion with any tolerable arguments, ſo it dropt.'

To what we have ſaid *in the note*, concerning whiſkey, we may add our Author's farther account of that coarſe and pernicious dram.

At a public houſe at Skerries, the landlady brought him a *noggin* of her *plain* whiſkey, but ſhe told him that gentlemen always drank *currant* whiſkey. 'This is a ſpirituous liquor made from malt; the plain ſort taſtes ſomewhat like gin, eſpecially in thoſe parts where juniper-berries are to be had. The currant whiſkey is made by infuſing currants in the plain whiſkey.' p. 56.——Again, p. 105, 'the out-ſkirts of Dublin conſiſt moſtly of cabins. Each cabin has generally a ſmall piece of ground belonging to it, which produces a few potatoes, cabbages, and onions, the conſtant food of the Iriſh poor all the year round. Fleſh ſeldom enters their miſerable dwellings, and bread not often. But whiſkey they will have—they think it almoſt impoſſible to ſubſiſt without it:—it is their darling, and their ruin—it contributes much to their preſent deplorable ſtate of ſtupidity and poverty. Their faculties are benumbed by the extravagant uſe of it, and their families are thereby plunged to the very bottom of diſtreſs.' We are afraid that this 'reflected view' of the ſordid manner in which the poor Iriſh cabiners live, affords but too juſt a picture of that claſs of the inhabitants of our ſiſter iſland; hence it is the leſs to be wondered at, that ſo many of them come to the *Iriſh bug* * at laſt.

Mr. Elſtob adds his teſtimony to the common aſſertion that Ireland is 'freed from venomous animals of every kind.' The truth of this exemption, he adds, has been queſtioned, and by ſome flatly denied; but, he roundly avers, it is a fact, beyond all doubt†.'—None, however, of thoſe who have admitted this fact, have ever pretended to account for it.

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* Vide preceding note.

† Beyond all doubt, with this Writer, it may be; but others have their doubts on this ſubject. Among that number may be *ranked the Monthly Reviewers*; who, however, have neither leiſure *nor opportunity, at preſent,* for debating the point.

Some particulars from our Author's account of St. Winefred's well, may be here ſelected, as ſupplementary to the circumſtances mentioned in the Review for January *, from Mr. Pennant's Welch Tour.

'Holywell (the town of) conſiſts of three principal ſtreets, which branch out from the market-place, as from a center. We entered the town at the Weſt ſtreet—turned a little to the right out of the market-place into the South-weſt ſtreet—leaving the North ſtreet on our left hand. At the foot, or extreme, of the North ſtreet, is the celebrated ſpring known by the name of St. *Winefred's well.* As this is the place where dinner is commonly provided for the paſſengers, I employed a few leiſure minutes in viſiting the well. I had no need of making much enquiry for the road to it—there are generally people ſtanding ready about the inn to guide you in the way, if you are a ſtranger, and have no idea of its ſituation; but theſe conductors are not eaſily ſatisfied for their trouble, though the labour might be abridged to ten words, and a ſlight motion with the right hand; but that is a ſpecies of wit incompatible with avarice—the means would ſubvert the ends. Avarice is always officious, and profuſely laviſh in words and little complimental actions—theſe are its peculiar characteriſtics—and by theſe it is always known, and eaſily detected.—But to return—many attendants are likewiſe conſtantly ſtationed at the well—one with a beaker glaſs preſents you with a draught of the water—another expatiates on its virtues—gives you a long detail of the many wonderful cures performed by the uſe of it, and concludes with a catalogue of the annual and caſual viſitants who come thither to bathe, and drink the water—and, in this account, you are ſure of hearing the names of Dr. Solander and Mr. Banks perhaps more than once mentioned. A third perſon has papers explaining the origin, &c. of the ſpring, and theſe they ſell at ſixpence (if poſſible), or threepence (if you pleaſe).—The following account is the ſubſtance of one of thoſe deſcriptive papers which are ſold at the place.

'The riſe of St. Winefred's well is by ſome accounted a miracle, and related as follows:—That in the year 700 lived *Winefred*, a virgin of extraordinary ſanctity, who made a vow of chaſtity during life, and dedicated herſelf to the ſervice of God.—A heathen prince named *Cradoc*, having often attempted Winifred's chaſtity in vain, met her ſome time after upon the top of the hill near Holywell church, and ſtruck off her head, which rolling down the hill, was taken up by the prieſt of Holywell, who being a favourite of the Almighty's, did, by divine aſſiſtance, replace the head on Winifred's ſhoulders,

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† *P.* 32.

who was thereby reſtored to life, and lived fifteen years afterwards.—In the preſent looſe and degenerate age, many may reckon this relation fabulous; but, if it be conſidered, that the Old and New Teſtaments furniſh us with many ſurprizing and miraculous things, done by the power of God and Chriſt, there can be no diſpute at leaſt as to the poſſibility of it.'

Whether we are obliged to Mr. Elſtob for this reflection on the poſſibility of St. Winifred's recovering her loſt head, or to the perſon who drew up the paper from which he has abſtracted theſe particulars, is to us a matter of ſome uncertainty; and therefore we ſhall only remark upon it, that to good Catholics, the miracle of St. Winefrede, and every other pious miracle in the martyrology, is, to be ſure, very poſſible; and that if they reap any benefit from their belief in ſuch miracles, no liberal minded Proteſtant, we ſuppoſe, would wiſh to *diſpute* them out of it. But to return to the well.

Theſe waters it is added, ' ſeem to be of a ſingular nature, and not to be excelled; for, from the original riſe of this ſpring to this day, the water, by bathing therein, performs wonderful cures:—It heals thoſe troubled with the leproſy, and many other diſeaſes; reſtores the lame to the uſe of their limbs, as well as the blind to their ſight, and ſtrengthens ſuch as are recovered of the ſmall-pox. The phyſicians are of opinion the water is of that excellent nature as not to be equalled in the univerſe; which has cauſed ſo great a reſort, that, from a few houſes, Holywell is encreaſed to a large market-town of fine buildings, ſufficient to entertain the greateſt number of people, and the bathing is every way rendered as agreeable as at any other wells or baths.

' Here it may not be improper to take notice of what to ſome people may ſeem incredible, but the truth of what is offered will at any time be demonſtrated to the curious; that is, that by the gauge, the baſon and well hold about two hundred and forty tons of water, which, when let out, fill again in leſs than two minutes. The experiment was tried for a wager, on Tueſday the twelfth of July, 1731; Mr. Price, the Rector of Holywell, Mr. Williams, Mr. Wynne, Dr. Taylor, and many other gentlemen of Holywell, as well as ſtrangers, and the Writer of this relation, being preſent; when, to the ſurpriſe of the company, the well and baſon filled in leſs than two minutes; which plainly ſhews that this ſpring raiſes more than *one hundred tons* of water every minute. And although the water in the baſon is more than four feet deep, it is ſo tranſparent that a ſmall piece of money, or a pin, may be ſeen at the bottom. The water riſes up in the well as if it were in a Brewer's boiler and violently agitated by heat.'

The account of this miraculous well, of which a few more particulars are given in the book, cloſes Mr. Elſtob's performance, and ſhall likewiſe put a period to the preſent ſhort Article:—an Article which we have limited in proportion to the ſize, merit, and importance of the publication to which it relates.

Art. IV. *Six Eſſays or Diſcourſes on the following Subjects:* The Balance of Aſtrea, or upright Adminiſtration of Juſtice; Ambition in Sovereigns; the Love of our Country, and National Prejudice or Prepoſſeſſion; the Semblance of Virtue, or Virtue in Appearance; the Virtue or Superior Excellence of Nobility, with ſome Remarks on the Power or Influence of high Blood; the Machiavelianiſm of the Antients. Tranſlated from the Spaniſh of Feyjoo. By a Gentleman. 8vo. 4s. ſewed. Becket. 1779.

THE original caſt of thinking which this Spaniard diſcovers, and eſpecially the liberal ſpirit and manly ſuperiority to vulgar prepoſſeſſions, which appear in his writings, entitle him to the attention of the public. His Tranſlator has already introduced ſeveral of his Eſſays to the notice of the Engliſh reader; of which we have expreſſed our approbation in general terms. He has now added a third volume, which treats of ſeveral intereſting topics, the particulars of which are enumerated in the Title. From them we ſhall ſelect as a ſpecimen, the following remarks on the character of Sir Thomas More, from the Eſſay on the Semblance of Virtue.

‘ I have taken notice of a thing which is very remarkable, and that is, that great virtues are leſs perceptible than ſmall ones. This is derived from the exerciſe of them not being ſo frequent, and the value of them not being generally underſtood. The going regularly to church, exterior modeſt deportment, taciturnity and faſting, are virtues, which ſtrike the eyes of every one, becauſe they are daily practiſed, and every body knows them. There are other virtues, that are more ſubſtantial, and which ſpring from more noble roots, that the vulgar are unacquainted with, becauſe they are carried about by thoſe who are maſters of them, like ladies who go abroad *incog.* without the oſtentatious parade and ſhow of equipage. There are men (would to God there were more of them!), who with an open carriage, and the free correſpondence and intercourſe of an ordinary life, and who do not ſeem the leaſt ſenſible or affected with myſterious niceties, that nouriſh within their breaſts, a robuſt virtue and ſolid piety, impenetrable to the moſt furious batteries of the three enemies of the ſoul. Let Sir Thomas More, that juſt, wiſe, and prudent Engliſhman, whom I have always regarded with profound reſpect, and a tenderneſs approaching to devotion; I ſay let this man ſerve as an example to all men, and ſtand as a pattern to future ages, of all the virtues and excellencies I have been deſcribing.

‘ If we view the exterior part of the life of Sir Thomas More, we only ſee an able politician, ſimple in his manners, engaged in a department of the ſtate, and attentive to the affairs of the king and kingdom, always ſuffering himſelf to be wafted by the gale of fortune, without ſoliciting honours, and without refuſing to accept of them; in private life, open, courteous, gentle, cheerful, and even fond of a convivial ſong, frequently partaking, in the halls of mirth, of the jovial relaxations of the mind, and in the circulation of wit and pleaſantry, always innocent, but never ſhewing the leaſt ſymptom of auſterity. His application in literature was directed, indifferently and alternately, to the ſtudy of ſacred and profane learning, and he made great advances in both the one and the other. His great application to, and proficiency in the living languages of Europe, repreſent him as a genius deſirous of accommodating himſelf to the world at large. His works, except ſuch as he compoſed in priſon during the laſt year of his life, ſeemed more to favour of politics than religion. I ſpeak of the ſubject of them, not of the motive with which he wrote them. In his deſcription of Utopia, which was truly ingenious, delicate, and entertaining, he lets his pen run ſo much on the intereſts of the ſtate, as makes it ſeem as if he was indifferent about the concerns of religion.

‘ Who in this image or deſcription of Sir Thomas More, would recognize that glorious martyr of Chriſt, and that generous hero, whoſe conſtancy to the obligations of his religion could not be bent or warped, neither by the threats or promiſes of Henry VIII. nor a hard impriſonment of fourteen months, nor the perſuaſions and entreaties of his wife, nor by the ſad proſpect of ſeeing his family and children reduced to miſery and beggary, nor by the privation of all human comfort, in taking from him all his books, nor finally by the terrors of a ſcaffold placed before his eyes? So certain is it, that the qualities of great ſouls are not to be diſcovered, but by the touchſtone of great occaſions and hard trials, and may be compared to large flints, which only manifeſt their ſmooth or ſhining ſurfaces by the execution of hard blows.

‘ Sir Thomas More was the ſame while he was a priſoner of ſtate, as when he was High Chancellor of England; the ſame in adverſe, as in proſperous fortune; the ſame ill treated, as in high favour; the ſame in the priſon, as ſeated at the head of the Court of Chancery; but adverſity manifeſted and made viſible his whole heart, of which the greateſt and beſt part had before *laid* hid. This great man uſed to give to his own virtues an air of humanity and condeſcenſion, which in the eyes of the vulgar abated their ſplendour; but in proportion as it obſcured the luſtre of them to their view, it augmented it in the ſight of all men of diſcernment and penetration. It once happened when he was High Chancellor, that a gentleman, who had a ſuit depending before him, made him a preſent of two ſilver bottles: It was inconſiſtent with his dignity or integrity to accept the preſent; and how did Sir Thomas conduct himſelf? Did he fall into a paſſion againſt the ſuitor for having offered an affront to his reputation? Did he puniſh the criminal audacity of the man, for attempting to corrupt and make venal the functions of his duty? Did he manifeſt before his domeſtics any diſintereſted delicacy, or appear ſcandalized at the temptation? No; he did none of all this, becauſe nothing of this ſort was correſpondent to the nobleneſs or generous turn of his mind. He received the bottles with a good grace, and immediately gave orders to one of his ſervants to fill them with the beſt wine he had in his cellar, and carry them back to the gentleman, together with this courteous meſſage, *That it gave him great pleaſure to have an opportunity of obliging him, and that any ſort of wine he had in his houſe was much at his ſervice.* Expreſſing, by this prudent ſeeming inſenſibility or want of apprehenſion, that he ſuppoſed that was the purpoſe for which the gentleman ſent the bottles. In this manner he joined integrity to gentleneſs of reproof, and correction with courteous behaviour; and by ſo much the leſs parade he made of his own purity, by ſo much the more was the confuſion of the gentleman diminiſhed.

' It is clear, that the heroic conſtancy with which he ſupported his adherence to his religion, was not the effect of a ſtrained violence on his nature, but proceeded from innate virtue, which acts in all things and on all occaſions according to the habitual diſpoſitions of the mind; for always, to the very criſis of his ſuffering, he preſerved the native cheerfulneſs of his diſpoſition. He did not appear leſs feſtive, nor leſs tranquil in chains, than he had before appeared in the banquet room. During the time of his trial he was all compoſure, and when it was drawing near a concluſion, and thoſe iniquitous judges, who had already ſacrificed their conſciences to the will of their ſovereign, were on the point, to pleaſe and flatter him, of delivering that innocent man, as a victim to his reſentment, the barber came to ſhave him, and juſt as he was going to begin his work, Sir Thomas recollected himſelf, and ſaid *Hold, as the King and I at preſent are contending to whom this head belongs, in caſe it ſhould be adjudged to him, it would be wrong for me to rob him of the beard, ſo you muſt deſiſt.* Being about to aſcend the ſcaffold, and finding himſelf feeble, he begged one who was near to aid him in getting up the ladder, ſaying to him at the ſame time, *Aſſiſt me to get up, for be aſſured I ſhall not trouble you to help me down again.* O eminent virtue! O ſpirit truly ſublime, who mounted the ſcaffold with the ſame feſtive cheerfulneſs, that he would ſit down to a banquet! Let men of little minds and narrow ſouls contemplate this example, and learn to know, that true virtue does not conſiſt in the obſervance of forms and ſcrupulous niceties.

' O how many antipodes in morality to Sir Thomas More are to be found in every ſtate! for both in the eaſt and the weſt you will meet with many of thoſe ridiculous ſcare-crows, who lead a kind of hermetic life, and are called ſanctified or holy men; but thoſe of this day do not mortify themſelves ſo much, and offend other people more, than thoſe of former times were uſed to do. With a diſpleaſing gravity, and forbidding look, that amounts to ſour ſternneſs; a converſation ſo oppoſite to the cheerful, that it borders on the extreme of clowniſh ſurlineſs; a zeal ſo harſh and ſevere, that it degenerates into cruelty; a ſcrupulous obſervance of rites and ceremonies, that approaches to ſuperſtition; and by the mere want or abſence of a few vices; I ſay, that with the help of theſe appearances, they, without more coſt or trouble, ſet themſelves up as patterns or images of ultimate perfection; and they are truly images in the ſtrict ſenſe of the word, for their whole value conſiſts in their external ſhape and figure; and I beſides call them images, becauſe they are not endued or informed with a true, but with the ſham, ſemblance of a ſpirit. I repeat again that they are images, becauſe they are as hard as marble, and inſenſible and unfeeling as the trunks of trees. In the morality that directs them, gentleneſs of manners, affability, and pity, are blotted out of the catalogue of virtues. I have not even yet ſaid enough. Thoſe two ſenſible characteriſtics of charity, pointed out by St. Paul, that is to ſay, patience and benevolence, are ſo foreign to their diſpoſitions, that they are inclined to conſider them as ſigns of relaxation of diſcipline, or at leaſt of lukewarmneſs. They aſſume the figure of ſaints, without poſſeſſing more ſanctity than the ſtock or ſtone images of ſuch, and would number themſelves among the bleſſed, wanting the requiſites which the goſpel expreſſes to conſtitute them (deſerving of being inſerted in that catalogue), which are meekneſs, compaſſion, and a conciliatory ſpirit. *Beati mites, beati miſericordes, beati pacifici.*'

The laſt Eſſay, on the Machiavelianiſm of the Ancients, is a curious attempt to prove that the principles of arbitrary power were adopted, and the arts of deſpotiſm practiſed in the Greek and Roman ſtates, during the periods moſt celebrated for freedom. But for the illuſtration of this point, we muſt refer our Readers to the work, which is lively and ingenious, and abounds with manly reflections.

ART. V. *Remarks on that kind of Palſy of the lower Limbs which is frequently found to accompany a Curvature of the Spine, and is ſuppoſed to be cauſed by it*; together with its Method of Cure. To which are added, Obſervations on the Neceſſity and Propriety of Amputation in certain Caſes, and under certain Circumſtances. By Percival Pott, F. R. S. and Surgeon to St. Bartholomew's Hoſpital. 8vo. 1 s. 6 d. Johnſon. 1779.

THE firſt of the two tracts which this very valuable Author has here preſented to the public, relates to a diſeaſe little known to many of the faculty, which he deſcribes in the following manner: it conſiſts in the total or partial abolition of motion in the lower limbs, in conſequence, as is ſuppoſed, of a curvature of ſome part of the ſpine. Both ſexes, and all ages, are equally liable to it. It is gradual, though not very ſlow, in its progreſs. When a child is the ſubject, he begins with complaining of being ſoon tired; is languid, liſtleſs, and unwilling to move much, or at all briſkly. Not long after, he may be obſerved frequently to trip and ſtumble, though there be no impediment in his way; and whenever he attempts to move briſkly, he finds that his legs involuntarily croſs each other, by which he is frequently thrown down; and on endeavouring to ſtand ſtill, without ſupport, for a few minutes, his knees give way, and bend forwards. When the diſtemper is farther advanced, he cannot, without much difficulty and deliberation, direct either of his feet preciſely to any exact point; and very ſoon after, both thighs and legs loſe much of their natural ſenſibility, and become uſeleſs with reſpect to all the purpoſes of loco-motion. They have not, however, the flabby feel and unreſiſting looſeneſs that a paralytic limb has; but the joints, particularly of the ancles, have a conſiderable ſtiffneſs. The accompanying curvature of the ſpine varies in ſituation, extent, and degree, being either in the neck or back, and ſometimes, though ſeldom, in the upper part of the loins; and comprehending two, three, or more vertebræ. On examining the affected part of the ſpine after death, it is found in all the different ſtates from laxity of the ligaments and ſpongineſs and enlargement of the vertebræ, to manifeſt diſeaſe of the former and complete caries of the latter.

The cure of this formidable diſorder (which is found to reſiſt all the general and common remedies) is, according to Mr. Pott, with conſiderable certainty effected, when the caſe is not too far gone, by procuring a purulent diſcharge from the neighbourhood of the curvature in the ſpine. He candidly acknowledges receiving the firſt hint of this practice from Dr. Cameron and Mr. Jeffreys of Worceſter, and gives the following method of performing it moſt conveniently and effectually. A ſmall cauſtic is applied on each ſide beneath the curvature, big enough, when the eſchar is ſeparated, to contain a large kidney-bean. Every third or fourth day a little powder of cantharides is ſprinkled on the ſores, and the diſcharge is thus maintained till the patient perfectly recovers the uſe of his legs.

We are perſuaded the ſimplicity of this method will not be an objection to it in the opinion of any ſenſible practitioner; and we think the Author has conſiderably increaſed the obligations the Public are under to him, by this liberal communication of his ſucceſs.

The ſecond tract is principally an enlargement on what the writer has already laid down in his former works, particularly in his remarks on compound fractures, concerning the inevitable neceſſity of amputation in certain caſes, and the danger of delaying it. He particularly criticiſes Meſſrs. Bilguer and Tiſſot, whoſe doctrines on this ſubject, to ſay the truth, are too manifeſtly irrational to need a formal refutation. As in all Mr. Pott's works, the Reader may even in this ſhort piece meet with ſome new and uſeful obſervations. His account of an anomalous kind of affection of the leg, requiring amputation, will, probably, afford new information to moſt of his Readers. 'It has its ſeat in the middle of the calf of the leg, or rather more toward its upper part, under the gaſtrocnemius and ſoleus muſcles. It begins by a ſmall, hard, deep-ſeated ſwelling, ſometimes very painful, ſometimes but little ſo, and only hindering the patient's exerciſes: it does not alter the natural colour of the ſkin, at leaſt until it has attained a conſiderable ſize: it enlarges gradually, does not ſoften as it enlarges, but continues through the greateſt part of it incompreſſibly hard, and when it is got to a large ſize it ſeems to contain a fluid which may be felt towards the bottom, or reſting, as it were, on the back part of the bones. If an opening be made for the diſcharge of this fluid, it muſt be made very deep, and through a ſtrangely diſtempered maſs. This fluid is generally ſmall in quantity, and conſiſts of a ſanies mixed with grumous blood; the diſcharge of it produces very little diminution of the tumor, and in the few caſes which I have ſeen, very high ſymptoms of irritation and inflammation come on, and advancing with great rapidity, and moſt exquiſite pain, very ſoon deſtroy the patient, either by the fever, which is high and unremitting, or by a mortification of the whole leg.'

On diſſection, we are told, the arteria tibialis poſtica is found enlarged and burſt, and the poſterior part of both tibia and fibula carious. Nothing but amputation can give the leaſt chance of ſafety in this ſingular and dreadful diſeaſe.

ART. VI. *Miſcellaneous Obſervations relating to Education, more eſpecially as it reſpects the Conduct of the Mind.* To which is added, an Eſſay on a Courſe of liberal Education for civil and active Life. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 5 s. bound. Johnſon. 1778.

IN the Preface to theſe *Obſervations*, Dr. Prieſtley acquaints his Readers, that, though much has been written about education of late years, yet ſeveral of the writers appear to him never to have had much, if any thing, to do in the *conduct* of it, and to have given but little attention to the real influence of it in life; that it is his fault if he has not formed a better judgment, having had the beſt opportunities for making obſervations, in conſequence of having been engaged, at different times, in conducting almoſt every part of education, both in a public and private way.

That he has formed a juſt judgment, will be very evident to every diſcerning reader, who has turned his thoughts to the important ſubject of education, and who is acquainted with the world. His obſervations, indeed, do no ſmall honour both to his head and his heart, and may be read with ſingular advantage by every parent and tutor, who is deſirous of making his child or his pupil a happy and uſeful member of ſociety; as they ſhew throughout a liberal and enlarged turn of thought, and are admirably calculated to inſpire noble and exalted views of human life and conduct.

The only thing we regret is, that inſtead of *Miſcellaneous Obſervations on Education*, the Author has not favoured us with a regular treatiſe on the ſubject. He appears to us to be perfectly well qualified for ſuch a taſk, and we do not ſee how he could be more uſefully or honourably employed. As he appears to have a deep ſenſe of the importance of a religious and virtuous education, and has had an extenſive practical acquaintance with the ſubject, were he to devote his time and attention entirely to it, and publiſh, from time to time, elementary treatiſes on thoſe branches of knowledge, which he has ſtudied with ſo much care and accuracy, he would, in our opinion, have a juſter title to the moſt diſtinguiſhed honours his country can beſtow, than even a CHATHAM, or a KEPPEL.

Before a deciſive judgment is formed of the maxims he contends for, he tells us in his preface, that it ſhould more eſpecially be conſidered, as a fundamental preliminary, that the chief and proper object of education is not to form a *ſhining* and *popular* character, but an *uſeful* one; and that there are circumſtances in which it may be neceſſary that a truly great and valuable man may be the moſt unpopular of all men.

'Shining accompliſhments, continues he, are only of ſecondary conſideration, being valuable only in proportion as they come in aid of qualifications that render a man happy in himſelf, and uſeful to others. To *pleaſe* is, indeed, generally uſeful, in order to *profit* men; but this, like moſt other general maxims, admits of many exceptions, ſuch as we ſee in the hiſtory of many truly wiſe ſtateſmen, but more eſpecially thoſe eminently wiſe and good men, to whoſe labours and riſques we are indebted for inſtruction in the important articles of morality and religion, both Heathens and Chriſtians.

'The great end of *education*, if it correſpond to the great end of *life*, is by no means advancement in the world, but to inculcate ſuch principles, and lead to ſuch habits, as will enable men to paſs with integrity and real honour through life, and to be inflexibly juſt, benevolent, and good, notwithſtanding all the temptations to the contrary from the example of the age we live in. To *comply with the world*, and in conſequence to be the idol of it, is an eaſy thing in compariſon with this; but then the advantages derived from nobly withſtanding the prevailing vices and errors of the age are infinitely more ſolid and laſting. This conduct makes a man ſatisfied with himſelf, it generally inſures the gratitude of a more enlightened poſterity, and, above all, the favour of God, and a happy immortality.

'A man who lives to any purpoſe, muſt have *one object*, and have a *conſiſtent character*. When a man's attention is diſtracted with a multiplicity of views he never ſucceeds in any, or never enjoys the ſucceſs he may occaſionally meet with. But with conſiſtency of character, and uniformity of conduct, ſucceſs is almoſt infallible. Any man, for inſtance, may be *rich*, if he will be content to have no other object; but he cannot always get money, and enjoy pleaſure; he cannot always be wealthy, and reſpected; and leaſt of all can he always be rich, and honeſt. Alſo, any man of a common capacity *may make himſelf* maſter of any one branch of knowledge; he may be an acute grammarian, or critic, a good natural philoſopher, an able chymiſt, a ſkilful naturaliſt, a learned lawyer, or a profound metaphyſician; or a man of very diſtinguiſhed abilities, and great leiſure, may, at different times, attend to a variety of things, and make ſome figure in each of them: but, in general, one literary purſuit muſt be ſacrificed to another. So alſo in the *arts*, a firſt-rate muſician cannot be, at the ſame time, the firſt ſtatuary, the firſt painter, or the firſt player; though there are few who may not be with the foremoſt in ſome or other of the arts, if their attachment to it be ſuch, that they ſhall give almoſt their whole time and attention to it.

'In like manner, if a man's great object be the *purſuit of truth*, and the *practice of virtue*, he may depend upon ſucceſs, and will enſure the proper reward of ſuch a conduct; provided he have no other object to divert him from his purſuit, and obſtruct him in it. But he muſt not be diſappointed, or chagrined, if, together with virtue and knowledge, and in his endeavours to promote them, he do not get *rich*, or become *popular*.

'Let us, therefore, be ſatisfied, if we can make our children good men, and truly valuable members of ſociety, whether the reception they meet with in the world be favourable or unfavourable. If, however, their friends be few, they will be the more *cordial*, and contribute more to the real enjoyment of life. Indeed, their happineſs in all reſpects will be more in *reality*, than in *appearance*; as that of the world is more in appearance, than in reality; and this excluſive of all reſpect to any thing in *futurity*, in compariſon of which, however, every thing elſe is little and inſignificant.

'I ſhall be happy if the following obſervations contribute, in any meaſure, to give parents theſe juſt views with reſpect to the education of their children, or their own conduct in life. They are certainly fundamental, though too apt to be overlooked in both. This muſt be my apology for ſuffering myſelf to be drawn in, inſenſibly, to ſay ſo much in this ſtrain, after what I have advanced to the ſame general purpoſe in the work itſelf.

'Thoſe of my friends who wiſh to ſee the *Obſervations on Human Nature, and the Conduct of the Mind*, promiſed in the preface to my Examination of the Writings of Scotch Defenders of the Doctrine of *inſtinctive Principles of Truth*, may form ſome idea of what they may expect of a *practical nature* in them, from what they will think of moſt value in this treatiſe; and eſpecially Section XII. which was originally written as part of that work, but what it was thought might be more uſeful in this. I ſhall continue to collect materials for this work, but the publication will probably be ſeveral years hence. Some of the hints I laid before Dr. Hartley himſelf, more than twenty years ago, and he was pleaſed to approve of them, and promiſe me his aſſiſtance whenever I ſhould think proper to lay them before the Public.'

The ſubject of the twelfth ſection, here mentioned, is, *the Importance of early religious Inſtruction.* The Doctor introduces it by obſerving, *that the impreſſion which ideas make upon the mind does not depend upon the definitions of them, but upon* *ſenſations*, and a great variety of ideas, that have been aſſociated with them; and that theſe aſſociations require time to be formed and cemented. The idea of *God*, he ſays, may be defined, and explained to a man of the world, who has hardly ever heard, and ſeldom thought of him; but the *impreſſion* that is made upon his mind when the name of God is, at any time, mentioned to him, cannot be the ſame with that which will be felt by a perſon who has been accuſtomed to hear and think of God from his infancy, who has been much converſant in the ſcriptures, and has lived in a general habit of devotion.

‘ In the mind of ſuch a perſon, continues he, the idea of God muſt have acquired a thouſand aſſociations, which, though they are infinitely complex, will be felt as one ſenſation; but, from the nature of the thing, it is impoſſible that it ſhould ever be fully explained, or communicated to another. The analyſis of ſuch an idea is far too difficult a problem for any human ſagacity; or if the thing were poſſible, the doing of it would not enable a perſon to communicate the ſenſations that entered into it; becauſe the ſame events in life would be neceſſary to it; and without theſe the ſame reſulting ideas and impreſſions cannot be obtained.

‘ For this reaſon no two perſons can have preciſely the ſame idea of any thing about which they are much converſant: for the *minute aſſociations* which enter into it will be different, though they may have a great reſemblance; and perhaps there is no object of our thoughts from the impreſſion of which men feel more differently, than the idea of God; though the impreſſion made by it on the minds of perſons educated in a ſimilar manner will be nearly the ſame, ſo that by uſing the ſame words they may communicate what may, with ſufficient propriety, be called *the ſame feelings* to each other.

‘ This obſervation, which appears to me of conſiderable importance, I ſhall endeavour to illuſtrate by a caſe that very much reſembles it. All perſons know what is meant by the term *father*, and if they were aſked, would define it in the ſame manner; but the man who has never known a father of his own, or which is nearly the ſame thing, has had little connection with him, no dependence upon him, or particular obligation to him, will by no means have the ſame feelings when the word is pronounced to him, with the man who was brought up in a conſtant uninterrupted intercourſe with a father, and has been the object of innumerable endearments and kind offices, and who has likewiſe frequently felt the effects of paternal correction. Every inſtance of this nature has an effect, and therefore leaves an impreſſion upon the mind, which is not wholly loſt. For though it ſoon becomes ſeparately indiſcernible, it makes part of an infinitely complex ſenſation, and is one of the elements of what is called *filial affection*, or that mixture of love and reverence which is the neceſſary reſult of paternal care properly conducted. Now the moſt tranſient idea ſuggeſted by the word *father* will excite in the mind of ſuch a ſon a *ſecondary idea*, which, though it does not affect the definition of the term, is, however, inſeparable from it; and if dwelt upon, it will unfold itſelf into a moſt exquiſite and incommunicable feeling. To have this feeling a man muſt have lived a whole life in a particular manner.

'In like manner, beſides thoſe ideas annexed to ſuch words as *God, religion, future life,* &c. which can be communicated to others by their definitions, there are what are ſometimes called *ſecondary ideas,* or *feelings,* which are aggregate ſenſations, conſiſting of numberleſs other ſenſations and ideas, which have been aſſociated with them, and which it is abſolutely impoſſible for one perſon to communicate to another; becauſe the ſame education, the ſame courſe of inſtruction, the ſame early diſcipline, the ſame or ſimilar circumſtances in life, and the ſame reflections upon thoſe circumſtances, muſt have concurred in the formation of them. They are, however, theſe infinitely complex and indeſcribable feelings that often give thoſe ideas their greateſt force, and their influence upon the mind and conduct; becauſe diſpoſitions to love, fear, and obey God have a thouſand times followed thoſe complex feelings, and pious and worthy reſolutions have been connected with them.

'On this account, perſons whoſe education has been much neglected, but who begin to hear of religion, and apply themſelves to it late in life, can never acquire the *devotional feelings* of thoſe who have had a religious education; nor can it be expected that they will be uniformly influenced by them. They may uſe the ſame language, but their feelings will, notwithſtanding, be very different.

'The difference is, however, nothing more than is obſerved in other ſimilar caſes. A man, who has from his infancy been converſant with any thing, will have ideas of it very *differently modified* from thoſe of the perſon who has acquired them by the information of others, or later in life. A perſon who has been bred in a camp will have very different ideas of every thing relating to *war* from thoſe who have only heard, or read of ſuch things, or who have ſeen ſomething of war later in life; and the ideas of the former cannot, in the nature of things, be communicated with preciſion to others; becauſe the component parts of thoſe ideas, or, rather, the *feelings,* were acquired by paſſing through a variety of ſcenes which made a deep impreſſion upon the mind, and therefore left traces proportionably deep.

'I ſhall conclude with obſerving, that the influence of general *ſtates of mind, turns of thought,* and *fixed habits,* which are the conſequence of them, is ſo great, that too much attention cannot be given to education, and the conduct of early life. Suppoſing the preſent laws of our minds to continue (and there is no more reaſon to expect a change in them than in any other of the laws of nature), our happineſs to endleſs ages muſt depend upon it. It is a neceſſary conſequence of the principles of aſſociation, that the mind grows more callous to new impreſſions continually; it being already occupied with ideas and ſenſations which render it indiſpoſed to receive others, eſpecially of a heterogeneous nature.

'We, in fact, ſeldom ſee any conſiderable change in a perſon's temper and habits after he is grown to man's eſtate. Nothing ſhort of an entire revolution in his circumſtances, and mode of life, can effect it. This analogy will lead us to conſider the ſtate of our minds at the commencement of another life (being produced by the whole of our paſſage through *this)* as ſtill more fixed, and indiſpoſed to any change for the better or worſe. Conſequently, our happineſs or miſery for the whole of our exiſtence depends, in a great meaſure, on the manner in which we begin our progreſs through it.

'The effects of religious impreſſions made upon the mind in early life may be overpowered for a time by impreſſions of an oppoſite nature, but there will always be a poſſibility of their reviving in favourable circumſtances, *i. e.* in circumſtances in which ideas formerly connected with religious impreſſions will neceſſarily be preſented to the mind, and detained there. Let a man be ever ſo profligate, his friends may always have hopes of his being reclaimed, if he had a religious education, and his religious impreſſions were not effaced very early. But if no foundation of religion has been laid in early life, many of the moſt favourable opportunities of being brought to a ſenſe of their duty are loſt upon them. For in the minds of ſuch perſons there are no religious impreſſions, not even in a *dormant ſtate*, and capable of being revived by circumſtances that have the moſt natural, and the ſtrongeſt connections with them. Alſo ideas of religion, like thoſe of other objects with which we form an acquaintance too late in life, will never make much impreſſion; and being foreign, and diſſimilar to all the other impreſſions with which the mind has been occupied, they will never be able to take place for a ſufficient length of time; other aſſociations continually taking place to the excluſion of theſe.

'Beſides, as the objects about which we are much converſant are apt to become magnified in our minds, as perſons unavoidably value their own profeſſions and purſuits, and the more in proportion as they have leſs knowledge of others; habits and practices that are really vicious, ultimately pernicious in ſociety, and quite oppoſite to every thing of a religious nature, will have formed unnatural aſſociations with ideas of *honour*, *ſpirit*, and other things of a ſimilar kind; ſo that ſome virtues and religious duties, as humility, modeſty, temperance, chaſtity, &c. will never appear to them reſpectable and engaging; and on account of the connection of theſe virtues with others, every thing belonging to ſtrict morals and religion will be regarded with averſion and contempt. This turn of thinking may, for want of early religious impreſſions, be ſo confirmed, that nothing in the uſual courſe of human life ſhall be able to change it. The very things that are the *means* and *incitements* to religion and devotion in previouſly well-diſpoſed minds have the very oppoſite effect on others. Thus we ſee that the reading of the devotional parts of ſcripture, of incidents in the life of Chriſt and the apoſtles, the meditation upon which fills the minds of ſome with reverence and devotion, even to extacy, are read by others with ridicule or diſguſt. No *argument* can be of any uſe to ſuch perſons, becauſe the thing that is wanting is a proper ſet of *aſſociated feelings*, ariſing from *actual impreſſions*, the ſeaſon for which is over, and will never return. The contempt of religion in ſuch perſons is only increaſed by endeavours to perſuade them of its value; ſo that it is much more adviſable, when perſons are got to a certain pitch of infidelity and profligacy, to let them alone, and entirely ceaſe to remonſtrate with them on the ſubject. The very diſcourſing about religion only revives ſuch ideas as they have formerly connected with it, and which render the ſubject odious to them.'

We ſhall make no apology for the length of this extract; ſuch of our Readers as *feel* the importance of the ſubject, and are capable of entering into the force of our Author's reaſoning upon it, will not think any apology neceſſary.

The other ſubjects treated of by our Author are chiefly theſe following—The Objects of Education, and their relative Importance—The Latin and Greek Languages—Private and public Education—The Knowledge of the World, with reſpect to the Follies and Vices of it—Correction—Submiſſion to Authority—Courage—Filial and parental Affection—Inſtruction in the Principles of Morals and Religion—The Education of Perſons of Rank and Fortune—The Attendance of Servants on young Perſons—Foreign Travel, &c.

On each of theſe ſubjects the Reader will find many reflections, which well deſerve the attentive conſideration of all thoſe who are engaged in the important buſineſs of education.

The Obſervations on Education are followed by *Conſiderations for the Uſe of young Men*, which were publiſhed ſome years ago in a cheap and ſmall form, for the convenience of a more eaſy and general circulation. They relate to a ſubject of the utmoſt importance to *youth*, and ſhew the fatal conſequences of the irregular commerce of the ſexes. The *Conſiderations* are followed by *an Eſſay on a Courſe of liberal Education for civil and active Life*, which was firſt publiſhed in 1760, together with *Remarks on Dr. Browne's propoſed Code of Education.*

ART. VII. *A Free Diſcuſſion of the Doctrines of Materialiſm, and Philoſophical Neceſſity, in a Correſpondence between Dr. Price and Dr. Prieſtley:* To which are added by Dr. Prieſtley, an Introduction explaining the Nature of the Controverſy, and Letters to ſeveral Writers who have animadverted on his Diſquiſitions, &c. 8vo. 6s. boards. Johnſon. 1778.

IN this publication the world is preſented with the edifying, though not very common, ſpectacle of two philoſophers—nay divines—maintaining different and even oppoſite opinions, on fundamental points eſteemed to be of the greateſt importance; and yet conducting the controverſy with a degree of mutual complacency and candour not often obſerved in diſputes in which religion is, or is thought to be, concerned;—in ſhort, preſerving their temper, and eſteem for each other, to the laſt, though at the ſame time urging their reſpective arguments with a freedom, ſometimes kindling into zeal, that becomes every ſincere inquirer after truth.

The method adopted on this occaſion by our two friendly diſputants was, that Dr. Price ſhould make remarks on, or propoſe his objections to, the doctrines or opinions contained in

Dr. Prieſtley's two late metaphyſical publications; that Dr. Prieſtley ſhould reply to theſe obſervations diſtinctly, article by article; that Dr. Price ſhould conſider theſe replies, and make ſuch freſh remarks on them, or propoſe ſuch queries relating to them, as ſhould occur to him; to which Dr. Prieſtley ſhould in his turn reply; till they ſhould both be ſatisfied that they had done all the juſtice in their power to their reſpective arguments, and it ſhould appear unneceſſary to advance any farther.

In propoſing this ſcheme, ſays Dr. Prieſtley, I had in view the advantage of ſecuring a friendly opponent among ſo many angry antagoniſts as I expected;—and 'at the ſame time one who could not but be acknowledged to be as capable of doing ample juſtice to his argument as any writer of the age. I had pledged myſelf to go through with this buſineſs, replying to every thing that ſhould appear deſerving of notice; and it was much more agreeable to me to urge all that I had to ſay, in letters to a candid friend, than in tart replies to an angry diſputant. And I thought that, according to the law of arms, and modern honour, when I had fairly engaged with one antagoniſt on this ſcore, I ſhould be more eaſily excuſed encountering another. The reader, however, will find that I have not intirely availed myſelf of this privilege; for though I have not entered minutely into the argument, which would have been mere tautology, I have noticed ſuch other opponents as have appeared ſince the publication of my work.'—The Doctor here alludes to Drs. Kenrick, Horſley, and Mr. Whitehead, to each of whom he has here addreſſed a letter, in anſwer to their reſpective obſervations on different parts of his former publications.

In the review of a work of this nature, in which the ſame ſubject is frequently and alternately diſcuſſed by the two controvertiſts, we muſt content ourſelves with giving a ſingle ſpecimen of the controverſy; and ſhall for that purpoſe ſelect from different parts of it ſome of the obſervations relating to the doctrine of *Neceſſity*; on which, after ſome diſcuſſion in preceding communications, Dr. Price animadverts in the following animated and yet friendly manner:

'Dr. Prieſtley's arguments, in the ſixth ſection of his *Additional Illuſtrations*, plainly lead to, and imply, the following concluſions:—that, ſince no action or event could poſſibly have been different from what it *has been*, *is*, or *will be*; and ſince there is but one cauſe, one will, one ſole agent in nature; our proneneſs to look off from this one cauſe, and to refer our actions to ourſelves, is an inſtance of vicious weakneſs in us, leading us to *idolize ourſelves and others*; and that, had we *fortitude* enough to conquer this weakneſs, and *wiſdom* enough to lay aſide all fallacious views, or were perfect philoſophers and *neceſſarians*, we ſhould aſcribe to God our evil diſpoſitions no leſs than our good ones, and conſider ourſelves as fellow-workers with him in our vices as well as our virtues; and, therefore, ſhould never reproach ourſelves for having done wrong, never think we have need of repentance, and never pray to God for pardon and mercy, or addreſs him in any of the forms of confeſſion and ſupplication.'

'If this is a juſt account, and Dr. Prieſtley really means to acknowledge theſe to be proper inferences from his doctrine; I muſt ſay that he cannot be ſufficiently admired for his fairneſs in the purſuit of truth. He believes he has found it in the doctrine (the great and glorious doctrine, as he calls it) of *neceſſity*; and he follows it into all its conſequences, however frightful, without attempting to evade or palliate them. For my own part, I feel here my own weakneſs. I ſhudder at theſe conſequences, and cannot help flying from them. I think it impoſſible a doctrine ſhould be true, from which ſuch an apology for vice can be fairly deduced; and which oppoſes ſo ſtrongly the conſtitution of nature and our neceſſary feelings, as not to be capable of being applied to practice, or even of being *believed*, without particular fortitude. I am fully perſuaded, however, that ſo found is Dr. Prieſtley's conſtitution of mind, and ſo excellent his heart, that he can drink this deadly potion, and find it ſalutary. But ſuch powers and ſuch integrity are given to few.

'I muſt farther confeſs to Dr. Prieſtley, that I am in ſome degree rendered averſe to his doctrine, by my pride. I had been uſed to think of my ſoul as ſo real and ſubſtantial, as to be the very principle that gives reality to the ſenſible qualities of bodies, and conſequently to the whole dreſs of the external world; as an eſſence of heavenly origin, incorporeal, uncompounded, ſelf-determining, immortal, and indeſtructible, except by the power that created it; poſſeſſed of faculties which (however the exerciſe of them may be ſubject to interruptions) make it an image of the Deity, and render it capable of acting by the ſame rule with him, of participating of his happineſs, and of *living* for ever, and *improving* for ever, under his eye and care. But if Dr. Prieſtley is right, my ſoul is literally the offspring of the earth; a compoſition of duſt; incapable of all agency; a piece of machinery moved by mechanical ſprings, and chained to the foot of fate; all whoſe powers of thought, imagination, reflection, volition, and reaſon, are no more than a *reſult* from the arrangement and play of a ſet of atoms, all unthinking and ſenſeleſs.'—What can be more humiliating than this account?—How low does it bring the dignity of man!—I cannot help feeling myſelf degraded by it unſpeakably!—Were it to be received univerſally, it would, I am afraid, operate like a dead weight on the creation, breaking every aſpiring effort, and producing univerſal abjectneſs. The natural effect of believing that nothing is left to depend on ourſelves, and that we can *do* nothing, muſt be concluding that we have *nothing to do*; and reſolving to leave every thing to that Being who (as Dr. Prieſtley ſays, page 303, 314) works *every thing in us, by us, and for us.*'

In giving his anſwer to theſe remarks Dr. Prieſtley proceeds thus.—' Dr. Price calls the doctrine of neceſſity, according to which all events, moral as well as natural, are ultimately aſcribed to God, a *deadly potion*; and yet he heſitates not to ſay' (in a preceding paſſage which we have omitted) ' that he believes " no event comes to paſs which it would have been proper to exclude; and that, relatively to the divine plan and adminiſtration, all is right."—Now, between this doctrine, and thoſe naked views of the doctrine of neceſſity at which Dr. Price is ſo much alarmed, I ſee no real difference. When a perſon can once bring himſelf to think that there is no wickedneſs of man which it would have been proper to exclude, and that the divine plan *requires* this wickedneſs, as well as every thing elſe that actually takes place (which is the purport of what Dr. Price advances, and very nearly his own words), I wonder much that he ſhould heſitate to admit that the Divine Being might expreſsly *appoint* what it would have been improper to exclude, what his plan abſolutely required, and that without which the ſcheme could not have been right, but muſt have been wrong.'

' May not this view of the ſubject, as given by Dr. Price, be repreſented as an *apology for vice*, and *a thing to be ſhuddered at*, and to be *fled from*, which is the language that he uſes with reſpect to the doctrine of neceſſity? If to make vice *neceſſary* be deadly poiſon, can that doctrine be innocent which conſiders it as a thing that is *proper*, and, relatively to the divine plan and adminiſtration, *right?* The two opinions, if not the ſame, are certainly very near *akin*, and muſt have the ſame kind of operation and effect.'

' If Dr. Price will attend to *facts*, he may be ſatisfied that it *cannot* require that great *ſtrength* and *ſoundneſs of conſtitution* that he charitably aſcribes to me, to convert the doctrine of neceſſity, poiſon as he thinks it to be, into wholeſome nouriſhment; and that he muſt have ſeen it in ſome very unfair and injurious light. I am far from being ſingular in my belief of this doctrine. There are thouſands, I doubt not, who believe it as firmly as I do. A great majority of the more intelligent, ſerious, and virtuous of my acquaintance among men of letters, are neceſſarians (as, with reſpect to ſeveral of them, Dr. Price himſelf very well knows), and we all think ourſelves the better for it. Can we *all* have this peculiar ſtrength of conſtitution? It cannot ſurely be deadly poiſon which ſo many perſons take, not only without injury, but with advantage; finding it to be, as Dr. Price acknowledges with reſpect to myſelf, even *ſalutary.*'

In anſwer to Dr. Price's remark, above given, that the belief of the doctrine of neceſſity muſt *break every aſpiring effort*, and produce *univerſal abjectneſs*; Dr. Prieſtley here too oppoſes to his theoretical inferences, a kind of an appeal *ad hominem*; and deſires him to conſider whether his *theory* has any correſpondence with *facts*. Let him conſider, ſays he, thoſe of his acquaintance who are neceſſarians.—'To ſay nothing of *myſelf*, who certainly, however, am not the moſt torpid and lifeleſs of animals; where will he find greater ardour of mind, a ſtronger and more unremitted exertion, or a more ſtrenuous and ſteady purſuit of the moſt important objects, than among thoſe whom he knows to be neceſſarians? I can ſay with truth (and meaning no diſparagement to Dr. Price, and many others, who, I believe, unknown to themſelves, derive much of the excellence of their characters from principles very near akin to thoſe of the doctrine of neceſſity) that I generally find *Chriſtian neceſſarians* the moſt diſtinguiſhed for active and ſublime virtues, and more ſo in proportion to their ſteady belief of the doctrine, and the attention they habitually give to it.'

The laſt particulars relative to this ſubject are contained in a Note from Dr. Price, and a ſhort anſwer to it by Dr. Prieſtley. In the former Dr. Price obſerves that 'his ſentiments have been undeſignedly miſrepreſented, when Dr. Prieſtley ſuggeſts that he (Dr. Price) conſiders wickedneſs as a *thing that is proper*, and thinks the *plan of the Deity abſolutely required it.*'—He declares that 'he has never meant to ſay more, than that the PERMISSION of wickedneſs is *proper*, and that the divine plan required the communication of powers rendering beings capable of perverſely *making themſelves* wicked, by acting, not as the divine plan requires (for this, he thinks, would be too good an excuſe for wickedneſs), but by acting in a manner that oppoſes the divine plan and will, and that would ſubvert the order of nature; and to which, on this account, puniſhment has been annexed.'

To this laſt remark Dr. Prieſtley anſwers, that his friend can need no aſſurance that his ſentiments have not been knowingly miſrepreſented. He obſerves however that 'he cannot help conſidering the voluntary *permiſſion* of evil, or the *certain cauſe* of it, by a Being who *foreſees* it, and has ſufficient power to prevent it, as equivalent to the expreſs *appointment* of it.'

From theſe *laſt words* of our two metaphyſical diſputants on this ſubject, our Readers will perceive that, though they *part friends*, they ſtill retain their reſpective opinions. Although we avoid taking a part in this controverſy, ſtill thinking it prudent to adhere to our former ſafe and humble *verdict* *; we will however go ſo far as to ſay, that we did expect to ſee Dr. Price yield ſomewhat to his friend's reaſonings in this laſt point at leaſt. As to the main queſtion—reſpecting *liberty* and *neceſſity*—we do not wonder that perſons whoſe ideas on the ſubject have long gone in a certain train, find even an inſuperable difficulty in adopting the oppoſite doctrine. There is ſcarce, perhaps, a matter in the whole compaſs of human diſcuſſion, in which it may more truly be ſaid—to borrow the appoſite and emphatic terms of Dr. Young on a different ſubject—that

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* See *Monthly Review*, vol. lviii. May 1778, p. 353.

> " *One argument is balanced by another,*
> " *And reaſon reaſon meets in doubtful fight,*
> " *And proofs are countermined by equal proofs.*"

It is, in fact, *the* ſubject, κατ' ἐξοχην, in which

> ——' *Reaſon knits the inextricable toil,*
> ' *In which herſelf is taken.*'——

Some *Illuſtrations* are ſubjoined, in this volume, in addition to thoſe which the Author formerly gave at the end of his *Diſquiſitions.* In theſe we meet with a general hiſtorical view of the origin and progreſs of opinions relating to the *Eſſence of the Soul,* with ſome conſiderations on the notion of its being an *extended,* though an immaterial, ſubſtance. In the courſe of this hiſtorical deduction, the Author ſhews that, among the Heathen philoſophers, the ſoul was ſuppoſed to be what we ſhould now call an *attenuated kind of matter*, capable of diviſion, as all other matter is; that this notion was adopted by the Chriſtian Fathers, many of whom did not ſcruple to aſſert that the ſoul, though conceived to be a thing diſtinct from the body, was nevertheleſs properly *corporeal,* and even *naturally mortal*; that afterwards, however, the opinion of its being naturally immortal gained ground; and matter being then conſidered as neceſſarily *periſhable* as well as *impure,* the doctrine of the immateriality as well as of the immortality of the ſoul was pretty firmly eſtabliſhed. The idea of its being immaterial ſoon led to the notion of its having no property whatever in common with matter; of its having neither length, breadth, nor thickneſs; of its being *indiviſible* alſo; and, finally, of its *not exiſting in ſpace.* The ſchoolmen added various other refinements: but the doctrine of *pure ſpiritualiſm* was not firmly eſtabliſhed before Deſcartes.

He, ſays the Author, ' conſidering extenſion as the eſſence of matter, made the want of extenſion the diſtinguiſhing property of mind or ſpirit. Upon this idea was built the immaterial ſyſtem in its ſtate of greateſt refinement; when the ſoul was defined to be *immaterial, indiviſible, indiſcerptible, unextended,* and to have nothing to do with *locality* or *motion,* but to be a ſubſtance poſſeſſed of the ſimple powers of thought, and to have *nothing* more than an arbitrary connection with an organized *ſyſtem* of matter.'

Mr. Locke contributed greatly to lower this idea of mind or ſpirit, by contending that ‘ whatever exiſts muſt exiſt *ſomewhere*, or in *ſome place*; and by ſhewing that, for any thing that we know to the contrary, the power of thought may be ſuperadded by the Divine Being to an organized ſyſtem of mere matter; though at the ſame time declaring himſelf in favour of the notion of a ſeparate ſoul. From this time, the doctrine of the nature of the ſoul has been fluctuating and various; ſome ſtill maintaining that it has no property whatever in common with matter, and bears no relation to ſpace; whereas others ſay that it exiſts in ſpace, and occupies a portion of it, ſo as to be properly extended, but not to have ſolidity, which they make to be the property that diſtinguiſhes it from matter.’

The Author proceeds to obſerve, that the object of his late work was to prove that the doctrine of a ſoul is altogether unphiloſophical, and unſcriptural; and that the refined and proper ſpiritualiſm, above deſcribed, is peculiarly chimerical and abſurd.—‘ Abſurd, however, as is the notion of a ſubſtance which has *no property in common with matter*, which bears *no relation to ſpace*, and yet both acts upon body, and is acted upon by it; it is the doctrine that, in the courſe of gradual refinement, philoſophers and divines were neceſſarily brought to, and is the only conſiſtent immaterialiſm. For every other opinion concerning ſpirit makes it to be, in fact, the ſame thing with matter: at leaſt, every other opinion is liable to objections ſimilar to thoſe which lie againſt the notion of a ſoul properly material.’

As the Author had not been thought to have given ſufficient attention to the doctrine of a ſpirit's having *extenſion*, he here makes ſome ſhrewd remarks on that hypotheſis, for which we are ſorry we have not room. All the embaraſsments attending this ſyſtem, as well as that of *pure ſpiritualiſm* above-mentioned, are, he affirms, at once removed by his ſimple theory on this ſubject. According to this, ‘ the power of thinking belongs to the *brain* of a man, as that of walking, to his feet, or that of ſpeaking, to his tongue.’—Man, therefore, ‘ who is *one being*, is compoſed of *one kind of ſubſtance*, made of *the duſt of the earth*:—when he dies, he, of courſe, ceaſes to think; but when his *ſleeping duſt* ſhall be reanimated at the reſurrection, his power of thinking, and his conſciouſneſs, will be reſtored to him.’—This ſyſtem likewiſe ‘ gives a real value to the doctrine of a *reſurrection from the dead*, which is peculiar to revelation, on which alone the ſacred writers build all our hope of a future life.’—In his laſt letter to Dr. Price, the Author thus expreſſes the grounds of his zeal with reſpect to this ſubject.—‘ So long,’ ſays he, ‘ as I conceive the doctrine of a *ſeparate ſoul* to have been *the true ſource of the* groſſeſt corruptions in the Chriſtian *ſyſtem*, of that very *antichriſtian ſyſtem* which ſprung up in the times of the apoſtles, concerning which they entertained the ſtrongeſt apprehenſions, and delivered, and left upon record, the moſt ſolemn warnings, I muſt think myſelf a very lukewarm and diſaffected Chriſtian if I do not bear my feeble teſtimony againſt it.'

After declaring that he does not lay any ſtreſs on any merely theoretical opinion, he affirms that, with reſpect to the *general plan of Chriſtianity*, the importance of the doctrines he contends for can hardly be rated too high.—' What I contend for leaves nothing for the manifold corruptions and abuſes of Popery to faſten on. Other doctrinal reformations are partial things, while this goes to the very root of almoſt all the miſchief we complain of; and, for my part, I ſhall not date the proper and complete downfal of what is called *Antichriſt*, but from the general prevalence of the *doctrine of materialiſm*.

' This, I cannot help ſaying, appears to me to be that fundamental principle in true philoſophy, which is alone perfectly conſonant to the doctrine of the ſcriptures; and being at the ſame time the only proper deduction from natural appearances, it muſt, in the progreſs of inquiry, ſoon *appear to be ſo*; and then, ſhould it be found that an unqueſtionably true philoſophy teaches one thing, and revelation another, the latter could not ſtand its ground, but muſt inevitably be exploded, as contrary to *truth* and *fact*. I therefore deem it to be of particular conſequence, that philoſophical unbelievers ſhould be appriſed in time, that there are Chriſtians, who conſider the *doctrine of a ſoul* as a tenet that is ſo far from being *eſſential* to the Chriſtian ſcheme, that it is a thing quite *foreign* to it, derived originally from heatheniſm, diſcordant with the general principles of revealed religion, and ultimately ſubverſive of them.'

In the foregoing extracts from the controverſial part of this work, we have confined ourſelves to a particular queſtion, and to what may be called the laſt and mature *reſults* of each of the diſputants on that particular ſubject. We muſt not however terminate our account of this work without obſerving, that theſe are preceded by many reciprocal communications, not only on that intricate queſtion, but on the nature of matter, perſonal identity, conſciouſneſs, *&c.* on which our two philoſophical diſputants exhibit many proofs of their metaphyſical *acumen*, and frankneſs.

Art. VIII. *Continuation of the Account of the Biſhop of London's New Tranſlation of Iſaiah.* Vid. laſt Month's Review. Cadell.

OUR learned Prelate, having conſidered the nature of the alphabetical poems of the ancient Jews, proceeds to a larger and more minute explication of the circumſtances which *diſcriminate* the parts of the Hebrew ſcriptures that are written in verſe, from thoſe which are written in proſe. This, he obſerves, will not only aſcertain the character of the prophetical ſtyle in general, and that of the prophet Iſaiah in particular; but be of conſiderable uſe, and of no ſmall importance, in the interpretation of the poetical parts of the Old Teſtament.

The Correſpondence of one verſe, or line, with another, our Author calls *Parallеliſm*. When a propoſition is delivered, and a ſecond is ſubjoined to it, or drawn under it, equivalent, or contraſted with it, in ſenſe; or ſimilar to it in the form of grammatical conſtruction; theſe he calls *Parallel Lines*; and the words, or phraſes, anſwering one to another in the correſponding lines, *Parallel Terms*. Parallel lines may be reduced to three ſorts; Parallels Synonymous, Parallels Antithetic, and Parallels Synthetic. Of each of theſe our ingenious Writer gives a variety of examples; in order to ſhew the various forms in which they appear; firſt from the books univerſally acknowledged to be poetical; then correſpondent examples from the prophet Iſaiah; and ſometimes alſo from the other prophets; to ſhew, that the form and character of the compoſition is in all the ſame. In ſuch of the examples produced, as are of many lines, there is ſometimes a ſingle line or two intermixed, which do not properly belong to that claſs under which they are ranged. Theſe, however, are retained by Dr. Lowth, to preſerve the connection and harmony of the whole paſſage: and he obſerves, that the ſeveral ſorts of parallels are perpetually mixed with one another; which mixture gives a variety and beauty to the compoſition.

Under the different heads that follow, the Biſhop introduces a number of examples; but the narrowneſs of our limits will oblige us to confine ourſelves to one or two inſtances under each head.

Parallel Lines Synonymous, are thoſe lines which correſpond one to another by expreſſing the ſame ſenſe in different, but equivalent terms; when a propoſition is delivered, and is immediately repeated, in the whole or in part, the expreſſion being varied, but the ſenſe entirely or nearly the ſame. As in the following examples:

"O Jehovah, in thy ſtrength the King ſhall rejoice;
"And in thy ſalvation how greatly ſhall he exult!
"The deſire of his heart thou has granted unto him;
"And the requeſt of his lips thou haſt not denied."
Pſ. xxi. 1, 2.

"Hearken unto me, O houſe of Jacob;
"And all the remnant of the houſe of Izrael."
Iſaiah xlvi. 3.

"Incline your ear, and come unto me;
"*Hearken, and your ſoul ſhall live.*" Iſaiah lv. 3.

From the whole of the examples produced by our learned Writer, may be obſerved the different degrees of the Synonymous Parallelifm. The parallel lines ſometimes conſiſt of three or more ſynonymous terms; ſometimes of two; which is generally the caſe, when the verb, or the nominative caſe of the firſt ſentence is to be carried on to the ſecond, or underſtood there; ſometimes of one only; as in the two laſt examples. There are, alſo, a few inſtances, in which the lines conſiſt each of double members, or two propoſitions. Among others, the following example is very perfect in its kind:

" Bow thy heavens, O Jehovah, and deſcend;
" Touch the mountains, and they ſhall ſmoke:
" Dart forth lightning, and ſcatter them;
" Shoot out thine arrows, and deſtroy them."
Pſ. cxliv. 5, 6.

Parallels are alſo ſometimes formed by a repetition of part of the firſt ſentence:

" My voice is unto God, and I cry aloud;
" My voice unto God, and he will hearken unto me.
" I will remember the works of Jehovah;
" Yea, I will remember thy wonders of old."
" The waters ſaw thee, O God;
" The waters ſaw thee; they were ſeized with anguiſh."
Pſ. lxxvii. 1. 11, 16.

Sometimes in the latter line a part is to be ſupplied from the former to complete the ſentence:

" The mighty dead tremble from beneath;
" The waters, and they that dwell therein." Job xxvi. 5.

Farther, there are parallel triplets; when three lines correſpond together, and form a kind of ſtanza; of which, however, only two commonly are Synonymous:

" The wicked ſhall ſee it, and it ſhall grieve him,
" He ſhall gnaſh his teeth, and pine away;
" The deſire of the wicked ſhall periſh." Pſ. cxii. 10.
" And he ſhall ſnatch on the right, and yet be hungry;
" And he ſhall devour on the left, and not be ſatisfied;
" Every man ſhall devour the fleſh of his neighbour,"
Iſaiah ix. 20.

There are likewiſe parallels conſiſting of four lines: two diſtichs being ſo connected together, by the ſenſe and conſtruction, as to make one ſtanza. Such is the form of the thirty-ſeventh Pſalm; which is evidently laid out by the initial letters in ſtanzas of four lines; though in regard to that diſpoſition ſome irregularities are found in the preſent copies. From this Pſalm, which gives ſufficient warrant for conſidering the union of two diſtichs as making a ſtanza of four lines, our Author takes the firſt of his examples:

"Be not moved with indignation againſt the evil doers;
"Nor with zeal againſt the workers of iniquity:
"For like the graſs they ſhall ſoon be cut off;
"And like the green herb they ſhall wither."
Pſ. xxxvii. 1, 2.

Some periods, in like manner, may be conſidered as making ſtanzas of five lines; in which the odd line, or member, either comes in between two diſtichs, or after two diſtichs makes a full cloſe:

"They bear him on the ſhoulder; they carry him about;
"They ſet him down in his place, and he ſtandeth;
"From his place he ſhall not remove:
"To him, that crieth unto him, he will not anſwer;
"Neither will he deliver him from his diſtreſs."
Iſaiah xlvi. 7.

"Who eſtabliſheth the word of his ſervant;
"And accompliſheth the counſel of his meſſengers:
"Who ſayeth to Jeruſalem, Thou ſhalt be inhabited;
"And to the cities of Judah, Ye ſhall be built;
"And her deſolate places I will reſtore."
Iſaiah xliv. 26.

In ſtanzas of four lines ſometimes the parallel lines anſwer to one another alternately; the firſt to the third, and the ſecond to the fourth:

"And ye ſaid: Nay, but on horſes will we flee;
"Therefore ſhall ye be put to flight:
"And on ſwift courſers will we ride;
"Therefore ſhall they be ſwift, that purſue you."
Iſaiah xxx. 16.

A ſtanza of five lines admits of the ſame elegance:

"Who is there among you that feareth Jehovah?
"Let him hearken unto the voice of his ſervant:
"That walketh in darkneſs, and hath no light?
"Let him truſt in the name of Jehovah;
"And reſt himſelf in the ſupport of his God."
Iſaiah l. 10.

'The ſecond ſort of Parallels, continues our eminent Prelate, are the Antithetic: when two lines correſpond with one another by an oppoſition of terms and ſentiments; when the ſecond is contraſted with the firſt, ſometimes in expreſſions, ſometimes in ſenſe only. Accordingly the degrees of Antitheſis are various; from an exact contrapoſition of word to word through the whole ſentence, down to a general diſparity, with ſomething of a contrariety, in the two propoſitions.

'Thus in the following examples:

"A wiſe ſon rejoiceth his father;
"But a fooliſh ſon is the grief of his mother." Prov. x. 1.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the Logicians ſay, relatively oppoſite.

"The *memory of the* juſt is a bleſſing;
"*But the name of the* wicked ſhall rot." Prov. x. 7.

Here there are only two Antithetic terms: for *memory* and *name* are Synonymous.

"There is that ſcattereth, and ſtill increaſeth;
"And that is unreaſonably ſparing, yet groweth poor."
Prov. xi. 24.

Here there is a kind of double Antitheſis; one between the two lines themſelves; and likewiſe a ſubordinate oppoſition between the two parts of each.

"Many ſeek the face of the prince;
"But the determination concerning a man is from Jehovah."
Prov. xxix. 26.

Where the oppoſition is chiefly between the ſingle terms the Prince, and Jehovah: but there is an oppoſition likewiſe in the general ſentiment; which expreſſes, or intimates, the vanity of depending on the former, without ſeeking the favour of the latter. In the following there is much the ſame oppoſition of ſentiment, without any contrapoſition of terms at all:

"The lot is caſt into the lap;
"But the whole determination of it is from Jehovah."
Prov. xvi. 33.

That is, the event ſeems to be the work of Chance; but is really the direction of Providence.'

The foregoing examples are all taken from the Proverbs of Solomon, where they abound; this form being peculiarly adapted to that kind of writing; to adages, aphoriſms, and detached ſentences. Indeed, ſays our Author, the elegance, acuteneſs, and force of a great number of Solomon's wiſe ſayings ariſe in a great meaſure from the antithetic form, the oppoſition of diction and ſentiment. We are not, therefore, to expect frequent inſtances of it in the other poems of the Old Teſtament; eſpecially thoſe that are elevated in the ſtyle, and more connected in the parts. Dr. Lowth, however, produces a few examples of the like kind from the higher poetry; in the laſt of which the lines themſelves are ſynthetically parallel; and the oppoſition lies between the two members of each:

"The bricks are fallen, but we will build with hewn ſtone;
"The ſycamores are cut down, but we will replace them with
"cedars." Iſaiah ix. 10.

The third ſort of Parallels our learned Writer calls Synthetic or Conſtructive: where the Paralleliſm conſiſts only in the ſimilar form of conſtruction; in which word does not anſwer to word, and ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

"Praiſe ye Jehovah, ye of the earth;
"Ye ſea-monſters, and all deeps:

" Fire and hail, ſnow and vapour;
" Stormy wind, executing his command:
" Mountains, and all hills;
" Fruit-trees, and all cedars:
" Wild beaſts, and all cattle;
" Reptiles, and birds of wing:
" Kings of the earth, and all peoples;
" Princes, and all judges of the earth:
" Youths, and alſo virgins;
" Old men, together with the children:
" Let them praiſe the name of Jehovah;
" For his name alone is exalted;
" His Majeſty, above earth and heaven."
Pſ. cxlviii. 7—13.

Of the conſtructive kind is moſt commonly the Paralleliſm of ſtanzas of three lines; though they are ſometimes Synonymous throughout, and often have two lines Synonymous. The following inſtance is conſtructively parallel:

" Whatſoever Jehovah pleaſeth,
" That doeth he in the heavens, and in the earth;
" In the ſea, and in all the deeps:
" Cauſing the vapours to aſcend from the end of the earth;
" Making the lightnings with the rain;
" Bringing forth the wind out of his treaſures."
Pſ. cxxxv. 6, 7.

Of the ſame ſort of Paralleliſm are thoſe paſſages, frequent in the poetic books, where a definite number is twice put for an indefinite: this being followed by an enumeration of particulars naturally throws the ſentence into a Paralleliſm, which cannot be of any other than the Synthetic kind; and ſeems to have been a favourite ornament. There are many elegant examples of it in the 30th chapter of Proverbs, and ſome few in other places:

" Theſe ſix things Jehovah hateth;
" And ſeven are the abomination of his ſoul.
" Lofty eyes, and a lying tongue;
" And hands ſhedding innocent blood:
" A heart fabricating wicked thoughts;
" Feet haſtily running to miſchief:
" A falſe witneſs breathing out lies;
" And the ſower of ſtrife between brethren."
Prov. vi. 16—19.

There are a few remarkable examples of the alternate conſtruction; where the Paralleliſm ariſes from the alternation of the members of the ſentences:

" I am black, but yet beautiful, O daughters of Jeruſalem:
" Like the tents of Kedar, like the pavilions of Solomon."
Cant. i. 5.

That is, black, as the tents of Kedar; (made of dark-coloured goats hair;) beautiful as the pavilions of Solomon.

From the examples of the Synthetic or Conſtructive kind, the Reader will obſerve, ſays Dr. Lowth, ‘ that though there are perhaps no two lines correſponding with one another as equivalent, or oppoſite in terms; yet there is a Paralleliſm equally apparent, and almoſt as ſtriking, which ariſes from the ſimilar form and equality of the lines, from the correſpondence of the members and the conſtruction; the conſequence of which is a harmony and rhythm, little inferior in effect to that of the two kinds preceding.

‘ The degrees of the correſpondence of the lines in this laſt ſort of Parallels muſt, from the nature of it, be various. Sometimes the Paralleliſm is more, ſometimes leſs, exact: ſometimes hardly at all apparent. It requires indeed particular attention, much ſtudy of the genius of the language, much habitude in the analyſis of the conſtruction, to be able in all caſes to ſee and to diſtinguiſh the nice reſts and pauſes, which ought to be made, in order to give the period or the ſentence its intended turn and cadence, and to each part its due time and proportion. The Jewiſh Critics, called the Maſoretes, were exceedingly attentive to their language in this part; even to a ſcrupulous exactneſs and ſubtle refinement; as it appears from that extremely complicated Syſtem of Grammatical Punctuation, more embarraſſing than uſeful, which they have invented. It is therefore not improbable, that they might have had ſome inſight into this matter; and in diſtinguiſhing the parts of the ſentence by Accents might have had regard to the harmony of the Period, and the proportion of the members, as well as to the ſtrict Grammatical diſpoſition of the conſtructive parts. Of this, I think, I perceive evident tokens: for they ſometimes ſeem to have more regard, in diſtributing the ſentence, to the Poetical or Rhetorical harmony of the Period, and the proportion of the members, than to the Grammatical Conſtruction.’

To explain what he means, our ingenious Author produces ſome examples, in which the Maſoretes, in diſtinguiſhing the ſentence into its parts, have given marks of pauſes perfectly agreeable to poetical rhythm, but ſuch as the Grammatical Conſtruction does not require, and ſcarcely admits: and then he adds:

‘ Of the three different ſorts of Parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occaſions; and the ſort of Paralleliſm is chiefly made uſe of, which is beſt adapted to the nature of the ſubject and of the Poem. Synonymous Parallels have the appearance of art and concinnity, and a ſtudied elegance; they prevail chiefly in ſhorter Poems; in many of the Pſalms; in Balaam's Prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct Poems of no great length. The Antithetic Paralleliſm gives an acuteneſs and force to Adages and moral Sentences; and therefore, as I obſerved before, abounds in Solomon's Proverbs, and elſewhere is not often to be met with. The Poem of Job, being on a large plan, and in a high Tragic ſtyle, though very exact in the diviſion of the lines, and in the Paralleliſm, and affording many fine examples of the Synonymous kind, yet conſiſts chiefly of the

Conſtructive. A happy mixture of the ſeveral ſorts gives an agreeable variety: and they ſerve mutually to recommend and ſet off one another.'

The Biſhop, having before mentioned that there appeared to be two ſorts of Hebrew verſes, differing from one another in regard to their length, proceeds to explain the nature, and point out the marks of the longer kind, which, though they admit of every ſort of Paralleliſm, yet belong for the moſt part to the claſs of conſtructive Parallels.

'This diſtinction, ſays he, of Hebrew Verſes into Longer and Shorter, is founded on the authority of the Alphabetical Poems; one third of the whole number of which are manifeſtly of the Longer ſort of verſe; the reſt of the Shorter. I do not preſume exactly to define by the number of Syllables, ſuppoſing we could with ſome probability determine it, the limit that ſeparates one ſort of verſe from the other; ſo that every verſe exceeding or falling ſhort of that number ſhould be always accounted a long or a ſhort verſe: all that I affirm is this; that One of the Three Poems Perfectly Alphabetical, and therefore infallibly divided into its verſes; and Three of the Nine other Alphabetical Poems, divided into their verſes, after the manner of the Perfectly Alphabetical, with the greateſt degree of probability; that theſe Four Poems, being the Four firſt Lamentations of Jeremiah, fall into verſes about one-third longer, taking them one with another, than thoſe of the other Eight Alphabetical Poems. I ſhall firſt give an example of theſe long verſes from a Poem Perfectly Alphabetical, in which therefore the limits of the verſes are unerringly defined:

"I am the man that hath ſeen affliction, by the rod of his anger:
"He hath led me, and made me walk, in darkneſs, not in light:
"Even again turneth he his hand againſt me, all the day long.
"He hath made old my fleſh and my ſkin, he hath broken my
"bones:
"He hath built againſt me, and hath compaſſed me, with gall
"and travail:
"He hath made me dwell in dark places, as the dead of old."
Lament. iii. 1—6.

'The following is from the firſt Lamentation; in which the Stanzas are defined by Initial Letters, and are, like the former, of three lines;

"How doth the city ſolitary ſit, ſhe that was full of people!
"How is ſhe become a widow, that was great among the nations!
"Princeſs among the Provinces, how is ſhe become tributary!
"She weepeth ſore in the night, and her tear is upon her cheek:
"She hath none to comfort her, among all her lovers:
"All her friends have betrayed her, they became her enemies."
Lament. i. 1, 2.

'I ſhall now give examples of the ſame ſort of verſe, where the limits of the verſes are to be collected only from the Poetical Conſtruction of the ſentences: and firſt from the books acknowledged on all hands to be Poetical; and of theſe we muſt have recourſe to the Pſalms only; for, I believe, there is not a ſingle inſtance of this ſort of verſe to be found in the Poem of Job; and ſcarce any in the Proverbs of Solomon.

"The law of Jehovah is perfect, reſtoring the ſoul;
"The teſtimony of Jehovah is ſure, making wiſe the ſimple:
"The precepts of Jehovah are right, rejoicing the heart;
"The commandment of Jehovah is clear, enlightening the eyes:
"The fear of Jehovah is pure, enduring for ever;
"The judgments of Jehovah are truth; they are altogether "righteous:
"More deſirable than gold, and than much fine gold;
"And ſweeter than honey, and the dropping of honey-combs."
Pſ. xix. 7—10.

"That our ſons may be like plants, growing up in their youth;
"Our daughters like the corner pillars, carved for the ſtructure "of a palace:
"Our ſtore houſes full, producing all kinds of proviſion;
"Our flocks bringing forth thouſands, ten thouſands in our fields:
"Our oxen ſtrong to labour; no irruption, no captivity;
"And no outcry in our ſtreets." Pſ. cxliv. 12—14.

"O! how great is thy goodneſs, which thou haſt treaſured up, for "them that fear thee;
"Which thou haſt wrought for them that truſt in thee, before the "ſons of men!
"Thou wilt hide them in the ſecret place of thy preſence, from "the vexations of man;
"Thou wilt keep them ſafe in the tabernacle, from the ſtrife of "tongues." Pſ. xxxi. 19, 20.

"A ſound of a multitude in the mountains, as of many people;
"A ſound of the tumult of kingdoms, of nations gathered to"gether:
"Jehovah God of hoſts muſtereth the hoſt for the battle.
"They come from a diſtant land, from the end of heaven;
"Jehovah and the inſtruments of his wrath, to deſtroy the whole "land." Iſaiah xiii. 4, 5.

"They are turned backward, they are utterly confounded, who "truſt in the graven image;
"Who ſay unto the molten image, ye are our gods!"
Iſaiah xlii. 17.

"They are aſhamed, they are even confounded, his adverſaries, "all of them;
"Together they retire in confuſion, the fabricators of images:
"But Iſrael ſhall be ſaved in Jehovah, with eternal ſalvation;
"Ye ſhall not be aſhamed, neither ſhall ye be confounded, to "the ages of eternity." Iſaiah xlv. 16, 17.

'Theſe examples, all except the two firſt, are of long verſes thrown in, irregularly, but with deſign, between verſes of another ſort; among which they ſtand out, as it were, ſomewhat diſtinguiſhed in regard to their matter, as well as their form.'

Our diſcerning Critic thinks that he perceives ſome peculiarities in the caſt and ſtructure of theſe verſes, which mark them, and diſtinguiſh them from thoſe of the other ſort. The cloſing pauſe of each line is generally very full and ſtrong: and in each line commonly, toward the end, at leaſt beyond the middle of it, there is a ſmall reſt, or interval, depending on the ſenſe and grammatical conſtruction, which may be called a half pauſe.

'The Conjunction, *Vau*, adds Dr. Lowth, the common particle of connection, which abounds in the Hebrew language, and is very often uſed without any neceſſity at all, ſeems to be frequently and ſtudiouſly omitted at the Half-pauſe: the remaining clauſe being added, to uſe a grammatical term, by Appoſition to ſome word preceding; or coming in as an adjunct, or circumſtance depending on the former part, and completing the Sentence. This gives a certain air to theſe verſes, which may be eſteemed in ſome ſort as characteriſtic of the kind.

'The firſt Four Lamentations are Four diſtinct Poems conſiſting uniformly and entirely of the Long Verſe, which may therefore be properly called the Elegiac Verſe; from thoſe Elegies, which give the plaineſt and the moſt undoubted examples of it. There may perhaps be found many other very probable examples in the ſame kind: but this is what I cannot pretend to determine with any certainty. Such, I think, are the forty-ſecond and forty-third Pſalms; which I imagine make one entire Poem, and ought not to have been divided into two Pſalms: the lines are all of the Longer kind, except the third line of the Intercalary Stanza three times inſerted; which third line, like that at the cloſe of an example given above from the hundred and forty-fourth Pſalm, is of the Shorter kind of verſe; ſomewhat like the Parœmiac verſe of the Greeks, which commonly makes the cloſe of a ſet of Anapæſtic verſes. Such likewiſe may perhaps be the hundred and firſt Pſalm; which ſeems to conſiſt of fourteen long verſes, or ſeven Diſtichs."

The ſublime ode of Iſaiah in the fourteenth chapter is all of the ſame ſort of verſe, excepting, perhaps, a verſe or two towards the end: and the prophecy againſt Senacherib, in the thirty-ſeventh chapter, as far as it is addreſſed to Senacherib himſelf.

With the following modeſt and judicious reflections of our Author we ſhall cloſe the preſent Article:

'I venture to ſubmit to the judgment of the candid Reader the preceding obſervations, upon a ſubject, which hardly admits of proof and certainty; which is rather a matter of opinion and of taſte, than of ſcience: eſpecially in the latter part; which endeavours to eſtabliſh, and to point out, the difference of two ſorts of verſe, the Longer and the Shorter. For though the Third Lamentation of Jeremiah gives a clear and indubitable example of the Elegiac or Long Verſe, and the two Pſalms Perfectly Alphabetical of the Shorter; yet the whole art of Hebrew Verſification, except only what appears in the Conſtruction of the Sentences, being totally loſt, it is not eaſy to try by them other paſſages of verſe, ſo as to draw any certain concluſion in all caſes, whether they are of the ſame kind, or not. And that, for this among other reaſons; becauſe what I call the Half-pauſe, which I think prevails for the moſt part in the Longer verſes, is ſometimes ſo ſtrong and ſo full in the middle of the line, that it ſeems naturally to reſolve it into a diſtich of two Short verſes. I readily therefore acknowledge, that in ſettling the diſtribution of the lines, or verſes, in the following Tranſlation, I have had frequent doubts, and particularly in determining the Long and Short Verſes. I am ſtill uncertain in regard to many places, whether two lines ought not to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole, I ſhould hope, that the method of diſtribution, here propoſed, of Sentences into Stanzas and Verſes in the Poetical Books of Scripture, will appear to have ſome foundation, and even to carry with it a conſiderable degree of probability. Though no complete Syſtem of Rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of conſidering the ſubject may have its uſe, in furniſhing a principle of Interpretation of ſome conſequence, in giving a general idea of the ſtyle and character of the Hebrew Poetry, and in ſhewing the cloſe conformity of ſtyle and character between great part of the Prophetical writings, and the other books of the Old Teſtament, univerſally acknowledged to be Poetical.'

(To be continued.)

Art. IX. *An Account of the Scarlet Fever and Sore Throat, or* Scarlatina Anginoſa; *particularly as it appeared at Birmingham in the Year* 1778. By William Withering, M.D. 8vo. 1 s. 6 d. Cadell. 1779.

THE notice of a *rare*, and formidable, though not abſolutely *new*, diſeaſe cannot too ſoon be communicated to the Public; eſpecially when there is reaſon to apprehend that it may be miſtaken for another, reſembling it in ſome ſtriking particulars, though of a very different nature, and requiring an oppoſite mode of treatment. It is owing to mere accident that we did not laſt Month ſecond Dr. Withering's views in the publication of this pamphlet, by communicating to our medical Readers a part of the intereſting information contained in it.

The diſtemper, which is the ſubject of this performance, appeared at Birmingham, and its neighbourhood, during the laſt ſummer and the ſucceeding autumn; and reſembled the diſeaſe known by the name of the *Scarlet Fever*, as deſcribed by medical authors: but it betrayed a degree of malignity not obſerved in the ſcarlet fever deſcribed by Sydenham, who recommended little more than a ſimple regimen of diet to combat this diſeaſe, and even doubted whether it deſerved the *name* of a diſeaſe. In its ſimple ſtate, ſays Dr. W. it is not a very uncommon diſeaſe in England; but its combination with a ſore throat, the violence of its attack, and the train of fatal ſymptoms that follow, are circumſtances hitherto unnoticed by Engliſh writers: though Sennertus, and ſome other foreign phyſicians, particularly Navier and Plenciz, have deſcribed a malignant ſcarlet fever, which correſponded, in ſeveral particulars, with the diſtemper which is the ſubject of the preſent publication.

The danger of miſtaking this diſeaſe for the ulcerated or *putrid* ſore throat, induces us to abridge the Author's judicious deſcription of its mode of attack, and of its ſubſequent ſymptoms, in the order in which they occur.

The more uſual and milder ſpecies of this diſorder commences with a ſlight ſoreneſs or rather ſtiffneſs in the throat, which is ſucceeded by alternate chilly and hot fits. On the next day the ſoreneſs in the throat increaſes, and the patients find a difficulty in ſwallowing, which ſeems chiefly to proceed from a difficulty of putting the neceſſary muſcles into action. A ſickneſs comes on, attended with ſhortneſs of breath, a dry burning heat, and frequent pricking pains in the ſkin. In the morning of the third day, the face, neck, and breaſt appear redder than uſual; 'and in a few hours this redneſs becomes univerſal, and increaſes to ſuch a degree of intenſity, that the face, body, and limbs, reſemble a boiled lobſter in colour, and are evidently ſwollen.—The ſkin is ſmooth to the touch, nor is there the leaſt appearance of pimples or puſtules. The eyes and noſtrils partake more or leſs of the general redneſs; and in proportion to the intenſity of this colour in the eyes, the tendency to delirium prevails.'——The pulſe is quick, ſmall, and uncommonly feeble. The alvine diſcharge is regular; and the urine, though ſmall in quantity, ſcarce appears to differ from that of a perſon in health.

At the end of two or three days more the intenſe ſcarlet colour begins to abate, and the ſkin peels off in ſmall branny ſcales. The tumefaction ſubſides, and the patient gradually recovers his ſtrength and appetite.

During the continuance of the fever the tongue is more or leſs covered with a yellowiſh brown mucus. The *velum pendulum palati*, the *uvula*, the tonſils, and the gullet as far as it is viſible, partake of the general redneſs and tumefaction: but though the Author never ſaw any real ulceration in theſe parts, yet collections of a thick mucus are ſometimes obſerved on the back of the œſophagus, *which greatly reſemble the ſpecks or ſloughs in the putrid ſore throat*, but which may be waſhed off with a gargle. In autumn, however, the tonſils were ſometimes covered with whitiſh ſloughs; on the ſeparation of which they appeared raw, as if diveſted of their outer membrane.

In the moſt malignant or fatal ſpecies of this diſeaſe, in children, a delirium commenced within a few hours after the invaſion. The ſcarlet colour appeared on the firſt or ſecond day, and they died very early on the third.

In adults, the diſeaſe became fatal upon the fourth or fifth day, eſpecially if a purging ſupervened: but ſome ſurvived

vived to the eighth or eleventh day. In all theſe the throat was but little affected. The pulſe, in theſe caſes, was, from the very beginning, ſo quick, feeble, and irregular, that it was ſcarce practicable to count it for half a minute at a time. The eyes exhibited an equable, ſhining redneſs, reſembling that which is obſervable in the eye of a ferret; and yet the ſtrongeſt light was not offenſive. This redneſs might firſt be perceived in thoſe parts of the eye that were covered by the upper eyelid. Small circular ſpots of a *livid* colour frequently appeared about the breaſt.

Sometimes, even ten or fifteen days after the ceſſation of the fever, a new diſeaſe appeared. After a few days amendment, ſome new ſymptoms retard and finally ſtop the patient's further approach towards health, and at length terminate in an univerſal ſwelling of the anaſarcous kind, or ſometimes in an *aſcites*. In ſome, the dropſy affects the brain, producing the *coma vigil*, delirium, and blindneſs: in others, it falls upon the lungs, and produces every ſymptom of the true *hydrops pectoris*.

After having given a diſtinct hiſtory of this diſeaſe, followed by an account of the more material obſervations made by preceding authors, on the ſpecies of ſcarlet fever moſt nearly reſembling it, Dr. Withering points out the characteriſtic ſymptoms which diſtinguiſh it from other diſorders ſeemingly allied to it. Theſe are, fevers of the petechial kind, the purple fever, meaſles, eryſipelas, and particularly the *ulcerated ſore throat*. On this laſt head he makes the following obſervations:

'There is yet another diſeaſe ſo much reſembling our epidemic in many of its leading ſymptoms, that I acknowledge it is not an eaſy taſk to diſtinguiſh them; and yet the diſtinction is a matter of the greateſt importance, as the method of treatment ought to be extremely different. The Reader will readily gueſs that I allude to the *Angina Gangrænoſa*, or *ulcerated ſore throat*.—They are both epidemic, they are both contagious: the mode of ſeizure, the firſt appearances in the throat, are nearly the ſame in both: a red efloreſcence upon the ſkin, a great tendency to delirium, and a frequent, ſmall, unſteady pulſe, are likewiſe common to both.'—He adds, that it is not wonderful that, with features ſo ſtrikingly alike, and ſo obvious, many practitioners conſidered them as the ſame diſeaſe; and that others, though ſenſible of ſome little differences, ſtill concluded them to be of the ſame nature—both *putrid*, and both accordingly requiring a ſimilar mode of treatment. The differences between them are given in a table, containing a comparative or contraſted view of theſe two diſeaſes, exhibited in oppoſite columns; from which we ſhall extract ſome of the more diſtinguiſhing ſymptoms of each.

Under the Articles of *Seaſon*, *Air*, and *Situation*, it appears that this *ſcarlet fever* reigns in ſummer and autumn; in a hot and dry air; and in high, dry, and gravelly ſituations: whereas the *ulcerated ſore throat* is prevalent in ſpring and winter; in a warm and moiſt air; and in cloſe, low, damp, and marſhy places.—The former attacks the vigorous or robuſt, without diſtinction of ſexes: the latter ſeizes the delicate, and particularly women and female children.—In the ſcarlet fever, the eyes exhibit a ſhining, equable, intenſe redneſs, and are ſeldom watery: in the gangrenous ſore throat, the eyes are inflamed and watery, or ſunk and dead.—In the former, in ſummer, the tonſils, &c. are little tumefied, and without ſloughs; in autumn, they are more ſwelled, the integuments ſeparate, and *white* ſloughs appear: in the latter, the tonſils are conſiderably ſwelled and ulcerated, and the ſloughs are of a *dark brown* colour.—The breath, in the former, is not fœtid: in the latter, it is offenſive to the patients and their aſſiſtants.—The blood, in the former, is buffy and firm: in the latter, florid and tender.—The ſcarlet fever terminates on the third, fifth, eighth, or eleventh day: the ulcerated ſore throat has no ſtated period.—In fine—and the diſtinction is a very material one—the former is characteriſed as an *inflammatory*, and the latter as a *putrid* diſeaſe.

After this enumeration of the principal characteriſtical ſymptoms and circumſtances attending the two diſeaſes, it will obviouſly follow that a method of treatment highly ſalutary in one of them muſt be noxious in the other.—'No medicine, ſays the Author, ever had a fairer or fuller trial in any diſeaſe, than the *bark* had in our epidemic. The great proſtration of ſtrength, the feeble pulſe, and the ſharp heat upon the ſkin, with here and there a *livid* ſpot, were thought to be ſuch undeniable evidences of the putrid tendency of the diſeaſe, and of the broken texture of the blood, that the bark was poured down with a moſt unſparing hand. And again, in the autumn, the increaſed diſeaſe in the throat, and the ſloughed appearance of the tonſils, conſpired to keep up the deluſion. It was very generally believed that bark was the only medicine that could be depended upon; and mankind had not yet forgotten how many lives were loſt in the firſt attacks of the ulcerated ſore throat, before they became acquainted with the efficacy of the bark.'—The Author nevertheleſs affirms, that by the liberal exhibition of it, and of cordials, much harm was done; and, in particular, that the *inflammation* of the tonſils, &c. was thereby greatly increaſed, and the whole lining of the *fauces* converted into a ſtinking ſlough.

The firſt and principal remedy recommended by the Author, and employed with the greateſt ſucceſs, was a powerful vomit, frequently repeated. On the very firſt attack, it ſeldom failed to remove the diſeaſe at once.' He recommends a vomit likewiſe as the beſt of preventatives; in conſequence of his opinion that this contagion firſt made its lodgment upon the pituitary membrane lining the noſe and fauces; from whence an emetic diſlodges it, and prevents its deſcent into the ſtomach. Another prophylactic recommended by the Author is the *cauſtic alcali*, or ſoap-leys diluted with water, and uſed as a gargle, on account of its chemical quality of diſſolving mucus, and deſtroying all the peculiar properties of animal matter. He uſes likewiſe the *vegetable fixed alcali* pretty liberally, though largely diluted, as a *diuretic*; conſidering the medicines of this claſs as moſt to be depended upon in this diſeaſe, next to emetics.—But we ſhall not dwell further on the Author's method of cure, as we cannot ſuppoſe that, after this notification, by which we principally mean to put practitioners on their guard againſt this diſeaſe, any of our medical Readers will neglect to conſult the pamphlet itſelf, for information reſpecting this and many other particulars, relative to a diſtemper probably ſo little known to them as the preſent.

The Public were highly obliged to Dr. Fothergill for the light which he threw on the nature and proper treatment of the *ulcerated ſore throat*: and equal obligations appear to be due to Dr. Withering, for his early account of the diſeaſe which he has ſo well deſcribed, and the true character of which he appears to have ſo well aſcertained, in this little treatiſe.

MONTHLY CATALOGUE,

For MARCH, 1779.

POETICAL.

Art. 10. *An Elegy on the much lamented Death of a moſt ingenious young Gentleman*, who lately died in the College of Edinburgh, where he was a Student. 4to. 1 s. Robinſon. 1778.

'THE ingenious and accompliſhed young Gentleman, whoſe untimely death gave birth to this Elegy,—was a ſtudent three years at Edinburgh;—where the cauſe of his death was a putrid fever, which he got by diſſecting the brain of a child who died of a dropſy in the head. A very ſmall time before his death, he, by unanimous conſent, and with univerſal applauſe, obtained the prize-medal propoſed by the *Eſculapian* Society of Edinburgh, for the beſt eſſay on the means of diſtinguiſhing *pus* from *mucus*. For an account of his learned and ingenious diſſertation, which juſtly procured him ſo much honour; of his other writings; of his much lamented death, and moſt amiable character; ſee the 19th Number of the Medical Commentaries, from p. 329 to p. 336.'

Conſidered as the pious tribute of friendſhip, this Elegy, which abounds with natural expreſſions of tenderneſs and ſincere regret, demands the moſt generous applauſe; but, regarded as an attempt at poetical compoſition, we have little to ſay in its praiſe. With perfect juſtice, therefore, as well as, we believe, unaffected modeſty, does this ſentimental and feeling Writer declare, in his *advertiſement,* that ' he lays no claim, nor indeed hath he any pretenſions, to poetic merit.'

Art. 11. *Bath,*—a Simile. *Bath,*—a Converſation-Piece. *Bath,*—a Medley. Preceded by a Prologue to the Critics; ſucceeded by a Rhapſody, on the Death of Mr. Garrick. 4to. 2 s. 6 d. Whieldon and Co. 1779.

There is more wit than poetry in this medley. The ſimile, in particular, in which Bath is compared to a ſet of tea-equipage, of Wedgwood's cream-coloured ware, and which runs through as many verſes as Swift's poem on *Bally-Spelling,* is well *made out.*—We ſhould have liked the performance better, if we had met with fewer *Sternholdian* lines in it. But, poſſibly, the quaint ſimplicity of his ſtrains is meant as a conſtituent part of the Author's waggery.

Art. 12. *Party Satire Satirized.* A Poem. 4to. 1 s. 6 d. Bladon. 1779.

A *lick* at the *laſhers*; who are repreſented as a pack of ſeditious libellers:

' By mad caprice, or *patriotic* ſpite,
Induc'd for *Congreſs* glorioully to write.
Each rhyming Garreteer, howe'er diſtreſs'd,
In *Tranſatlantic* ſervice would be preſs'd.
Their *liberties,* like ſons of ancient *Rome,*
They prize too high to keep their wits at home:
For *injur'd poor America* they bawl,
*Rejoic'd** to ſee her riſe by England's fall;
Thus *politics* makes rebels of us all.'

Art. 13. *The Tears of Britannia:* a ſolemn Appeal to all her Sons at this tremendous Juncture†: A Poem addreſſed to the Firſt Lord of the Admiralty, the Commanders of the Militia, &c. 4to. 2 s. 6 d. Ch. Rivington. 1779.

It is expected that *poetical* tears ſhould flow according to the laws of Melody, Harmony, &c. but here we have the moſt unmuſical blubbering that hath been heard ſince the days of Withers and Taylor the water poet. In ſhort, this weeper in verſe is a downright rebel againſt all poetic authority. If the Writer of the following couplet were, by chance, to ſtray within the confines of Parnaſſus, the beadle of the ſacred mount would certainly take him into cuſtody, as a *diſorderly* perſon, and a *pilferer:*

The wounded war-ſhip, now no longer ſtrong,
Drags like a wounded ſnake her *maim'd* length along.

But if the Author is a rebel in poetry, he is a loyal ſubject in politics; witneſs the following addreſs to a noble Lord:

On thee, O *Sandwich,* equal to the weight,
Now reſts thy anxious country's naval fate:

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* " I *rejoice* that America has reſiſted," ſaid a late *patriotic* Earl in the Houſe of Peers." AUTHOR's *Note.*

† This ſeems to bear reference to the problematical ſea-fight of *July 27, 1778.*

Able thou art, and worthy to preſide,
Brunſwick vouchſafes to chooſe thee for his guide;
Envy in ſpite of Faction ſhall declare
Thy labours honeſt, and thy toils ſincere;
To ſerve thy country, men like thee muſt feel
For *decent* Fame, and love the public weal.——

That *decent* fame was however an unlucky throw, and hath afforded room for ſome critics to conjecture that the whole compliment (of which we have copied but half) is *ironical*; but we conſider it as mere ſimple praiſe:—ſo much the worſe, ſome readers will ſay; but that is no fault of ours.

Art. 14. *The Anti-Palliſeriad*; *or*, *Britain's Triumph over France.* Dedicated to the Hon. Auguſtus Keppel. 4to. 1 s. 6 d. Bew.

'Heav'n ſure winks not at treach'ry ſo profound!
Stern vengeance muſt her right ſevere exact;
Arouſe the ſleeping genius of the iſle,
Its thunders point againſt the Gallic foe;
By Keppel led, no more to 'ſcape his ire,
Nor ſafety find from Palliſerian fraud.'

If the foregoing lines are not wholly ſufficient to determine the rank and character of this panegyric on Mr. Keppel, let the following be thrown in as a make-weight:

'In heroic ſpirit *Briton* drew her ſword.'—
'Too clement *Briton* to a conquer'd foe!'

The Admiral muſt be vanity-proof, indeed, if he be not overelated with all the *fine things* that are ſaid *of* him, and *to* him!

Art. 15. *An Heroic Congratulation*, addreſſed to the Hon. Auguſtus Keppel, Admiral of the Blue; on his being unanimouſly, honourably, and fully acquitted of the Five malicious and ill-founded Charges exhibited againſt him by Sir Hugh Palliſer, Vice-Admiral of the Blue. To which is annexed, an Addreſs to the Public, containing the Five Charges, interſperſed with Metaphors, Animadverſions, and Alluſions, ſuitable to the Subject, to diſplay their Abſurdity, and vindicate the untarniſhed Honour of the Britiſh Navy. 4to. 1 s. 6 d. Dodſley, &c.

What an happy man is this Admiral! Verſe-men and proſe-men, and authors who write neither proſe nor verſe, all brandiſh their pens, and join the general huzza for Admiral Keppel! The following two pair of lines will ſerve as a ſample of this *heroic* Congratulation:

'What's more incredible than all before!
A third Charge ſays, the Blue's Vice Adm'ral wore;
And laid his head towards the enemy,
Then in their wake, as near as he cou'd be.'

If this Gentleman's Muſe has done with the Court-martial, we would recommend to her attention the Seſſions-houſe at the Old-Bailey. The *trials*, in that court, in *rhyme*, might procure us an annual volume, which would bid fair to rival WITHERS's *Britain's Remembrancer*, and WARD's verſification of *Clarendon's Hiſtory of the Rebellion.*

Art. 16. *A Congratulatory Ode to Admiral Keppel.* By the Author of the " Ode to the Warlike Genius of Britain." 4to. 1 s. Dodſley, &c. 1779.

Making due allowance for the haſte with which this poem (according to the time of its publication) muſt have been compoſed, we think it has conſiderable merit. The laſt line of the *eighth* ſtanza s worth whole reams of thoſe puling " *Copies of Verſes*" on Deaths, Marriages, Burials, and Battles, with which our morning, evening, weekly, and monthly papers are ſtuffed:

———— The waters roar,
And point their rage 'gainſt Albion's rocky ſhore;
The daſhing waves her firm-bas'd rocks defy,
And toſs the deafening billows to the ſky.

A ſecond edition of this poem has appeared, with ſome corrections, and notes relative to the principal military occurrences of Mr. Keppel's life, which commenced with Anſon's famous circumnavigation of the globe.

Art. 17. *Neptune*; a Poem. Inſcribed to the Hon. Auguſtus Keppel. 4to. 1 s. Kearſley.

We are informed that the Author of this piece is young, and that it is a firſt and haſty performance. He ought to be very young, indeed, who pleads that circumſtance in excuſe for ſuch groſs defects as are found in the poem before us. But whatever allowance may be made for *ſcribbling* lines ſo imperfect as theſe, nothing can excuſe their being *offered to the Public.*—It is with regret we utter ſuch harſh truths; but would it not be more cruel, and even criminal, to miſlead perhaps a well-diſpoſed youth, by a falſe tenderneſs, which, poſſibly, might operate to his irreparable detriment?

Art. 18. *The Keppeliad*; *or, injured Virtue Triumphant.* 4to. 1 s. 6 d. Harriſon.

Bepraiſes and berhimes the admiral, the ſailors, the trial, the ſentence, and every thing, and every body except poor Sir Hugh. Keppel's addreſs to the court-martial begins with

" When I had fought for *forty ſeaſons* paſt,
Little I thought 'twould *come to this* at laſt."

Do not miſtake him, Reader: the *poet*, we mean.—He intends not, we aſſure you, to burleſque the ſubject: the Author is as true and zealous a *Keppelian* as ever huzza'd, or toſs'd a brick bat at a window.

Art. 19. *A remarkable moving Letter.* 4to. 1 s. Faulder. 1779.

A *wicked wit*, making merry with Mrs. Macaulay's ſecond marriage.

Art. 20. *An Epiſtle from Edward*, an American Priſoner in England, to *Harriet*, in America. 4to. 6 d. Fielding and Co.

Poor Edward laments, but not in *poor* verſe, the hardſhips of his confinement, his abſence from the fair object of his tendereſt affections, and the circumſtance of his being withheld from lending his arm to the aſſiſtance of his country, in what he deems her glorious ſtruggle for freedom. He is galled, too, at the reproach caſt upon him *as a rebel*; and thus expatiates on the opprobrious term:

" ——————————— Rebel!
Can England, loſt to freedom, now forget
The ſhining honours of her former ſtate?
Shall Hampden, Sydney, Ruſſell's injur'd name,
Once deem'd her glory, now reflect her ſhame?
Theſe, too, were REBEL-CHIEFS; for theſe withſtood
Oppreſſive pow'r, and ſeal'd their cauſe with blood."

We have given the foregoing lines as a ſpecimen of the poetry. In the advertiſement prefixed, the Author aſſures the Reader 'that the poem is ſounded on *fact*; that he has often been a witneſs to the diſtreſſes and delicate agitations of the unfortunate Edward's mind; —and that the profits of this publication will be applied to the relief of the American priſoners now in England.'

Art. 21. *The Shadows of Shakeſpeare*: A Monody, occaſioned by the Death of Mr. Garrick. Being a Prize Poem, written for the Vaſe at Bath Eaſton. By Courtney Melmoth. 4to. 1 s. Dilly, &c.

The vaſe at Bath Eaſton ſeems to have frozen the powers of Mr. Courtney Melmoth. *Sincerum eſt niſi* VAS, *quodcunque infundis aceſcit.* This monody, however, was there a *prize poem*! To a canto and parody of Shakeſpeare may we not apply canto and parody, and in the words of Hamlet, cry out

" But tell, why the *vaſe*,
" Wherein we ſaw thee quietly *inurn'd*,
" Hath caſt thee up again?"——

Art. 22. *A Paſtoral.* By an Officer belonging to the Canadian Army. 4to. 1 s. 6 d. Becket. 1779.

'To Benington ſome Brunſwick troops were ſent,
To burn their magazines, and with intent,
The forage in that neighbourhood deſtroy,
From which the rebels might our troops annoy.'

* * * * * * *

A cannon-ſhot, by cruel fate let fly,
Lopp'd off at once the brave young warrior's thigh.'
—— " Ah, ſilly ſwain! more ſilly than thy ſleep!"
See PHILLIPS's *Paſtorals.*

POLITICAL.

Art. 23. *The Freeholder's Supplication to both Houſes of Parliament.* 4to. 1 s. H. Payne.

Taking it for granted, that 'the conſtitutional guardians of the realm have loſt the confidence of the people,' he 'intreats them to enter into ſome reſolution which may regain it, and revive the ſpirits of their deſponding and diſappointed countrymen.—The particular ſtep which, in his opinion, would be moſt conducive to this end, is ſimply this,—" An addreſs from both Houſes of Parliament, to our gracious Sovereign, to remove the American Secretary from his poſt."—The Author reſts 'the propriety of the addreſs ſolely on the *manifeſt* will of the people; but the particulars of *the Charge* he leaves to thoſe who have the materials in their hands.'—But what does this Writer mean by the *manifeſt* will of the people? Where and how is it manifeſted? Where, and by what means, were the ſentiments of the people collected?—There are two or three other topics of declamation in this pamphlet;—for which we refer to the Author.

Art. 24. *A Letter to the King of France.* 4to. 1 s. Robertſon in Panton-ſtreet.

This Letter appears to be meant, if it has any meaning, for the peruſal and *inſtruction* of the King of Great Britain; but, poſſibly, the mind of the Author is in the ſame deranged ſtate into which, he ſays, the government of this nation is fallen:—‘ A chaos of things’ that ‘ cannot deſerve the name, for government there is none.”——Pray, Dr. Monro, take care of this poor Gentleman!

Art. 25. *Obſervations on a Bill now depending in Parliament*, intituled, “ A Bill (with the Amendments) to puniſh by Impriſonment and hard Labour, certain Offenders, and to eſtabliſh proper Places for their Reception.” By Henry Zouch, Clerk, a Juſtice of the Peace. 8vo. 6 d. Johnſon.

A bill in parliament being a compoſition ſubmitted to a ſupreme court of criticiſm *before* publication, with all due deference be it obſerved, that it is contrary to our plan to interfere in their ſtrictures. But as Mr. Zouch has thought proper to publiſh his obſervations on the bad policy of multiplying places of confinement in the mode intended to be eſtabliſhed by the bill in queſtion, we may preſume ſo far as to ſay that his objections appear to be extremely well founded.

DRAMATIC.

Art. 26. *Elfrida*; a Dramatic Poem, written on the Model of the ancient Greek Tragedy. Firſt publiſhed in the Year 1751, and now altered for theatrical Repreſentation. By W. Maſon, M. A. 8vo. 1 s. 6 d. Dodſley, &c. 1779.

The Author of Elfrida apparently entertains a very mean idea of the modern ſtage, ſince, in order to render his drama, as he ſuppoſes, more theatrical, he has made it infinitely leſs claſſical.

Art. 27. *Calypſo*, a new Maſque, in Three Acts, as it is performed at the Theatre in Covent-Garden. Written by Richard Cumberland, Eſq. 8vo. 1 s. 6 d. Evans. 1779.

Comus in petticoats! The taplaſh of Milton and Shakeſpeare ſtrained off in the coolers of Cumberland.

Art. 28. *An Account of the Wonders of Derbyſhire*, as introduced in the *Pantomime Entertainment* at the Theatre Royal, Drury-lane. 8vo. 6 d. Randall. 1779.

The title of this pamphlet is a ſufficient review of its contents.

Art. 29. *The Liverpool Prize*; a Farce, in Two Acts. As performed at the Theatre Royal, Covent Garden, with univerſal Applauſe. Written by F. Pillon. 8vo. 1 s. Evans. 1779.

Well ſeaſoned with *ſea ſalt*, and perhaps more calculated for the reliſh of thoſe whoſe taſte is merely *farcical*, than if it had been tinctured with the ſame portion of the *Attic*.

MISCELLANEOUS.

Art. 30. *The Life and Death of David Garrick, Eſq; the celebrated Engliſh Roſcius, &c. &c.* 8vo. 1 s. Pridden.

Grubſtreet muſt now give place to Fleetſtreet.

Art. 31. *Eulogy on M. De Voltaire.* From the French of M. Palliſot. 8vo. 1 s. Hookham.

From the very defective language of this tranſlation, we conclude that we are indebted for it to the induſtry of ſome foreigner, who imagines he can write Engliſh.

For an ample account of M. Palliſot's panegyric on M. de Voltaire, ſee our laſt *Appendix*, publiſhed at the ſame time with the Review for January.

Art. 32. *An authentic and impartial Copy of the Trial of the Hon.* Auguſtus Keppel, *Admiral of the Blue*, held at Portſmouth, Jan. 7, 1779, and continued by ſeveral Adjournments to the 11th of February. Taken in Short Hand by a Perſon who attended during the whole Trial, and *printed by the Deſire of a Society of Gentlemen.* With ſeveral intereſting Papers. 8vo. 3 s. 6 d. ſewed. Portſmouth printed; and ſold by Whieldon, &c. in London.

The 'ſeveral intereſting papers,' prefixed to this copy of the trial at large, are—Admiral Keppel's accounts of the engagement, as publiſhed in the Gazette—" The miniſterial paragraph extolling Sir Hugh Palliſer" (ſo the Editor expreſſes it)—The anſwer—The paragraph of which Sir H. P. complained—Sir H. P.'s Anſwer—A Reply—Time of the Admiral's ſailing—Liſt of the fleet—Extracts from the debates in the Houſe of Commons.—The Author, or Editor, exultingly adds an account of the rejoicings, &c. at Portſmouth, on the Admiral's honourable acquittal. From all which we collect, that Sir H. P. and his friends were not of the *Society of Gentlemen* at whoſe deſire this account of the proceedings was taken.

Art. 33. *The Trial of the Hon.* AUGUSTUS KEPPEL, *&c. &c.* To which are added, ſeveral intereſting *Letters* and *Papers* relative to the Subject. Faithfully taken down in Court by Thomas Blandemor. For the Gentlemen of the Navy. 8vo. 4 s. ſewed. Portſmouth printed; and ſold by Crowder, &c. in London.

The 'intereſting letters and papers,' rather too oſtentatiouſly mentioned in the title-page, are, I. Mr. Blandemor's affidavit, ſetting forth that, by 'permiſſion of the Court,' and 'at the requeſt, and *under the direction* of many gentlemen of the navy, and other reſpectable characters, the friends of Admiral Keppel,' he 'took down the minutes of the ſaid Admiral's trial:' and likewiſe affirming his care and accuracy, &c. &c. II. A gloſſary of ſome ſea-terms and technical phraſes. III. Admiral K.'s line of battle. IV. Liſt of the French fleet.

Art. 34. *The Proceedings at large of the Court-Martial on the Trial of the Hon.* Auguſtus Keppel. Taken in Short Hand, by William Blanchard, *for the Admiral*, and publiſhed by his Permiſſion. Folio. 6 s. Almon.

To this account of the proceedings are added, by way of *Appendix*, copies of letters from the Secretary of the Admiralty, and from the Judge Advocate, to Mr. Keppel, previous to his trial; with Mr. Keppel's anſwers; together with letters from Sir Hugh Palliſer, and ſeveral public papers relative to this important trial. Alſo, a copy of the congratulatory thanks delivered by the Speaker of the Houſe of Commons, to the Admiral, after his acquittal, and the Admiral's anſwer to that diſtinguiſhed compliment.

Art. 35. *Minutes of the Proceedings at a Court-Martial aſſembled for the Trial of the Hon. Admiral* Auguſtus Keppel, on a Charge exhibited againſt him by Vice Admiral Sir Hugh Palliſer, Bart. As taken by George Jackſon, Eſq; Judge Advocate of his Majeſty's Fleet. Publiſhed by Order of the Lords Commiſſioners of the Admiralty. With an *Appendix*, containing all the Letters and Papers which have any Relation to the Trial. Folio. 6 s. Cadell.

The authority under which this laſt-mentioned copy of the trial is publiſhed, ſpeaks ſufficiently for itſelf.

Art. 36. *Remarks on the Proceedings of the Court-Martial* NOW ſitting at Portſmouth, on the Hon. Auguſtus Keppel. By a Marine Officer. Bath printed. 12mo. 1 s. 6 d. Sold by Brown in the Strand, London.

No ſooner did the court-martial ſit at Portſmouth, than this honeſt Gentleman, and honeſt he really appears to be, ſat himſelf down alſo, to abſtract, and make his remarks on, the newſpaper details of the trial, as they arrived. Theſe premature obſervations he has communicated to the Public in three ſixpenny numbers. But growing tired in the middle of his taſk, he drops his abſtract, anticipates the event, and finiſhes his numbers with his own reflections. He appears, as we have ſaid before, to be a well meaning Obſerver; but he would, perhaps, have acted more prudently, as publiſhing is expenſive, had he reſerved his remarks as a fund for private converſation.

Art. 37. *The Indictment, Trial, and Condemnation of Admiral* Keppel, for knowingly bringing into the Court-Martial "his own natural Countenance," to the great Confuſion of Sir Hugh Palliſer. Together with many other high Crimes and Miſdemeanors. 8vo. 1 s. Johnſon.

The firſt and ſecond Articles of the indictment on which this humorous trial and condemnation are founded, may be given as a ſpecimen of the ſtrain of irony which runs through the whole piece.

'Art. I. That you the ſaid ADMIRAL KEPPEL, not having the fear of the Hon. and modeſt Lord Mulgrave, and Sir Hugh Palliſer, before your eyes, notwithſtanding you knew them to be inſtruments of the Admiralty Board, contrary to all decency and decorum, and the uſages of criminals and malefactors in general, were daring and preſumptuous enough, in contempt of your Proſecutor, and Judges, to enter the Court-martial, wearing your own natural countenance, whereas it was juſtly expected, that under ſuch a ſad predicament, you would, in compliance with the wiſh of your ſuperiors, have ſtood at the bar veiled in melancholy, as apprehenſive of the iſſue of your trial proving fatal to yourſelf.

'Art. II. That you the ſaid Admiral Keppel, were not only guilty of wearing your natural countenance, but during the trial had audacity enough, in defiance of the ſaid illuſtrious Sir Hugh Palliſer and the whole Board of Admiralty, impudently to work ſaid countenance into a variety of poſitions; as ſometimes into a moſt ſarcaſtic ſmile, *which pierced through* the heart of the great Sir Hugh, put him in bodily fear, and compelled him to caſt himſelf on the protection of the Court for ſafety, as well as his friend Capt. BASE-LYE, upon whoſe *friendly* evidence he had much dependance. Sometimes you knit your natural brow into a terrific frown of the moſt menacing meaning, to the great confuſion and ſcandal of the ſteady Sir Hugh Palliſer, inſomuch that many beholders took his honour the Vice of the Blue, *to be the priſoner*, and you, Sir, the real priſoner, to be the Proſecutor.'

In this merry performance the laugh is not raiſed wholly at the expence of Sir H. P. and his friends "Capt. Baſe-lye," and "Capt. Woody." The lawyers, whom the Author has choſen to employ as pleaders on this occaſion, come in for a ſhare of the ſatire: eſpecially the Counſellors *Weathercock* and *Phthiſic*. The *Hems! Humphs!* and *Ho-O! O's* of the latter, are ſo drolly and aptly interſperſed, as to produce a very laughable effect.

Art. 38. *The Caſe of William Brereton, Eſq; late Commander of his Majeſty's Ship Duke.* To which is added, an Appendix; containing a Correſpondence between the Earl of Sandwich and Capt. Brereton; Minutes of two Courts Martial; a Report from the Lords of the Admiralty; an Order of his Majeſty in Council; and other Papers. 4to. 3 s. 6 d. Robſon.

From the facts ſtated by Capt. Brereton, ſeveral circumſtances of hardſhip appear in his caſe; ſeveral material irregularities in the mode of proceeding againſt him, that may diſpoſe an attentive reader to entertain doubts, which all the depoſitions in ſupport of the *verbal* charge inſinuated againſt him, will not thoroughly clear up. Thus much may be ſaid in reference to the gentleman immediately affected, and more might be added on the danger of eſtabliſhing precedents that may in future prove injurious to others.

Art. 39. *A full Vindication of the Right Honourable General's* Conduct*, againſt the Attacks of an Anonymous Libeller; who in a Letter to the Printer of the London Chronicle, Jan. 28, 1779, ſtiles himſelf "A Friend to Great Britain." By a Friend to Truth. 8vo. 1 s. Bew.

This Friend to Truth is one of thoſe friends celebrated in vulgar dialect, for their addreſs in helping a lame dog over a ſtyle; and may probably be the ſame who flung the ſtick.

Art. 40. *Remarks on an Act of Parliament*, paſſed in the 15th Year of his Majeſty's Reign, on the Credit of Vice-Admiral Sir Hugh Palliſer's Information; intituled, "An Act for the Encouragement of the Fiſheries carried on from Great Britain, Ireland, &c. to Newfoundland," &c. For the Repeal or Amendment of which, a Petition from the Merchants concerned, has this Seſſions been preſented to the Houſe of Commons. To which is annexed, an authentic and complete State of the Fiſhery in 1771, &c. By William Auguſtus Miles. 4to. 2 s. H. Payne.

Charges Sir Hugh Palliſer, who commanded ſome years on the Newfoundland ſtation, and was of courſe conſulted in framing the ſtatute in queſtion, with recommending ſeveral oppreſſive reſtrictions injurious to the merchants here, and which have proved extremely diſcouraging to the fiſhery.

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* General Howe; who is ironically defended, with regard to his *military operations* in America.

Art. 41. *A New Dictionary, Engliſh and French, and French and Engliſh:* Containing the Signification of Words with their different Uſes; the Terms of Arts, Sciences, and Trades, the Conſtructions, Forms of Speech, Idioms, and Proverbs uſed in both Languages: The whole extracted from the beſt Writers. By Lewis Chambaud. 4to. 2 Vols. 1 l. 10s. Cadell, &c. 1778.

The firſt volume of this work, in which the French is placed before the Engliſh, has been ſeveral years publiſhed, but is now reprinted, with many corrections and additions. The ſecond volume is entirely new. It is not free from defects; but, on the whole, we may pronounce this to be the beſt Engliſh and French Dictionary hitherto publiſhed.

Art. 42. *A Memorial to the Public, in Behalf of the Roman Catholics of Edinburgh and Glaſgow:* Containing an Account of the late Riot againſt them on the Second and following Days of February, 1779. Collected from the public Prints, authentic Letters, and Perſons of the moſt reſpectable Characters, who were Eye-Witneſſes of the inhuman Scene. 8vo. 1 s. Coghlan. 1779.

God protect us all from mob law! from Popiſh mobs, Proteſtant mobs, miniſterial mobs, or patriotic mobs: thoſe *eſpecially* which are excited by pious zeal.—It would be to little purpoſe to endeavour at extenuating the perſecution here complained of, by reminding the ſufferers, of like acts of enormity occaſionally exerciſed by men of their profeſſion; as the recrimination would be defeated, by retorting our Proteſtant principles on us; which muſt indeed cauſe the bluſhes of conſciouſneſs to overſpread our faces! There is little or no difference between the outrageous zeal of any party. A mob may ſometimes have done good; and a ſtab intended to kill a man, is reported to have cured him of a deſperate internal diſorder; yet whether the operator was rewarded or not, he ought to have received his fee on a gibbet.

Art. 43. *Plan of a new Method for teaching Languages*; or, a new Treatiſe on the Manner in which Languages, whether living or dead ones, ſhould be taught. By Mr. Huguenin Du Mitand, Teacher of the Greek, Latin, French, and Italian, and of moſt of the European living Tongues. 12mo. 2 s. Richardſon and Urquhart, &c.

This plan is dedicated to the pedantic, very pedantic, and ſuperlatively pedantic Mr. L——, Schoolmaſter in *Montmartre*-ſtreet, next door to a wine-merchant's in Paris.—The dedication is in Latin, French, and Engliſh—is followed by a preface—the preface is followed by an introduction—the introduction by a preamble—the preamble by the firſt and laſt chapter, all written in French and Engliſh, and in all of which there is an attempt at humour, but humour not of the moſt elegant kind.

The deſign of the whole, however, is to acquaint the Public that, after long revolving the matter in his mind, and endeavouring to find out ſome plan that might throw light upon the numerous and *unintelligible rules* of moſt grammars, with their endleſs train of exceptions, and ſpare to youth the pains he was at himſelf, he has at laſt contrived a *practical ſcheme*, conſiſting of little ſentences, at firſt ſhort and eaſy, and gradually longer and harder; by which means all grammatical difficulties are effectually removed, their rules variouſly illuſtrated, and the ſtudy of languages made ſo very eaſy, that the moſt difficult may be learned by perſons of the meaneſt capacity, by degrees and inſenſibly, and in the ſame eaſy way as children acquire their mother tongue.

In this ſcheme, we are told, the French tongue is conſidered as the inſtrument by which the others are to be acquired; and though the Author means to extend it to more languages in time, yet he confines it at preſent to the Greek and Latin, and the eight capital living languages of Europe, all which he makes more particular profeſſion of teaching.

A perſon who has learned French by this ſcheme, the Author ſays, may learn any one of the other nine languages in the ſpace of four or five months; at leaſt, he may learn it ſufficiently to be able to underſtand an eaſy book, or to carry on a converſation on any common topic in it.—This work, however, which, when complete, is not only to be a ſcience of words, but the quinteſſence (our Author's own words) of true learning by excellence, is neither finiſhed nor ready for publication: it has already coſt the Author ten years labour, and will require at leaſt ten more to perfect it.—If he perfects it in twenty, he will be well employed, and may ſay,——JAMQUE OPUS EXEGI, &c.

Being unwilling to withhold the fruits of his reſearches and diſcoveries ſo long from the Public, he intends publiſhing, by ſubſcription, in leſs than a year—*A French and Engliſh practical Grammar, a French and Engliſh grammatical, ſynonimous, and proſodical Dictionary, and a Book of Dialogues. Quid dignum tanto*——

Art. 44. *A Letter to the Guardians of the Poor of Bury St. Edmund's in Suffolk*, on the great Increaſe of the Rates for the Maintenance of the Poor in that Town; with Hints towards an Inquiry into the Cauſes and Remedy thereof, and Remarks on the Duty of a Guardian. 8vo. 6d. Rivington. 1778.

The evils here complained of reſpecting the management of the poor not being confined to the town of Bury St. Edmund's, the Author's remarks, which are ſenſible and pertinent, merit attention beyond the diſtrict for which they were originally intended.

Art. 45. *Garrick in the Shades; or, a Peep into Elyſium.* A Farce, never offered to the Managers, &c. 8vo. 1 s. Southern.

Traduces the character of Garrick, becauſe Garrick was *rich* and (according to the Author) *avaritious*. That he was wealthy, is a fact too notorious to be queſtioned; but, that he was miſerly, is an aſſertion which we believe to be founded in miſtake. We *knew* him, and we loved him as much for his virtues, as we admired him for his agreeable talents. In a word, there is more of ill-nature than of wit † or truth in this ungenerous inſult on the memory of a man who was the delight of the age in which he lived.

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† We do not, however, mean to ſay that this piece is deſtitute of *wit*.

PERSECUTION.

Art. 46. *A Narrative of the Origin and Progreſs of the Proſecution againſt the Rev. Edward Evanſon*, late Vicar of Tewkeſbury, in the County and Dioceſe of Glouceſter. By Neaſt Havard, Gent. Town-Clerk of the Borough of Tewkeſbury. 8vo. 1 s. Robinſon. 1778.

Art. 47. *A Word at parting: Being a few Obſervations on a* mutilated *Sermon and an Epiſtle Dedicatory to the* worthy *Inhabitants of Tewkeſbury*, &c. lately publiſhed by Edward Evanſon, M. A. To which are added, the Arguments of Counſel in the Court of Delegates touching Mr. Evanſon's Proſecution. By Neaſt Havard, Gent. Town-Clerk of the Borough of Tewkeſbury. 8vo. 1 s. Robinſon.

Mr. Havard has now found how vexatious and dangerous it is to meddle in diſputes of this kind. It is true, he was, as appears, unwarily involved in it, and as the cauſe proceeded, he knew not how to withdraw; the paſſions were engaged, and warmed, and from having been at firſt (probably) a moderate man, he becomes a zealous partizan,—an *orthodox* ſon of the Church.

How ſtrange it is that mankind ſhould require to be ſo often reminded of this plain truth, that no church, or party, can of themſelves conſtitute orthodoxy; and ſtranger ſtill, that Chriſtians ſhould forget, that the BIBLE is the only ſtandard of CHRISTIAN orthodoxy! And is there not ſomewhat ſhocking in the very mention of a trial for *Hereſy*, in the court of a PROTESTANT Biſhop? In Popiſh courts, indeed, it may not ſeem wonderful.

The Tewkeſbury affair is, however, now determined.—If Mr. Evanſon has been, in any meaſure, imprudent, his oppoſers have, no doubt, been too warm.—In moſt violent diſputes, we generally ſee *error* enliſted on both ſides.—But how much is it to be wiſhed that all angry altercation were at leaſt baniſhed the *religious* world, and that all denominations would make it their eſpecial care and ſtudy to promote peace and good neighbourhood, in the cultivation of a Chriſtian temper and practice; an object infinitely more important than *an exact agreement* (which is impoſſible) as to mere matters of belief and opinion, on points concerning which the wiſeſt and beſt men, in all ages, and in all countries, have differed.—In this view, it would, we imagine, have been no loſs to the Public, if theſe pamphlets, which few, perhaps, will think it requiſite to purchaſe, had never made their appearance.

NOVELS and MEMOIRS.

Art. 48. *Coxheath.* A Novel. In a Series of Letters. By a Lady. 12mo. 2 Vols. 6 s. Fielding and Walker.

The title of this novel led us to expect, what the relation of the adventures of an encampment in the hands of a maſter might have produced, wit and ſatire; inſtead of which we meet with nothing but that kind of ſentimental narrative, which, though in itſelf not unpleaſant, has been ſerved up in ſuch a variety of ways by the preſent race of noveliſts, that we are almoſt ſick of the diſh. "No wonder," ſays Miſs in her teens;—"grey-bearded Reviewers are too wiſe to be ſentimental; go, fetch me the novel immediately, I am ſure 'tis a good one."

Art. 49. *The Sylph.* A Novel. 12mo. 2 Volumes. 5 s. Lowndes.

This novel has the uncommon merit of ſome originality in its plan; the ſtory is agreeably related; and many good moral reflections are ſuggeſted in the courſe of the narrative.

Art. 50. *Memoirs of Lady Eliza Audley.* By Mrs. Cartwright, Author of *Letters on Female Education.* 12mo. 2 Vols. 5 s. ſewed. Richardſon and Urquhart. 1779.

Mrs. Cartwright cannot, with propriety, ſtyle herſelf the Author of theſe Memoirs, ſince they are a tranſlation from the French. The *original* was publiſhed about the year 1760. We ſaw the book when it firſt came out, but do not remember the title. We do, however, recollect a tranſlation of it, which was done by the late Dr. Goldſmith; although he did not put his name to it. The title of the Doctor's tranſlation was "*Memoirs of Lady Harriet Butler**." Perhaps Mrs. C. was ignorant of this former tranſlation, when ſhe ſat down to the ſame taſk;—but, however that may have been, ſhe has certainly made too free with the Public, by giving it as *her own work.*

BOTANY.

Art. 51. *A Catalogue of the Plants in the Garden of John Blackburne, Eſq; at Orford, Lancaſhire.* Alphabetically arranged, according to the Linnæan Syſtem. By Adam Neale, Gardener. 8vo. Warrington. 1779.

Although the preſent catalogue throws no new light on the ſcience of botany, it merits, however, the notice of all who ſtudy this agreeable ſcience. By the means of ſuch compilements, the gardens of thoſe who delight in the cultivation of rare and curious plants, are rendered more generally uſeful: as theſe publications ſerve to point out the places where a ſcarce or valuable plant may be found, or where ſeeds, roots, young plants, &c. may be obtained.

The diſpoſition of Mr. Neale's catalogue is alphabetical, and the names are taken from the Linnæan ſyſtem, being, as the prefatory advertiſement ſets forth, 'carefully referred to Murray's edition of Linnæus.'

The garden of Mr. Blackburne, at Orford, is ſo much celebrated by all true lovers of botany, both in England and abroad, that the preſent catalogue muſt be very acceptable to thoſe who wiſh to ſurvey this noble, we might ſay, this princely collection. It merits, farther, the attention of the botaniſt, on account of the long ſtanding of ſeveral of the plants; the collection being one of the oldeſt in this kingdom:—above all, the great number of curious ſucculent and bulbous plants, will attract the eye of the connoiſſeur.

We can only add our wiſh, that all the botanical gardeners in Great Britain would follow the example of the venerable owner of the Orford Collection, by publiſhing ſimilar catalogues of the treaſures which they have in poſſeſſion; among which, we ſhould be glad to ſee laid open to public view, thoſe of Kew-gardens, of Dr. Pitcairn's gardens, of Dr. Fothergill's, and others, diſtinguiſhed by the number and rarity of the productions which they contain.

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* Vid. Review, vol. xxv. p. 472.

RELIGIOUS and CONTROVERSIAL.

Art. 52. *Letters to a Lady inclined to enter into the Communion of the Church of Rome.* By William Law, M. A[*]. Now firſt printed. 8vo. 1 s. 6 d. Phillips, &c. 1779.

Although the author of this pamphlet has been dead many years, he is ſtill remembered with honour. The excellent ſpirit diſcovered in his conduct and his writings, though ſome things in the latter are very objectionable, muſt be always eſteemed. He was a Non-juror, and a myſtic, and an avowed enemy of that *Devil*, Human Reaſon [†]. His opinion ſeems to have been, that no Chriſtian Church was entirely free from an Antichriſtian ſpirit; and on this conſideration, chiefly, he ſeems to reſt his argument in adviſing the lady with whom he correſponds, to continue in the communion of the Church of England. Proteſtants will be ſurpriſed, and juſtly ſo, when he expreſſes a doubt, ‘ whether the Church of Rome, or England, has the moſt helps to a ſolid and ſubſtantial piety.’ However, on the particular point of leaving the latter for the former, he ſpeaks in theſe terms: ‘ I ſtay in the church of England, becauſe providence has placed me in its communion, and becauſe it has the terms of ſalvation; I wiſh every thing that is ſchiſmatical in it was removed, by thoſe who have a power of removing it; I do not go over to the Church of Rome, becauſe that would be ſhewing my approbation of thoſe reaſons on which the governors of that church proceed in their diviſion from others, and would make me guilty of all the wrong ſteps they have taken. This is not the caſe of thoſe who are educated in that Church; they may be free from all the ſchiſmatical or unjuſt proceedings of their governors; as the private members of any other church may; but it ſeems to be the caſe of thoſe that renounce the Church of England for that of Rome: ſuch an act, I think, muſt make them a party to all that the Church of Rome has done in relation to the ſchiſm. Theſe ſeem to be the only principles of piety and religion, for ſerious Chriſtians to found their peace on, in this divided ſtate of the Church, where the diviſion is wholly owing to the unreaſonable claims and uncharitable proceedings of the governors on both ſides, and where both retain all that is of the eſſence of religion.——We can neither ſtay in one communion, nor go into another, but we are in the ſame ſtate, as to the unity of the church; every part is in a ſtate of diviſion, and chargeable with contributing to the cauſe of it. The thing that we are to look for, therefore, is not to be out of a divided part of the church, which is impoſſible, till it pleaſes God to alter the ſtate of Chriſtendom, but that we may live free from ſchiſmatical principles and paſſions, and wholly attentive to every thing that the moſt ardent love of God, the moſt perfect love of our neighbour, and the higheſt imitation of the ſpirit, life, and ſufferings of our bleſſed Saviour require of us.’

Without taking farther notice of what is ſaid relative to the particular ſubject mentioned in the title, we ſhall only add a ſhort extract or two from what this writer adds on the ſubject of enquiry and ſpeculation; 'If we look into hiſtory (he ſays) we can hardly find any churchman remarkable for an uncommon extent of learning, without having troubled the world with ſome inventions of his own, ſome fancied improvements on the common chriſtianity. The great Origen was one of the firſt inſtances of this kind; he was celebrated as the oracle of learning, as a poſſeſſor of all the ſciences; along with this, he was of a very pious and mortified life, and full of contempt of the world: but, for my own part, I ſhould have left his converſation, his deep diſcoveries, and allegorical explanations of Scripture, to have ſpent my time and learned religion with a poor mechanic that I have ſomewhere read of, whoſe heart and life was governed by this ſpirit;—"I deſire nothing but to love, adore, praiſe and obey God, in every thing, and for every thing." Was the world to ſee this remark on learning, they would in all probability impute it to my want of learning; and though they would be very right in judging my pretenſions to learning not to be great, yet it would be unjuſt to think me an entire ſtranger to the nature of it. But I profeſs to you, that whatever parts or learning I am poſſeſſed of, I think it as neceſſary to live under a continual apprehenſion of their being a ſnare and temptation to me, as of any worldly diſtinctions, whether of riches or dignity, I ſhould be poſſeſſed of: and I deſire no other improvement of ſcience or knowledge, nor to ſee into any depths, but ſuch as penitence, humility, faith, hope, charity, the pure love of God, and an abſolute reſignation to his providence, ſhall diſcover to me.——

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[*] Author of A ſerious Call to a devout and holy Life, a number of Controverſial Tracts, and an edition of the works of Jacob Behmen; for which ſee Review Vol. xxxii. p. 442.

[†] We think we remember ſuch an expreſſion in ſome of honeſt *William's zealous writings*.

'I am not againſt our uſing all the arguments that reaſon and learning can furniſh us with, in defence of religion; but I think we are much miſtaken, when we place our chief ſtrength there, and conclude that chriſtianity muſt proſper, or infidelity decline, according as all objections and difficulties are more or leſs cleared up and ſolved. For as religion never entered into the fallen world that way, by condeſcending to explain all the difficulties, or anſwer the objections that ignorance, malice, ſelf-love, pride, curioſity, wit, or worldly learning, could bring againſt it; as no revelation from God ever dealt in this manner, with this kind of adverſaries, ſo it is againſt reaſon to think, that it muſt now, or at any other time, be ſupported in that manner. For theſe tempers have no right or claim to be anſwered or ſatisfied in their own way; as they are only ſo many diſorders or corruptions of the ſoul, ſo they are to have no relief from religion, but that of dying before it.——

'As to the relief which is ſought for in ſuch diſcoveries, humility, faith, and reſignation make it needleſs, and give the mind a comfort and reſt in God, which cannot be equalled by any ſuch ſpeculative light: for my own part, this one ſaying, "Shall not the judge of all the world do right?" is more to me, is a ſtronger ſupport to my mind, and a better guard againſt all anxiety, than the deepeſt diſcoveries that the moſt ſpeculative inquiſitive minds could help me to.'

Theſe paſſages we leave to the conſideration of our Readers.—The laſt of theſe letters is dated May 29, 1732. Though they treat on the circumſtance of entering into the communion of the Church of Rome, they have reſpect to the particular ſituation of the lady and her family on other accounts. In ſome parts they bear ſtrong marks of Mr. Law's peculiar and ſtriking manner, and give intimations of his myſtical turn in other reſpects, but not like what is to be found in the reſt of his writings. One principle, though not expreſsly declared, ſeems implied, and runs through this tract, *viz.* a ſuppoſition of ſome inherent ſanctity attending the office of what he would call the chriſtian *prieſthood*, which directly leads us towards the Church of Rome. It is to be preſumed there are few, if any proteſtant readers who will not think that there are many reaſons for avoiding the Roman communion more weighty than any that is here ſuggeſted.

Art. 53. *Advice to Youth; or, the Advantages of early Piety.* Deſigned for the Uſe of Schools, as well as young Apprentices and Servants; to promote the Art of reading Engliſh, and draw the Attention to Matters of the greateſt Importance in early Life. By John Fawcett, Maſter of a Boarding-ſchool at Brearley-Hall, near Halifax. 12mo. 1 s. 6 d. Leeds, printed; London, ſold by Johnſon, &c. 1778.

This Author appears earneſtly to deſire the comfort and happineſs of thoſe for whom he writes. His addreſs is fervent and affectionate, and many proper and uſeful exhortations are delivered. His plan is Calviniſtical, and he ſeems rather perplexed with the queſtion, 'Why ſhould we call men to know, love, and fear God, when they have no power for it?' But why ſhould ſuch a queſtion be introduced at all, eſpecially in an Addreſs to Youth? Let it rather be left to metaphyſicians and polemical theoriſts! We are, however, unwilling to cenſure a work ſo well intended. While ſo many writings appear, as Mr. Fawcett obſerves, which tend to looſen, if not wholly to deſtroy all regard to truth and virtue in youthful minds, we are glad to ſee publications, on every plan, which are calculated to aſſiſt and ſtrengthen ſuch momentous principles. This valuable end may be anſwered, if youth will attend, by this performance, as well as by others, of ſuperior or of inferior merit, among the variety of books of this kind, which are extant in the Engliſh language.

Art. 54. *An Eſſay on the Toleration of Papiſts.* 8vo. 1 s. Dodſley. 1779.

The deſign of this eſſay is to ſhew that, while liberty remains a public bleſſing, religious toleration muſt be conſidered as a meaſure highly conducive to the general intereſt; and that religious and civil freedom have nothing to fear from the indulgence which the government has lately ſhewn its Roman Catholic ſubjects.

The Author ſays, that he never wiſhes to ſee a repetition of the ſlaviſh ſuperſtitions and encroachments of Rome; but the ſituation of the world, he thinks, is not at preſent expoſed to them. The preſent face of Europe, we are told, is different from that barbarous and gloomy region, where thoſe deep foundations were laid for ſuperſtition and prieſtcraft. Commerce, refinement and philoſophy, have diſpelled that general darkneſs which concealed their hateful deſigns; and the ſtupendous edifice is crumbling faſt away, and totters on the brink of deſtruction.

The Author contents himſelf with a few general reflections; but this eſſay is written with elegance, and ſhews an enlarged, liberal, *and manly turn of thought.*

SERMONS.

I. *The Neceſſity and Advantage of religious Principles in the Soldiery*—Preached before Sir George Savile's Regiment of Yorkſhire Militia, and a Company of the Royal Regiment of Artillery, in Camp, Aug. 2, 1778. By Thomas Bateman, A. M. Chaplain to the Duke of Gordon, Vicar of Whaplode, Lincolnſhire, &c. 4to. 1 s. Richardſon and Urquhart.

We meet with nothing in this diſcourſe to entitle it to particular notice, except the Author's zeal againſt enthuſiaſts and fanatics, with whom he thus *humourouſly* diſclaims all alliance: "Let not this be underſtood as if ſpoken in behalf of the oſtentatious ravings of many modern enthuſiaſts on the one hand,—or of *as* many moping and melancholy fanatics,—which ſome fools, but more knaves, have often aſſumed for private and pecuniary, but oftener for worſe purpoſes.—Beſhrew the preacher, who would recommend the leaſt tincture of either as requiſite in the military character—who would ſend the whole ſoldiery together upon a religious knight-errantry—and preſcribe to the ſuperior officers to become knights of the woeful figure—to the inferior, according to their reſpective ranks, to become proportionably more diſmal."

II. At the Cathedral Church of Hereford, before the venerable the Dean, &c. Aug. 19, 1778; being the Day on which he held his *Viſitation*. By the Rev. Thomas Horne. 4to. 6 d. Baldwin.

Inſtruction for the inſtructors.

III. *Chriſtianity an eaſy and liberal Syſtem; that of Popery, abſurd and burdenſome*—Preached at Salters Hall, Nov. 5, 1778. By Hugh Worthington, jun. 8vo. 6 d. Buckland, &c.

A ſeaſonable and ſenſible diſcourſe, in which the errors of Popery are properly repreſented. It ſeems that the preſent times render it highly expedient to guard people, frequently and ſeriouſly, againſt the deluſions of the Church of Rome, while we maintain a charitable and Chriſtian ſpirit towards its particular members.

IV. *The Death of Samuel, and the Lamentation made for him, conſidered and improved*—Occaſioned by the Death of Mr. Samuel Wilton, who departed this Life, Jan. 21, 1779, aged 68. By N. Hill. Publiſhed at Requeſt. 8vo. 6 d. Buckland.

A pious lamentation and improvement of the death of a good man, who had been, as the Preacher expreſſes it, "at once an ornament and pillar" of the church of which he was a member.

V. At the Chapel Royal of St. James's Palace, on Aſh-Wedneſday, 1779. By Robert Lord Biſhop of London, Dean of his Majeſty's Chapels. 4to. Cadell and Dodſley.

A ſenſible diſcourſe from Luke xiii. 1, 2, 3.—His Lordſhip conſiders ſome of the reaſons, upon which we may preſume our bleſſed Saviour's determination to be founded; *viz* that we are not warranted to infer from great and ſignal calamities any great and uncommon wickedneſs in the ſufferers.—On the grounds of reaſon and experience, however, and from our notions of the wiſdom and juſtice of God, we may be allowed, his Lordſhip ſays, to obſerve a more equal providence diſpenſed in the fates of kingdoms, than in the affairs of individuals. The caſes are widely different; and the ſame reaſons, motives, and ends, do not hold in both. Kingdoms and nations, as ſuch, are beings of the preſent world, and they are obnoxious to the judgments of God in this life only; therefore the counſels of God with regard to them may be governed by other rules: and we are warranted to eſtimate their proſperity and adverſity by meaſures different from thoſe by which we ought to judge of the merits and demerits of private perſons. The language of ſcripture is in this reſpect agreeable to the univerſal teſtimony of hiſtory; *that righteouſneſs exalteth a nation, but wickedneſs is not only a reproach, but in the end ſure deſtruction to any people.* It hath pleaſed God ſo to conſtitute the nature and order of things, that the one follows the other by certain conſequence; and ſometimes too by his peculiar decree.—The Biſhop concludes his diſcourſe with ſome very ſerious obſervations on the moral and religious ſtate of this nation.

VI. *A Diſcourſe* PREVIOUS *to a Day of general Humiliation*, appointed to be obſerved by public Authority, Feb. 10, 1779. 4to. 1 s. Canterbury printed, and ſold by Buckland in London.

This appears, from a preface by 'the Editor,' to be a ſermon written on ſome former occaſion, and now ſeaſonably reprinted, as applicable to preſent times and circumſtances. Its deſign is to ſhew 'how righteouſneſs and proſperity have been inſeparable companions, riſing and falling together, in the moſt remarkable ſtates.' The inference and application are obvious.—We think we have ſeen this diſcourſe before,—or one nearly ſimilar to it; but we cannot recollect the author. The Editor has added ſome pertinent *notes*; in which he has introduced a few ſtrictures on the progreſs of Methodiſm, "that vulgar frenzy of the times," as ſome one ſtyles it:—or in our Editor's phraſe—'that unintelligible jumble of ſcripture phraſes and ſcripture paſſages.' But, perhaps, the zeal of this Writer carries him rather too far, when he tells us that he looks upon Methodiſm 'as a judgment of the Almighty, who for our wickedneſs permits this *ſtrong deluſion* to remain among us.'

SERMONS *preached on the late* GENERAL FAST, *Feb.* 10, 1779.

I. Before the Lords Spiritual and Temporal, in the Abbey-Church, Weſtminſter. By Beilby Lord Biſhop of Cheſter. 4to. 1 s. Payne, &c.

This judicious diſcourſe, containing many important and ſeaſonable truths, and expreſſed with an elegant ſimplicity of language, well deſerves the ſerious attention of every friend to virtue, religion, and his country.—His Lordſhip ſhews, that thoſe unhappy diſſentions which have ſo long torn the ſtate in pieces; which have been one principal cauſe of our preſent evils; and which, if not timely extinguiſhed, or at leaſt greatly mitigated, will probably lead (as in all great empires they have univerſally led) to final ruin, take their riſe from what few ſeem to ſuſpect, the want of RELIGIOUS PRINCIPLE. He points out the genuine and natural effects of RELIGIOUS PRINCIPLE on the human mind, and ſhews that it will give us every thing which our preſent ſituation ſeems more peculiarly to require, PUBLIC SPIRIT, UNANIMITY, AND UNSHAKEN FORTITUDE.

II. Before the Honourable Houſe of Commons, at St. Margaret's, Weſtminſter. By George Stinton, D.D. F.R.S. and S.A. Chancellor of the Church of Lincoln, and Prebendary of Peterborough. 4to. 1 s. Dodſley, &c.

A candid, judicious diſcourſe from the words—*Fear God: honour the King.*

III. In the Church of St. Anne, Dublin, on the 10th of February, 1779; being the Day appointed for a General Faſt, &c. By Thomas Leland, D. D. 4to. 1 s. Conant.

This diſcourſe contains much ſeaſonable and important inſtruction, expreſſed with great energy. The following extract will give our Readers an idea of the Doctor's ſtyle and manner:

'Britain was the joy of the whole earth. People the moſt diſtant bowed before her: nations the moſt opulent did her ſervice. She was "repleniſhed and made glorious." But thou, O Lord, haſt again hidden thy face, and we are troubled! The arm of the child is lifted againſt the parent, and they of our own kindred and language have turned their eyes from "the rock whence" they "are hewn." War, and clamour, and animoſity, are our portion: in our councils diviſion, in our ſtreets complaint, in our houſes mourning; hunger and nakedneſs (here more eſpecially in our own afflicted borders) clamouring for relief; poverty and calamity uttering their piercing cries; hideous impatience for rapine and bloodſhed; the cruelty of deſpair, the blind rage of envy; the melancholy neceſſity of public juſtice, the outrageous defiance of its utmoſt ſeverity; the perpetual dread of violence, and life of terror and ſuſpicion and anxious precaution, as if we had no civil union, no laws for our protection, as if this country were driven back by her diſtreſſes to the barbarity of ancient times, and the impatience of her children were ready to renew the days of outrage and deſolation.

'But not to dwell on the peculiar viſitations of our own unhappy land, let us extend our views, as our affections ſhould be extended, to our fellow-ſubjects.—We know, and it is not the voice of faction which now calls us to acknowledge, with what confidence in the arm of fleſh, we ſcoffed at the firſt appearance of hoſtility in the revolting colonies. Too nearly reſembling the great city deſcribed by the Prophet, we ſeemed to "ſet our hearts as the heart of God." Who could reſiſt our might, or who could queſtion our juriſdiction? The ſpirits of the rebellious were to melt as wax, and the preſumption of the gainſayers, at our approach, was to die within them. We called them weak; we felt them powerful: we talked of ſubduing; we found reſiſtance and defiance. In our pride we dictated ſubmiſſion; with equal and perhaps no leſs dangerous pride, they renounced all connexion. Here, our mighty men could boaſt but of ſome imperfect advantages; there, our menaces were confounded, and our vaunting turned to diſgrace. We looked for ſucceſs, and behold a ſnare; for victory, and the mercy of our adverſaries was our refuge. Another enemy watched the moment of our diſtreſs, deviſed how we might be brought low, prepared, avowed her hoſtilities, iſſued to the conteſt, ſhrunk from our aſſault, and boaſted of victory. While our foes exulted, we were troubled: our painful anxiety could not be concealed. And if our native coaſts have not been invaded, we have dreadful and devouring enemies in the midſt of us; diſſention, and clamour, and jealouſy, and mutual accuſation; corruption and profligacy beyond the example of former days; obſtinacy and indifference, and unrelenting defiance of God's righteous judgments.—Such are "the ſigns of the times."'

The words, from which the Doctor diſcourſes, are theſe: *Thine heart was lifted up, becauſe of thy beauty; thou haſt corrupted thy wiſ-*

dom, by reaſon of thy brightneſs. I will caſt thee to the ground; I will lay thee before kings, that they may behold thee. Ezek. xxviii. 17.

IV. At one of the Pariſh Churches in Northampton, on the 10th of February, 1779; being the Day appointed by royal Authority, for a Faſt, and for imploring God's Bleſſing on his Majeſty's Arms *. Addreſſed to the Officers of the Troops then quartered at Northampton. 8vo. 6 d. Dicey.

A plain, ſerious diſcourſe from Jerem. v. 3.

V. To a Congregation of Proteſtant Diſſenters, at Hackney. By Richard Price, D. D. F.R.S. 8vo. 1 s. Cadell.

In a ſhort advertiſement prefixed to this ſermon, the Doctor tells us that it was compoſed in ſome haſte, and without any particular attention to the ſtyle; that it is publiſhed partly in compliance with the requeſt of ſome who heard it; and, partly, becauſe it has been miſrepreſented. The notice which he has taken of public meaſures, is ſuch, he ſays, as came neceſſarily in his way in diſcuſſing the ſubject he had choſen, and in conſidering the preſent ſtate of the kingdom. This, however, is the firſt time, we are told, in which he has entered into politics, in a ſermon, and, perhaps, it may be the laſt.

In the latter part of his ſermon, the Doctor draws a very dark and diſmal picture of the ſituation of public affairs, which, though bad enough, is, we truſt, not ſo bad as he repreſents it. He tells us *that our ſtrength is ſpent*; but, we hope, he is miſtaken. It is difficult, indeed, to conceive how any perſon, who is at all converſant with public affairs, can ſay, that our ſtrength is *yet* ſpent. There is no doubt that this country will yet bear a great deal of *ruining*.

Since we wrote the above, we have ſeen a ſecond edition of Dr. Price's ſermon, with a poſtſcript, containing remarks on a paſſage in the Biſhop of London's ſermon preached at the Chapel Royal on Aſh-Wedneſday laſt. See p. 244, of this Review.

In this paſſage, his Lordſhip talks of viſionary and impracticable principles being aſſumed as the only true foundations of a free government; and, in a note, quotes two paſſages from Dr. Price's tracts, in order to prove his doctrine concerning government *viſionary and dangerous*. The Doctor, with great ſpirit, endeavours to vindicate his character, and ſupport his opinion. Nay, he tells us that the language which he has employed, and which has given moſt offence, has been hitherto the common language of all the friends of civil liberty, *Monteſquieu*, Mr. *Juſtice Blackſtone*, many of the reverend clergy themſelves in their ſermons on public occaſions, and, particularly, of the excellent Dr. *Lowth*, in a ſermon preached at the aſſizes at *Durham* in 1764.—It does not appear to us, after conſidering, with the moſt accurate attention, the paſſage, in the Biſhop of London's ſermon, to which Dr. Price refers, that his Lordſhip meant to point the Doctor out as a perſon, whoſe ſtudy it had long been to *introduce diſorder, encourage ſedition, &c.* but that he only meant to mention his principles of government. It is impoſſible, indeed, in our opinion, to conſider the paſſage in any other light.

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* Said to have been preached in the church of All Saints, by the Rev. Mr. Hughes.

VI. *The deluſive and perſecuting Spirit of Popery*—Preached in Monkwell-ſtreet. By James Fordyce, D. D. 8vo. 1 s. Cadell.

This diſcourſe, we are told, in the advertiſement prefixed, is publiſhed at the affectionate requeſt of many who heard it, for whom the Preacher entertains a juſt reſpect, and whoſe approbation he eſteems a pleaſing ſanction to his well-meant attempt, at a criſis when this country ſeems to be in growing danger from Popery. It contains the greater part of a ſermon on Popery, which the Doctor preached 25 years ago, in the preſence, and by the appointment, of a numerous and reſpectable body of the Scotch clergy, with whom he was then nearly connected.

Many of his readers will, no doubt, differ widely from him in regard to the danger at preſent to be apprehended from Roman Catholics; be this, however, as it may, his zeal in a cauſe ſo intimately connected with the intereſts of truth, virtue, and religion, does him honour; and his ſermon, we doubt not, will be conſidered by every impartial reader, as manly, ſpirited, and ſenſible.

CORRESPONDENCE.

IF the Gentleman who ſent a pamphlet under the ſignature of '*an Old Acquaintance* *,' apprehends that ſome regard is due to what is commonly underſtood by that *deſignation*; he will, at the ſame time, allow the ſuperior claim of an OLD FRIEND; eſpecially a friend who no longer ſurvives to defend his own fame: ſuch was ROSCIUS. But, be it obſerved, that neither civility to acquaintance, nor affection to friends, ought to prevail on a Reviewer to abuſe the public confidence, by a partial repreſentation of the merits or defects of the publications that fall under his notice. We have, accordingly, ſpoken what we really think, of the piece to which this note bears ſome degree of reference.

⁂ *Obſervator* propoſes, as an extenſion of our plan, that we ſhould criticiſe the *periodical* publications of the times, including even the Magazines. If this Gentleman had been aware of the great additional trouble we ſhould bring upon ourſelves by adopting his hint, and of the *invidious appearance* of ſo novel a procedure, we, probably, had not been favoured with his letter. We are ſatisfied, however, that his propoſal is founded in a laudable concern for thoſe readers whoſe time and money are (particularly in the inſtance which he points out) ſpent upon the moſt worthleſs productions of the preſs.

†‡† We are much concerned to hear ſo bad an account of the health of our old Correſpondent J. B. He has our very ſincere wiſhes for his ſpeedy and complete recovery.

☞ *Capt.* Carver's *Travels in* America *will be continued in our next Review.*

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* Though the hand-writing is not recognized, we have no ſuſpicion of falſe pretences: notwithſtanding what Juſtice Burdus uſed ſagaciouſly to remark, in regard to anonymous letters: "I always, ſaid he, look upon that *Mr. Anonymous* to be a very ſuſpicious fellow."

THE
MONTHLY REVIEW,
For APRIL, 1779.

ART. I. MARSHALL's *Minutes of Agriculture* (concluded). See laſt Month's Review.

(By a CORRESPONDENT.)

OUR Author declares himſelf at open war with CUSTOM, unleſs when founded in reaſon; and we think it right to examine with attention, in all caſes, whether received cuſtoms, when hurtful, are founded on reaſon or not. Many readers, nevertheleſs, will be apt to pronounce him a daring innovator, when they hear that he ſtrenuouſly contends for introducing the faſhion of working on Sundays during ſeed-time and harveſt. We are aware that many *good* men, and even ſome *ſenſible* perſons, may, at firſt, be ſtartled at this propoſal, becauſe they have been accuſtomed, from their infancy, to view ſuch freedom in a criminal light. For our own part [*], we cannot help regretting that the *uneſſentials* of religion ſhould, in any caſe, be confounded with its *eſſentials*; for nothing, we are certain, has ſo much hurt the cauſe of religion. From this circumſtance it happens, that the belief of many, in the genuine principles of religion, is undermined; for when they find themſelves baffled in ſupporting a tenet that has inſenſibly been adopted without ſufficient foundation, but which they have been accuſtomed to think of equal authority with all the other tenets of their religion, they naturally conclude, that, as this cannot be defended when ſtrictly examined, all the others, if duly inveſtigated, would be found to reſt upon as unſtable foundations. On theſe principles we muſt applaud every attempt to diſtinguiſh, with accuracy, between the eſſential tenets of religion, and thoſe which come to be accounted ſuch merely from accident. This example was ſet by our Saviour himſelf, who, with that benignity ſo peculiarly his own, condeſcended to moderate the rigid auſterity of the obſervance of the Sabbath among the Jews; and his diſciples and followers, for ſeveral hundred years, never thought that the Jewiſh obſervance of the Sabbath conſtituted any part of the duty of a Chriſtian. A well-written hiſtorical account of the introduction of this practice into the Chriſtian Church, and its progreſs, with the motives that contributed to render it pretty univerſally adopted, would form an uſeful book. Our Author does not enter into this diſcuſſion, but merely inquires into its political expediency, as follows:

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[*] Our Readers will conſider the opinion here delivered as ſimply that of our ingenious *Correſpondent*, the writer of this Article.

'The Author did not commence Farming with a *premeditated* intent on Sabbath-breaking: he reveres the LAWS OF MEN, whether they are Religious, or *profeſſedly* Political, when the LAWS OF MEN are founded on the LAW OF NATURE: nay, he can allow for the miſconceptions of human frailty, and venerate the *inoffenſive* LAW OF CUSTOM, though eſtabliſhed in ERROR. But when the LAW OF MAN is evidently ſubverſive of the LAW OF GOD, what unprejudiced man can heſitate to condemn it?—at leaſt in his own mind.

'Nor did the Writer begin the practice of Working on Sundays *precipitately*; but was deliberately convinced of its propriety, by a ſeries of circumſtances, and a long train of reaſoning.

'The *firſt year*, he ſaw his Hay loſe its eſſence, and his Corn its wholeſomeneſs, with paſſive obedience to the Laws and Religion of his Country.

'The *ſecond year*, perceiving more evidently the miſchievouſneſs and abſurdity of a Cuſtom which counteracts the bounteous intentions of Providence, he began to reflect on the conſequences which would reſult from a non-compliance; and ſifted, particularly, into the Sabbath-day employment of his weekly Servants.

'One, he found digging in his garden:—another, quarrelling with his neighbour:—a third, gambling:—a fourth, bl—g himſelf and blaſpheming his Maker, by way of amuſing the hour of indolence: the reſt at the alehouſe, ſquandering thoſe wages which ought to have adminiſtered comfort to themſelves, their wives, and their children, through the enſuing week.

'The wane of the Harveſt 1775 was uncommonly precarious, and the impropriety (not to ſay the impiouſneſs) of neglecting any opportunity which might preſerve the gifts of Nature from actual waſte, was painted in ſuch ſtriking colours, that the Author no longer heſitated to liſten to the dictates of NATURE, REASON, and COMMON-SENSE.

'See the MINUTES of the 11th SEPT. and 8th OCT. 1775.

'The more the Author practiſed the WORKING ON SUNDAYS in HAY-TIME and HARVEST, the more clearly he ſaw its PROPRIETY: he eagerly wiſhed to ſee it the *common Practice* of this country; and was ambitious of ſetting the PATRIOTIC EXAMPLE.

'His Patriotiſm, however, was not ſeen ſo clearly by his Neighbours as by himſelf; and he incurred the cenſure of many, whoſe good opinion he wiſhed not to have forfeited.

'The circumſtance which gave the greateſt offence, happened *ſince* the cloſe of the foregoing MINUTES; the Author, nevertheleſs, in ſupport of his conduct, will here inſert, though out of form, Abſtracts of a Series of MINUTES ON WORKING ON SUNDAYS, made during the backward Hay-time, and the Harveſt of 1777.

'Sunday, 3 Aug. 1777. Laſt Sunday, the Meadow-hay was in ſwath, and might *then* have been cocked: no opportunity of cocking has *ſince* occurred; and it is *now* yellow and almoſt rotten. It is true, I was ſacrilegious enough to turn ſome which was then ſpoiling; but the Men *appeared* to think it wrong, and to-day I did not dare to aſk their aſſiſtance.

'Though it has been a heavenly day, not a man was to be found, even to uncover the ſtacks.

'Tueſday, 5 Aug. It may be very good policy to have days of Relaxation and Sociability; but ſurely theſe days ought not to be ſo *holy* as to interfere with the *ſacred* Laws of Nature: it can never be good policy, in the Members of any State, to ſquander wantonly the means of their own preſervation.

'(See the 3d.) Had the Hay mentioned been then ſhook into Cocklits, it would have been ready to *carry yeſterday*; but it was obliged to be *made yeſterday*, and was *caught* in the Rain of to-day!

'Sunday, 7th Sept. The laſt week has been very ſlack Harveſt-weather; except yeſterday, which was very fine.

'We had this morning about thirty loads of Wheat,—thirty loads of Oats,—fifteen loads of Barley,—and twenty acres of ſecond cut of Clover down; and moſt of them fit to be carried.

'The month of September is very uncertain Harveſt weather: the days grow ſhort;—the dews remain long on the ground; the fogs frequently hang on till noon; and, until paſt the middle of the month, the Weather is generally ſqually and uncertain; though the latter end is as generally fine: this, at leaſt, was the caſe in the September of 1775 and 1776.'

We could have perceived, without being told it, that our Author had read books on farming, and formed ſyſtems of theory in his own mind, as theſe frequently influence his reaſoning, and make him acquieſce in the belief of certain principles as indiſputably right, which, if fully examined, would be found to be either erroneous or doubtful. We know not to what we could ſo properly liken the prejudices of mankind, with regard to dogmas in agriculture, as to the ſimilar prejudices uſual in religious matters. In both caſes we imbibe theſe prejudices before our reaſon has acquired its full force, and afterward, from habit, reſt ſatisfied with their rectitude, without mature examination. We ſee evident marks, on many occaſions, of this blind prejudice in favour of received doctrines in our Author. Yet is Mr. M. a ſceptic, and imagines he thinks boldly for himſelf. He undoubtedly does ſo on ſome occaſions. Like moſt modern freethinkers too, while in certain caſes he yields implicit faith to the fables of the nurſery, and in ſome withholds his aſſent where there is leſs room for doubt, in others he ſtill relies, with a faulty credulity, on ſingle facts; and from theſe deduces practical inferences that would, in many caſes, be proved erroneous by the next experiment he ſhould make. This chiefly occurs in the *Digeſt*, which we, on this account, think is the leaſt valuable part of the work, although it is probable the Author forms a very different judgment of it.

That we may run no riſk of either impoſing on the Author or our Readers, it is neceſſary to inform them both, that our ſpirited Writer is as yet by far too *young* a farmer to be qualified for deducing general rules from his practice. He is ſtill groping his way, like a blind man, through a labyrinth, of whoſe intricate windings he has ſcarce any adequate comprehenſion, although in ſome caſes he imagines he has got a glimpſe of the general plan, which he thinks will enable him to go forward with freedom. Let him not, however, rely too much upon that knowledge; let him continue his *Minutes*, and mark down his preſent *opinions* as they occur, merely as temporary opinions, which he may ſoon find reaſon to relinquiſh, and adopt new ones in their ſtead; and which will, in like manner, be diſplaced in their turn. After twenty or thirty years experience thus employed, he will perhaps be capable of forming an uſeful digeſt, in which ſome general principles may be diſcovered, and, poſſibly, be univerſally adopted. Perhaps before that time he may alſo be able to profit by *touring* *; but till he is much farther advanced in practical knowledge than at preſent, we agree with him in thinking it would be of very little uſe. It is much to be regretted, that men will begin to travel before they can profit by it. A man of great knowledge can draw inſtruction from almoſt every object that occurs; one of little experience ſees objects that properly attract his attention.

The book already publiſhed is a ſufficient ſpecimen of a moſt excellent plan of ſtudy. As ſuch we have viewed it, and in that view have beſtowed upon it ample praiſe; but in this conſiſts almoſt its whole merit. Should more books, on the ſame plan, be publiſhed, equally undigeſted, we ſhould be obliged to reprehend them, as deſtructive to the advancement of agriculture. We hope, therefore, that thoſe *whom it may concern* will make a proper uſe of this watch-word.

Nothing is more agreeable, in our eyes, than a becoming eaſe and freedom of ſtyle; but this will not prevent us from reprehending our Author for that affectation in point of language which runs through the whole performance. *The ſtole of a Junius*—ſtile *memorandal*—*ſons of ruſticity*—*daughters of ſpeculation*, *begin to opinion*; with numberleſs expreſſions of a ſimilar kind, are altogether indefenſible. At a certain period of life, what is *ſingular* appears *pretty*. It is this that induces boys to metamorphoſe themſelves into monkies, or *macaronies.* It is this which cauſes girls to become pert and petulant—ſpeak loud at a play—titter at church, and be immoderately merry when others are diſpoſed to be ſerious; and it is the ſame paſſion which induces young authors to coin uncouth phraſes. In all caſes it is a certain proof of a preſent want of ſound ſenſe, and a breach of decorum, that nothing but the contempt and *pity* which it excites prevent from being deeply reſented by every ſenſible perſon.

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* The Author ridicules the practice of *touring*, as he calls it; that is, travelling in queſt of agricultural knowledge.

Nor can we admit, as ſufficient, the apology which he offers for the many new-coined technical terms he has introduced, often without ſufficient cauſe. Theſe muſt be conſidered as treſpaſſes on good-manners at leaſt, if we do not beſtow upon theſe words the harſher name of barbariſms. Of this kind are *naturiſion*, *vegetiſion*, *cuſtomed*, *aerialiſt*, &c. &c. &c. &c. In every art or ſcience we admit that there muſt be ſome technical terms; and a writer will *ſometimes* be under the neceſſity of inventing a new one for the ſake of preciſion. But a man of good manners will avoid uſing the technical terms, in all caſes wherein it is *poſſible* to make himſelf underſtood by the help of ordinary words; becauſe he knows that when he employs unneceſſarily theſe phraſes, he renders himſelf unintelligible to ſome of thoſe to whom he addreſſes himſelf, or gives them an unneceſſary degree of trouble to underſtand him. A common ſailor interlards his diſcourſe with ſea-phraſes, upon all occaſions; while the politer officer ſeldom finds it neceſſary to employ any thing more than ordinary language; or if he ſees a technical term abſolutely unavoidable, he uſes it only when neceſſary. A man of judgment may, occaſionally, employ uncommon phraſes; but it is only a young writer, vain of his inventive genius, who will introduce them on all poſſible occaſions. Our lively Author frequently treſpaſſes in this way.

If technical terms, which have been long known, ſhould be thus cautiouſly employed, *new* ones ſhould not be adopted but in caſes of indiſpenſible neceſſity; and then they ſhould be choſen with the moſt ſcrupulous care; otherwiſe they are neglected by ſucceeding writers, and they become as an unneceſſary excreſcence, burthening the language without being uſeful. We know of no walk in literature in which an author has leſs chance of gathering laurels than this of agriculture, although there is no department in which inexperienced writers are more ambitious of diſplaying their talents. We ſhall give one inſtance of the difficulty of ſucceeding, even where pains have not been ſpared:

'How difficult, ſays our Author, the taſk to write intelligibly (it would be weakneſs to attempt to write elegantly) on infant ſciences!

The term *furrow* has, in Agriculture, three or four diſtinct ſignifications, and muſt of neceſſity be a ſource of perpetual ambiguity. It ſignifies the ſoil turned by the plow, and the trench left by the operation.—It ſignifies the interval between two ridges, and the croſs drain which receives the rain water collected by theſe intervals.—*Johnſon* adds a fifth; but he miſtakes furrow for *drill*, or totally miſunderſtands *Mortimer*.

‘ How ſhall the Writer conduct himſelf? Shall he be guilty of the ſin of ambiguity or of innovation? He will not heſitate—for the one is deadly, the other only venial; and he truſts, that the See Critical will grant him a diſpenſation.

‘ But he finds it difficult even to ſin; and confeſſes, that he was never more puzzled in coining a word, than in the preſent inſtance.—*Johnſon's* general definition is, “ any long trench or hollow.” This includes three out of the four ſignifications above-mentioned;—but *the ſoil turned*, has no claim to it whatever;—nor, perhaps, does it ſtrikingly reſemble any thing:—a bad furrow, indeed, might be compared to the leaf of a book, or the liſt of cloth; but a good furrow is nearly ſquare, and the ideas have no connexion.

‘ Will analogy help us? A ſpade-full is called a *Spit*, and, by analogy, a plow-full a *Plit*.—A hit! Why not a *plait* or fold?—Perhaps, no other *worded* idea bears ſo near an affinity. But this will not do;—it conveys an idea too effeminate for the robuſt operation of plowing.—It reminds one of Milliners, Mantua makers, and Laundry-maids, rather than of Plowmen and Horned Horſes.

‘ Will the operation afford us a better? What is the intent of the act? The intention is various, but the act itſelf is uniformly, to *turn* the ſoil with a *plow*, upſide down—to cut off with a *plow*, a long piece of ſoil, of a certain breadth, and certain thickneſs, and *turn* it topſy-turvy.—Simply, the act is *turning* the ſoil by a *plow*, and the thing produced is the portion of ſoil *turned* by the *plow*; and if we raiſe a name here, *turn* or *plow*, or both, is the root or roots from which it muſt ſhoot. *Turning* would be ambiguous; becauſe it is generally underſtood to mean two of theſe *things* made by one turning of the team—and ſo would *plowing*, becauſe it has already two or three ſignifications.

‘ As it is ſo difficult to find a ſuitable word which has any determinate meaning, ſhall we look for ſome general term without any meaning at all? Shall we call them *ſtrings*, *ſhreds*, *ſlips* or *ſtrips*? No; theſe are too inſignificant for ſo important an operation.

‘ What ſhall we do? The Engliſh language has not a word which conveys the idea either directly or obliquely, and yet this very idea will occur perpetually. Shall we apply to ſome other language? What! make Engliſhmen talk Greek and Latin, when they can transfer their ideas in Engliſh? For WHATEVER IS AGREEABLE TO ENGLISH ANALOGY IS ENGLISH, whether or not it has *happened* to have been ſpoken or written. A ſpade is a hand-plow; a plow is a ſpade worked by cattle. The portion of earth turned by a ſpade is, in Engliſh, a *Spit*; and the Writer will not heſitate to call the portion of earth turned by the plow, a *Plit*.

' But there are ſtill three ideas which lay claim to the word *Furrow* :

The trench made by the plow ;
The collateral drains ;
And the croſs drains ;

which the Writer will diſtinguiſh, when diſtinction is neceſſary, by

The Plow-Furrow ;
The Inter Furrow ;
The Croſs-Furrow.

' How unthankful ſoever the office of Innovator may be, the Reader will be able to judge from this Note, that it is not the moſt delightful taſk in the world ; for the Writer has ſcarcely introduced or altered any word throughout theſe MINUTES and the DIGEST, which has not coſt him a train of ideas bearing ſome reſemblance to thoſe above regiſtered.

' As a proof of the ambiguity of this term, it is clearly the *Plit*, which is meant both by *Mortimer* and *Dryden* ; and which even DR. JOHNSON (being no Farmer) miſtakes for a " ſmall trench."

It is allowed that a real ambiguity here occurs, and that ſome new terms are neceſſary—nor is Mr. Marſhall the firſt who has felt this difficulty. Lord Kaims complains of it in his *Gentleman Farmer*, and has invented the term *furrow-ſlice* to denote that part of the mould turned over by the plow, which is by Mr. Marſhall called *plit*. Mr. Anderſon, in the *Eſſays relating to Agriculture and rural Affairs*, likewiſe diſtinguiſhes the trench made by the plow in working, from the interval between the ridges, calling the firſt a *thurrow*, and the laſt only a *furrow*; yet we doubt if ſucceeding authors will be pleaſed with either theſe names, or thoſe invented by Mr. Marſhall ; becauſe, where men are not awed by the reverence they have for the eſtabliſhed *jus et norma loquendi*, every one endeavours to find out a more analogous term than that of his predeceſſors, which he adopts without reſerve, if he *thinks* he has made that diſcovery. Were the Writer of this Article to become the author of a book on agriculture, it is poſſible he would adopt the following words in preference to any of the former, as he thinks they have at leaſt a greater claim to ſimplicity.

In ſome of our northern counties the provincial word to denote the trench made by the plow in going, is not *furrow*, but ſimply *fur*. May not this have been the original word from which the others have been derived ? The earth turned out of the *fur* by the plow in its going, which is left lying along the ſide of the ridge in *rows*, has naturally been denominated furrows. Would not theſe two terms, if always uſed in the above ſenſe, prevent intirely the neceſſity of Lord Kaims's *furrow-ſlice*, and Mr. Marſhall's *plit*, and have leſs the appearance of novelty ? If the word *fur* was the original word to denote any trench made by the plow, it would naturally come to be applied to the intervals between the ridges, becauſe theſe openings are literally *furs*. Perhaps there would be no impropriety in now diſtinguiſhing them by an appropriated term from the temporary furs made by each draught of the plow; nor does any one ſeem more analogous than the obſolete word *thurough*, as theſe open furs may be ſtrictly called *thuroughs*, that is, trenches going through (i. e. *thurough*) the field from one end to the other. This example is given to ſhow, that when a ſpirit of innovating begins, it is impoſſible to ſay where it will end.

But if new terms muſt be invented, they ought always to be defined in a conſpicuous place, at the beginning or end of the book, which readers could eaſily conſult when they were at a loſs for the meaning. Where theſe innovations are numerous, it is not one reader in an hundred who can retain at once the exact meaning of every term; and it is a moſt diſagreeable taſk to be hunting through a volume in ſearch of the place where each of theſe words have been defined.

Before we take leave of this Author, we ſhall add another remark, viz. that his genius ſeems to point much more toward improvements in the *practical* department of agriculture than in the *ſcientific*. This we look upon as a fortunate peculiarity both for the Writer himſelf and for the Public; becauſe the ſucceſs of a farmer depends much more on his accuracy in the practical department than on his knowledge in the ſcientific branches of that art, although the *firſt*, in the eye of moſt modern improvers, is held in ſuch a ſubordinate light when compared to the *laſt*, that it is generally thought beneath the attention of *a man of genius*. Our Author will not be denied a place among men of genius, and therefore we hope his example will help to make that branch of agriculture be more attended to than it has hitherto been.

We conclude with recommending this performance to the particular attention of every man who intends to *begin farming*, and we doubt not that if they read it with the caution we have adviſed, they will find themſelves much benefited by it.

ART. II. *The Antiquarian Repertory*: A Miſcellany, intended to preſerve and illuſtrate ſeveral valuable Remains of old Times, Adorned with elegant Sculptures. 4to. 2 Vols. 1 l. 18 s. Boards. Blyth, &c.

THIS collection, which has been publiſhed in ſeparate parts, now makes its collective appearance in two volumes, attended with a great number of engravings, that conſiderably enhance the value of the performance, and will not a little add to the Reader's entertainment.

The Editors obſerve, that ‘ it has long been the faſhion to laugh at the ſtudy of antiquities, and to conſider it as the idle amuſement of a few humdrum, plodding fellows,’ who, wanting genius for nobler ſtudies, buſied themſelves in heaping up illegible manuſcripts, mutilated ſtatues, obliterated coins, and broken pipkins:’ This account is in ſome meaſure true, and the laugh has in a degree been juſtified by the abſurdity and folly into which the profeſſed *antiquarian*, as he is vulgarly ſtyled, and ſometimes even ingenious men, have been betrayed. But it muſt be acknowledged, that to condemn indiſcriminately this branch of learned inquiry, is not the character of the preſent age, which has been well diſpoſed to encourage and aſſiſt it.

It will be expected that the Authors of the preſent work ſhould ſpeak highly of this ſtudy. Accordingly they inſiſt ‘ that, without a competent fund of antiquarian learning, no one will ever make a reſpectable figure, either as a divine, lawyer, ſtateſman, ſoldier, or even a private gentleman; and that it is the *ſine quâ non* of ſeveral of the more liberal profeſſions, as well as many trades, and is beſides a ſtudy to which all perſons in particular inſtances have a kind of propenſity, every man being, as logicians expreſs it, “ *Quoad hoc*,” an antiquarian.’

In ſuch views do theſe gentlemen labour to prove the *importance* of cultivating this part of ſcience; in ſome reſpects, no doubt, the ſtudy of antiquities hath proved *uſeful* and *important*; and it will certainly contribute to render thoſe who are proficients in it *more entertaining* to others; while they alſo find it an *agreeable amuſement* for themſelves.

We come now to the account which was given of the work before us, by the Editors themſelves, at its firſt publication, in periodical numbers, viz. ‘ This collection is meant as a repoſitory for fugitive pieces, reſpecting the hiſtory and antiquities of this country. In the courſe of it care ſhall be taken to admit only ſuch views as may be depended on, and have never before been publiſhed, and which, at the ſame time that they pleaſe the eye, ſhall repreſent ſome remains of antiquity, ſome capital manſion, or ſtriking proſpect. The portraits ſhall introduce to the public acquaintance only ſuch perſons as have figured in ſome eminent ſtation, or been remarkable for their abilities, ſtations, or accidents in life. And the letter-preſs ſhall convey either original eſſays, or extracts from books, whoſe price and ſcarcity have rendered them acceſſible only to a few.’

The firſt of theſe volumes, accordingly, opens with an account, a *curious account*, as it is not improperly termed, of the ordinances uſed at tournaments, as alſo the *etiquette* reſpecting battles in liſts, or legal duels, copied by the late ingenious William *Oldys, Norroy King* of Arms, from a MS. marked I. 26, in the library of the College of Arms, or Herald's Office, London. Theſe ordinances, ſtatutes, and rules, are ſaid to have been 'made and enacted by John Erle of Worceſtre conſtable of England by the Kinges commandement at Windeſore the 14th day of May in the vith. yere of his noble reigne, to be obſerved and kepte in all manner of Juſtes of peace Royall, within this Realme of England &c;' but it is rather remarkable, that the Editor has not mentioned what King's reign it was, in which they were appointed. We ſhall only inſert, from this Article, one paſſage concerning the fees belonging to the Officers of Arms: 'Alſo what nobleman ſo ever he be that entreth into the ſaide feeld or Juſtes, the firſte tyme, he ought to give the Officers of Armes 6 crownes of Golde for the marſhallinge of his armes, that tyme & no more.'

Bolton-Hall, ſituated in the beautiful valley of Wenſley-dale, Yorkſhire, furniſhes a very pleaſing print. The houſe is ſaid to have been finiſhed in 1678. However worthy of notice it may be in other reſpects, the following paragraph will ever render it remarkable and valuable to the friends of freedom: 'In this retirement lived, during the agitated reign of James the Second, that Marquis of Wincheſter, who, by feigning a temporary indiſpoſition for political purpoſes, contributed ſo much towards effecting the Revolution. Even now near the manſion, in the deep ſolitude of a woody dell, is to be ſeen the ruin of a houſe, which the Marquis built, and to which he uſed occaſionally to retreat, in the awful hours of night, to enjoy that taciturnity, and to cultivate that character he then found it ſo convenient and neceſſary to aſſume.'

Of Ely-Houſe, Holborn, or rather its ruins, we have a pretty engraving, which is properly placed in theſe volumes, with a ſhort hiſtory of the building. The moſt ſtriking object in this view is the chapel, which is yet ſtanding; part of the back of the cloiſters may likewiſe be ſeen; as is alſo a ſmall part of the great hall *.

John Selwyn, under-keeper of the park at Oatlands in Surry, in the reign of Queen Elizabeth, is introduced into this collection: his monument, conſiſting of ſeveral plates formerly placed on his grave-ſtone, is preſerved in the chancel of the church at Walton on Thames; they are now nailed againſt the wall. The monument confirms a traditionary ſtory, told by an ancient ſexton of that place, which is as follows: 'John Selwyn was extremely famous for his ſtrength, agility, and ſkill in horſemanſhip, ſpecimens of all which he exhibited before the Queen, at a grand ſtag-hunt in that park, where attend-

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* An elegant ſtreet is now building, on the ſcite of theſe venerable premiſes.

ing, as was the duty of his office, he in the heat of the chace ſuddenly leaped from his horſe, on the back of the ſtag, and not only kept his ſeat gracefully in ſpite of every effort of the affrighted beaſt, but drawing his ſword, with it guided him towards the Queen, and coming near her preſence, plunged it in his throat, ſo that the animal fell dead at her feet.' He is accordingly portrayed in one part of the monument riding on the ſtag, and in the act of ſtabbing it: an act which, we would hope, the tenderneſs of the Queen could not approve.

By a long additional account, which follows the above Article, of the rules, oaths, &c. uſed at tournaments, it appears that theſe ordinances were framed in the reign of Richard [we ſuppoſe] the Third.

Many of our Readers are, no doubt, acquainted with the little anecdote of John Selwyn, juſt now related; to ſome, perhaps, it will be new and amuſing;—as may be the account which is given, in another Article, of the perverſion of words and proper names. Henry VIII. having taken the town of Bullogne in France, had the gates of the place brought to Hardes in Kent, where they are ſaid now to remain. The action was highly magnified by the flatterers of that reign, and it became, Porto-bello like, ſays this Writer, a popular ſubject for ſigns, and the port or harbour of Bullogne, called Bullogne Mouth, was accordingly ſet up at a noted inn in London; the name of the inn long out-living the ſign and fame of the conqueſt, an ignorant painter, employed by a no leſs ignorant landlord, to paint a new one, repreſented it by a bull and a large gaping human mouth, anſwering to the vulgar pronunciation of *Bull and Mouth*. The ſame piece of hiſtory gave being to the *Bull and Gate*, originally meant for Bullogne Gate.

The barber's pole is not allowed by theſe Writers to originate from the word poll or head, which ſeems highly probable, but is ſuppoſed an indication that the maſter of the ſhop could *breathe a vein* as well as *mow a beard*, alluding to the ſtaff which every village practitioner puts into the hand of a patient undergoing the operation of phlebotomy. The white band encompaſſing the ſtaff was meant to repreſent the phillet.—The Yeomen of the Guard uſed to wait at table at all great ſolemnities, and were ranged near the buffets; this procured them the name of *Buffetiers*, not very unlike in ſound to the jocular appellation of Beef-eaters.—A Cordwainer ſeems to have no affinity to the occupation it is meant to expreſs, that of a ſhoe-maker. But Cordonier, originally ſpelt Corduanier, is the French word for that trade, the beſt leather uſed for ſhoes coming originally from Cordua, in Spain. Spaniſh leather ſhoes were once famous in England. May not the origin of the *Bell Savage* be added to theſe derivations?

In a diſſertation on the people called Gypſies, after other accounts, it is given as the moſt probable opinion, that they were ‘ ſome of thoſe miſerable Egyptians, who, when their country was conquered by Sultan Selim, in the year 1517, rather than ſubmit to the Turkiſh yoke, choſe to diſperſe themſelves in ſmall parties over the world, ſubſiſting by begging, and their ſuppoſed ſkill in chiromancy and magic, to which that nation had always pretence, and to the belief of which the groſs ignorance and ſuperſtition of the times were extremely favourable. This agrees very well with the time of their arrival in England, viz. about the year 1563, after having been expelled from France and Spain. The firſt comers, or their children, were probably ſoon reinforced by many idle perſons of both ſexes; ſwarthy ſkins, dark eyes, and black hair, being the only qualifications required for admiſſion; and ſome of theſe might be heightened by the ſun and walnut juice. Their language, or rather gibberiſh, might ſoon be learned; and thus their numbers, in all likelihood, increaſed till they became alarming, when thoſe ſevere ſtatutes were promulged againſt them, whoſe great ſeverity prevented their intended effect.—Had the puniſhment been only hard labour, whipping, or impriſonment, it would have been much more efficacious.—Theſe ſtrollers at preſent ſeem likely either to degenerate into common beggars, or, like ſome of their brethren in Spain, to be obliged to take to a trade or buſineſs for a livelihood. The great increaſe of knowledge in all ranks of people, having rendered their pretended art of divination of little benefit to them, at leaſt by no means ſufficient to procure them ſubſiſtence, and ſhould they attempt entirely to live by pilfering, the great quantities of proviſion neceſſary for their ſupport, when in large bodies, could not be taken without alarming the country, and their numbers and aſſumed peculiarities would prevent their eſcape.’

The account of a deſperate action, and ſignal victory, ſaid to be gained by an Engliſh captain, commanding one ſmall privateer, over a large Turkiſh fleet, while it muſt be acknowledged gallant, is indeed, as the Author ſays, almoſt, if we may not add entirely, incredible. It is given, we are told, by Roger, Earl of Caſtlemayne, in his relation of the war between the Venetians and the Turks, drawn up in form of a letter, dated 23d May, 1666, and addreſſed to King Charles the Second: as the book is ſcarce, and the fact not much known, a correſpondent deſired that it might be inſerted and preſerved in the Antiquarian Repertory. We ſhall alſo inſert it here, ſuppoſing that it may be acceptable to our Readers. It is as follows:

“ Among the Engliſh that fought bravely, Capt. Thomas Middleton (who had his ſhip hired in his ſervice) did a moſt prodigious action. It happened that the Admiral, intending a deſign againſt the Dardanels, put Middleton in ſo deſperate a place that he was in danger from land to be ſunk at every ſhot. He adviſed the commander of it, and withal told him, that the peril of himſelf and ſhip did not ſo much trouble him as to be ſet where it was impoſſible for him to offend the enemy. Having no anſwer, or at beſt a bad one, and ſeeing it could not prejudice the fleet, he drew off a little the veſſel (his only livelihood) from the needleſs danger it was in. When the buſineſs was over, they diſmiſſed him (in a council of war) with the title of coward, and all the ſoldiers being taken away, he was left only with ſome 50 Engliſh to return home, or whither elſe he pleaſed. He had not parted long from the Armata, but in a ſtark calm met with 25 ſail, of which 18 were the beſt gallies the Great Turk could make in all his fleet: theſe crying out in deriſion, that they would eat Engliſh beef for dinner, fell on him, wanting no aſſurance, being aſſiſted with the ſtillneſs of the air, and their own ſtrength and number. But for all this confidence they miſſed their aim, for after a long and ſharp encounter, the two Baſſa's that commanded were killed, with 1500 to accompany them; and beſides the many that were wounded, the whole ſquadron was ſo ſhattered, that they had hardly oars to get off, and were all unfit to ſerve, at leaſt for that year. The Captain had neither wind, ſails, nor tackle left to follow them; but with much-a-do he yet afterwards came ſafe to Candie, and there preſented to the General a whole ton of ſalted heads of thoſe he had killed, in their often boarding. His Excellency was aſtoniſhed at the thing, and after all the careſſes imaginable, he acquainted the Senate with it, who with univerſal conſent ordered him a chain and medal of gold, as a teſtimony of their high eſteem and his own commendable valour. Middleton afterwards died on his journey home, leaving a ſon, who commands here a ſhip, and is very well eſteemed for his reſolution and conduct."

The above relation ſavours ſtrongly of the marvellous; as does, though in a different way, an Article entitled, *The Great Eater, or Part of the admirable Teeth and Stomack's Exploits, of Nicolas Wood, of Harriſom, in the County of Kent.* To this curious title is added the following paſſage, "This exceſſive manner of eating, without manners, in ſtrange and true manner deſcribed by John Tailor." It is ſaid to have been publiſhed about the year 1636; and Maſter Tailor acquits himſelf with much more learning, humour, and ſentiment, than could have been expected. After another introduction, he thus proceeds:

"Be it knowne unto all men, to whom theſe preſents ſhall come, that I *John Taylor*, waterman [*], of St. Saviour's, Southwark, in the countey of Surrey, the Writer hereof, &c. will write plaine truth, bare and thread-bare, and almoſt ſtarke-naked truth, of the deſcriptions, and remarkable, memorable actions of *Nicolas Wood*, of the pariſhe of *Harriſom*, in the county of Kent, yeoman, for theſe conſiderations following: Firſt, I were to blame to write more than truth, becauſe that which is knowne to be true is enough. Secondly, that which is only true, is too much. Thirdly, the truth will hardly be believed, being ſo much beyond man's reaſon to conceive. Fourthly, I ſhall run hazard to bee accounted a great lyer, in writing the truth. Laſtly, I will not lye, on purpoſe to make all thoſe lyers that eſteeme me ſo."

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[*] *The famous Water-poet,* we ſuppoſe.

"Yet by your leave, Maſter Critick, you muſt give me licenſe to flouriſhe my phraſes, to embelliſh my lines, to adorne my oratory, to embroder my ſpeeches, to enterlace my words, to draw out my ſayings, and to bombaſte the whole ſuit of the buſineſſe for the time of your wearing. For though truthe appeareth beſt bare in matters of juſtice, yet in this I hold it decent to attire her with ſuch poore raggs as I have inſtead of robes."

We cannot enter into any particular account of the marvellous exploits of Mr. Nicolas Wood, to whom 'Two loynes of mutton, and one loyne of veal were but as three ſprats;' for farther matters we muſt refer to the book.

In one Article an account is given, with an engraving, of an ancient piece of houſehold furniture, which is ſaid to have eſcaped the notice of our antiquaries, or at leaſt not to have been before engraved or mentioned by them. It is called a Curfew, or Couvre-feu, from its uſe, which is that of ſuddenly putting out a fire: it is of copper, rivetted together, as ſolder would have been liable to melt with the heat. The late Rev. Mr. Goſtling of Canterbury, to whom it belonged, ſays it has been in his family for time immemorial, and was always called the Curfew. Some others are ſtill remaining in Kent and Suſſex. This utenſil is ſuppoſed to have been firſt uſed in the time of William the Conqueror, to whoſe orders about putting out fires and candles, is attributed the riſe of the *Curfew-bell.*

A collection of indulgences, which is exhibited in another ſhort number, manifeſts the aſtoniſhing manner in which Popiſh impudence and oppreſſion triumphed over the credulity, ignorance, and ſuperſtition of mankind. They are granted to thoſe who repeat certain Latin prayers. The following are ſpecimens:

"To all them that be in a ſtate of grace, that daily ſay devoutly this prayer before this bleſſed Lady of Pity, ſhe will ſhew them her bleſſed viſage, and warn them the day and hour of death; and in their laſt end, the angels of God ſhall yield their *ſouls to heaven*; and he ſhall obtain 500 years, and ſo many

Lents of pardon, granted by five holy Fathers, Popes of Rome."

"Our holy Father, Sixtus the Fourth, Pope, hath granted to all them that devoutly ſay this prayer before the image of our Lady, the ſum of 11,000 years of pardon."

"Our holy Father, Pope Innocent the Second, hath granted to all them that ſay this prayer devoutly, in the worſhip of the wound that our Lord had in his bleſſed ſide, when he was dead, hanging on the Croſs, 4000 days of pardon."

This collection ſeems to be taken from a book for the uſe of the church at Saliſbury, printed at Paris, 1526.

Tintern Abbey, Monmouthſhire, appears to deſerve the attention of the curious, whether conſidered, according to the Editor's remark, as a pleaſing object, or a venerable remain of antiquity. The ſhort account here given of theſe ruins is accompanied with a neat engraving. It was founded anno 1131, by Walter de Clare, brother to Gilbert Strongbowe, Earl of Pembroke. 'His Grace the Duke of Beaufort merits the public thanks for the care with which he cauſes it to be kept, as well as ſeveral other monuments of antiquity, which are his property, and may be conſidered as national ornaments. The Abbey is moreover ſtill applied to a ſort of religious uſe, the keeping of it being intruſted to a poor widow, who, by ſhewing it, gains a comfortable livelihood.'

One Article in this collection we may inſert entire: it is 'the form of an old deed of gifte. 'I Kyng Athelſtan gyves to Paullane, Odhiam, and Rodhiam, als guid and als fayre, als ever yay mine wayre, and yarto witneſſe Malde my wyfe.'

There is no account from whence the above little curioſity is taken: it appears to us one defect in this Repertory, that the Articles are not attended with any remarks, or notes, which might have rendered them ſometimes more intelligible, or however more inſtructive, ſatisfactory, and entertaining to the reader.

The long ſtory of an apparition at Pertſch in Sileſia might, we think, as well have been omitted. It is found in Dr. Henry More's collection of philoſophical writings, and is ſaid to have been taken from the relation of Mortinus Weinrichius, a Sileſian phyſician. But it had been quite as well if the Editor, or Editors, had ſuffered it to remain in Dr. More's works.

Blackfriars-bridge we did not expect to have found in a volume of antiquities; which may, however, ſerve to tranſmit an account of it to poſterity; and the print is, like the reſt, well executed.

Weſtminſter Abbey, with its print, is very properly deſcribed, and depoſited here; as are alſo Queen's Croſs, near Northampton; the Old Gate and Banqueting Houſe, Whitehall; Windſor Caſtle, and St. James's Palace.

Beſide the engravings already mentioned, ſo far as we have proceeded in our account of theſe volumes, we ſhould alſo take notice of the following; the Lodge in Buſhy Park; Ruins of Bothwell Caſtle; the Water-fall of Lodore, on Keſwick Lake, Cumberland; Cluer Wall or Clearwell, the ſeat of Charles Windham, Eſq; and, the Great Gate of St. Auguſtine's Monaſtery, Canterbury; to which are to be added ſome miſcellaneous plates.

Here, for the preſent, we ſhall take leave of *the Repertory*; propoſing to lay before our Readers ſome other particulars, in the next Number of our Review.

ART. III. *A Voyage to New Guinea, and the Moluccas, from Balambangan:* Including an Account of Magindano, Sooloo, and other Iſlands; and illuſtrated with Thirty Copper-plates. Performed in the Tartar Galley, belonging to the Honourable Eaſt-India Company, during the Years 1774, 1775, 1776, by Capt. Thomas Forreſt. To which is added, a Vocabulary of the Magindano Tongue. 4to. 1 l. 11 s. 6 d. Robſon. 1779.

SOME few years ago, Mr. Dalrymple, an ingenious gentleman in the Eaſt-India ſervice, projected, and ſtrongly recommended, the making an Engliſh ſettlement, or eſtabliſhing a factory, on the iſland of Balambangan, near the north extremity of Borneo*. We gather, from the preſent publication, that this plan took effect†; that Mr. Dalrymple, who firſt made the Engliſh acquainted with the Sooloos, an active mercantile people who inhabit an archipelago between Borneo and Magindano, or, as it is generally termed, Mindanao, procured from them, for the Eaſt-India Company, a grant of the north part of Borneo, with ſome iſlands on that coaſt, which are preſumed not to be within the claim of any European power whatever.

In Auguſt 1774, ambaſſadors came from the heir apparent of the Sultan of Mindanao to Balambangan, in whoſe train was a native of the Moluccas, who having been long employed there by the Dutch, had gained an accurate knowledge of thoſe iſlands. This man, whoſe name was Iſhmael Tuan Hadjee, had been beyond Pitt's Straits, as far as the coaſt of New Guinea, called Papua; and reported that nutmegs grew there. On this intelligence, and with a view to obtain ſpices from places unconnected with the Dutch, Mr. Herbert, the chief, and his council, reſolved to attempt a ſmall embarkation to New Guinea; and intruſted the management of it to Capt. Forreſt.

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* See Review, vol. xl. p. 94. 427, and vol. xliv. p. 290.

† Though ſince rendered abortive.

Such was the motive to the voyage here related; a motive founded on patriotic rectitude, with the view of releaſing us from a dependance on a ſet of monopoliſts, who have not been actuated by the moſt laudable principles, nor have they always conducted themſelves in the moſt generous, or even humane manner.

To elude the jealouſy of the Dutch, to be able to navigate the narrow ſeas with ſafety, and to accommodate himſelf to the abilities and humours of a Malay crew, Capt. Forreſt undertook this expedition, in a Sooloo boat, of about ten tons burden, which he named the Tartar galley: and his company conſiſted of twenty-two, of whom only four, including himſelf and a paſſenger he left at the iſland of Sooloo, were Europeans. Iſhmael Tuan Hadjee, before mentioned, was one who went with him, but was a refractory kind of aſſociate, and left him by the way; ſo that conſidering the complexion of Capt. Forreſt's aſſociates, with the nature of the voyage, it required no little fortitude and diſcretion to go through with the undertaking.

Mankind are ever on the ſearch after *ſomething new*; when, therefore, we meet with an intelligent traveller or voyager, we engage cordially in his undertaking, enter into his circumſtances with avidity, intereſt ourſelves in all his adventures, fear, hope, and rejoice with him, until he returns home: but then—inſtead of ſympathizing in the pleaſure he muſt feel in the accompliſhment of his purpoſe, or in the repoſe he enjoys after his fatigues and dangers, we are apt to repine that he has no more to go through for our amuſement!

The moſt valuable particulars, however, in a voyage for diſcovery, are not thoſe which furniſh entertainment for the general reader. The nature of tides, variations of the compaſs, bearings of land, ſoundings and quality of harbours, and the productions of countries; all theſe are frequently paſſed over as dry ſtuff, for the pleaſure of dwelling on a quarrel with a wild Indian about a cocoa nut, or a ſtolen handkerchief. But though miſcellaneous incidents claim an occaſional ſhare of Capt. Forreſt's attention, he never forgets the errand upon which he was ſent: and his conduct throughout fully juſtifies the confidence repoſed in him.

When the Tartar galley arrived at Dory harbour, on the north ſide of New Guinea, ſearch was made for the nutmeg tree, at firſt with no ſucceſs; but on promiſing a reward for the diſcovery, ſeveral were found on an adjacent ſmall iſland called Manaſwary. Many young ones ſpringing round the old trees, Capt. Forreſt planted above a hundred in baſkets with earth round them, to carry to Balambangan; and his firſt diſappointment is the eaſier accounted for, by the inhabitants not regarding the nutmeg as a fruit of any kind of uſe: of courſe it gave way in their eſteem to the plantain, the cocoa nut, the bread fruit, and pine apple. The nutmeg hunters learned that the tree was common in the country, but the crew were unwilling to make any inland incurſion, or to proceed any farther down the coaſt.

A neat perſpective view is given of the galley lying in Dory harbour, of the appearance of the native Papuas, and of the peculiar ſtructure of their habitations. The following account of the place is given by the Author:

'Off the mouth of the bay, before the harbour, but out of the ſwell, a boat, with two Papua men, came on board, after having converſed a good deal with our linguiſts at a diſtance: ſatisfied we were friends, they haſtened aſhore, to tell, I ſuppoſe, the news. Soon after, many Papua Coffrees came on board, and were quite eaſy and familiar: all of them wore their hair buſhed out ſo much round their heads, that its circumference meaſured about three foot, and where leaſt, two and a half. In this they ſtuck their comb, conſiſting of four or five long diverging teeth, with which they now and then combed their frizzling locks, in a direction perpendicular from the head, as with a deſign to make it more bulky. They ſometimes adorned their hair with feathers. The women had only their left ear pierced, in which they wore ſmall braſs rings. The hair of the women was buſhed out alſo; but not quite ſo much as that of the men.

'We anchored about four in the afternoon, cloſe to one of their great houſes, which is built on poſts, fixed ſeveral yards below low water mark; ſo that the tenement is always above the water: a long ſtage, ſupported by poſts, going from it to the land, juſt at high water mark. The tenement contains many families, who live in cabins on each ſide of a wide common hall, that goes through the middle of it, and has two doors, one opening to the ſtage, towards the land; the other on a large ſtage towards the ſea, ſupported likewiſe by poſts, in rather deeper water than thoſe that ſupport the tenement. On this ſtage the canoes are hauled up; and from this the boats are ready for a launch, at any time of tide, if the Haraforas * attack from the land; if they attack by ſea, the Papuas take to the woods. The married people, unmarried women, and children, live in theſe large tenements, which, as I have ſaid, have two doors; the one to the long narrow ſtage, that leads to the land; the other to the broad ſtage, which is over the ſea, and on which they keep their boats, having outriggers on each ſide. A few yards from this ſea ſtage, if I may ſo call it, are built, in ſtill deeper water, and on ſtronger poſts, houſes where only batchelors live. This is like the cuſtom of the Batta people on Sumatra, and the Idaan or Moroots on Borneo, where, I am told, the batchelors are ſeparated from the young women and the married people.

'At Dory were two large tenements of this kind, about four hundred yards from each other, and each had a houſe for the batchelors, cloſe by it: in one of the tenements were fourteen cabins, ſeven on a ſide; in the other, twelve, or ſix on a ſide. In the common hall,

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* Haraforas, people who inhabit the in-land parts, and cultivate the ſoil.

I ſaw the women ſometimes making mats, at other times forming pieces of clay into earthen pots; with a pebble in one hand, to put into it, whilſt they held in the other hand alſo a pebble, with which they knocked, to enlarge and ſmooth it. The pots ſo formed, they burnt with dry graſs, or light bruſhwood. The men, in general, wore a thin ſtuff, that comes from the cocoa-nut tree, and reſembles a coarſe kind of cloth, tied forward round the middle, and up behind, between the thighs. The women wore, in general, coarſe blue Surat baftas, round their middle, not as a petticoat, but tucked up behind, like the men; ſo that the body and thigh were almoſt naked: as boys and girls go entirely. I have often obſerved the women with an axe or chopping knife, fixing poſts for the ſtages, whilſt the men were ſauntering about idle. Early in a morning I have ſeen the men ſetting out in their boats, with two or three fox looking dogs, for certain places to hunt the wild hog, which they call Ben: a dog they call Naf. I have frequently bought of them pieces of wild hog; which, however, I avoided carrying on board the galley, but dreſſed and eat it aſhore, unwilling to give offence to the crew.'

When navigators intrude themſelves into ſtrange lands, where the artleſs natives are not able to exerciſe the juſt power of repulſion if they diſlike their viſitors; there is ſomething pleaſing to find the intercourſe cultivated in the manner practiſed by Capt. Forreſt, who ſome days afterwards gives us the following relation:

'To-day I repaired to the large tenement, near which the veſſel lay. I found the women in the common hall, making cocoya mats as uſual; alſo kneading (if I may ſo term it) the clay, of which others formed the pots, with two pebble ſtones, as before deſcribed. Two of them were humming a tune, on which I took out a German flute, and played; they were exceedingly attentive, all work ſtopping inſtantly when I began. I then aſked one of the women to ſing, which ſhe did. The air ſhe ſung was very melodious, and of a ſpecies much ſuperior to Malay airs in general, which dwell long on a few notes, with little variety of riſe or fall. Giving her a fathom of blue baftas, I aſked another to ſing: ſhe was baſhful, and refuſed; therefore I gave her nothing: her looks ſpoke her vexed, as if diſappointed. Preſently, ſhe brought a large bunch of plantains and gave it me with a ſmile. I then preſented her with the remaining fathom of baftas, having had but two pieces with me. There being many boys and girls about us, as we ſat in that part of the common hall, that goes upon the outer ſtage of the tenement, I ſeparated ſome of the plantains from the bunch, and diſtributed to the children. When I had thus given away about one half, they would not permit me to part with any more: ſo the remainder I carried on board. I could not help taking notice that the children did not ſnatch, or ſeem too eager to receive, but waited patiently, and modeſtly accepted of what I offered, lifting their hands to their heads. The batchelors, if courting, come freely to the common hall, and ſit down by their ſweethearts. The old ones at a diſtance, are then ſaid often to call out, Well, are you agreed? If they agree before witneſſes, they kill a cock, which is procured with difficulty, and then it is a marriage. Their cabins are miſerably furniſhed; a mat or two, a fire-place, an earthen pot, with perhaps a china plate or baſon, and ſome ſago flour. As they cook in each cabin, and have no chimney, the ſmoke iſſues at every part of the roof: at a diſtance the whole roof ſeems to ſmoke. They are fond of glaſs, or china beads of all colours; both ſexes wear them about the wriſt, but the women only at the left ear.

' They are exceeding good archers, and ſome of their arrows are ſix feet long; the bow is generally of bamboo, and the ſtring of ſplit ratan. They purchaſe their iron tools, chopping knives, and axes, blue and red baftaes, china beads, plates, baſons, &c. from the Chineſe. The Chineſe carry back Miſoy bark, which they get to the eaſtward of Dory, at a place called Warmaſine, or Warapine; it is worth 30 dollars a pecul (133 lb.) on Java. They trade alſo in ſlaves, ambergreaſe, ſwallo, or ſea ſlug, tortoiſeſhell, ſmall pearls, black loories, large red loories, birds of Paradiſe, and many kinds of dead birds, which the Papua men have a particular way of drying.

' The Dutch permit no burgher of Ternate, or Tidore, to ſend a veſſel to the coaſt of New Guinea. They are not willing to truſt thoſe burghers, while they put a juſt confidence in the Chineſe; that they will not deal in nutmegs, as formerly mentioned. The Chineſe have a paſs from the Sultan of Tidore, and wear Dutch colours.'

On his voyage back to Balambangan, Capt. Forreſt put into the harbour of Magindano, or Mindanao, where he ſtaid ſome months to refit; he accordingly here makes uſe of his leiſure to deſcribe ſeveral parts of the iſland, the manners and cuſtoms of the inhabitants, their hiſtory, and even the preſent ſtate of politics at the Sultan's court. From the Sultan he obtained a formal ſealed grant of an adjacent ſmall iſland called Bunwoot, about eighteen miles round. This acquiſition was the more ſeaſonable and important, as the Company could erect a fort, and warehouſes upon it, and as, during his abſence, the Sooloos had diſpoſſeſſed the Engliſh of the iſland of Balambangan: for however we may accuſe theſe rude nations of capriciouſneſs, it is among them as among the poliſhed nations of Europe, where the validity of treaties depends on the balance of power. This young remote factory being thus deſtroyed, the Tartar galley went to Fort Marlborough on the coaſt of Sumatra; and time muſt determine what commercial purpoſe may be anſwered by the voyage.

We cannot avoid hinting, in concluſion, two material circumſtances often neglected in works of a geographical nature. Navigators writing from their journals, are apt, ſometimes, to introduce, abruptly and familiarly, the names of places, perſons, and things, intimately known to them on the ſpot, and at the time of writing, without explanation; and without conſidering that ſuch terms muſt be very obſcure to readers whoſe comprehenſion depends on the ſufficiency of the relation. Gentlemen, indeed, who have traverſed the Eaſtern ſeas, may perhaps deſpiſe ſuch aſſiſtance; but when a relation is given to the Public, it ought to be generally intelligible. To illuſtrate this complaint, leads to another defect, which diminiſhes the value of all literary performances above the ſize of a pamphlet. Meeting frequent mention, in the latter part of this work, of the *Buggeſſes*, we wiſhed to know who they were; but either becauſe the term was not explained before, or ſuch explanation had been overlooked, none could be found throughout, on turning back; as there is no *index* to aſſiſt the reader in occaſional references *.—If this valuable work ſhould come to a ſecond edition, of which there is little doubt, it is hoped the deficiency here noticed will be duly ſupplied.

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* There is, prefixed, a very copious *table of contents*; but this will not anſwer all the purpoſes of a good *alphabetical* index.

ART. IV. *Obſervations concerning the Public Law, and the Conſtitutional Hiſtory of Scotland: With occaſional Remarks concerning Engliſh Antiquity.* By Gilbert Stuart, LL. D. 8vo. 5 s. boards. Murray, &c. 1779.

NO branch of knowledge is more generally intereſting than that of hiſtory, nor is there any in which it is more difficult for a writer to excel. Great knowledge and refined taſte are ſeldom found together; more ſeldom ſtill is a ſpirit of perſevering diligence united with the vigorous ardour of genius. From theſe cauſes, the greater part of the numerous hiſtories that have been written contain either dry details of unintereſting events, or entertaining narratives of fanciful occurrences; for it is ſo much eaſier for a fertile imagination to form an ideal ſtate of civil ſociety, with which all known facts are made to agree, than to trace the gradual revolutions that have happened in human affairs from a change of trivial circumſtances now involved in obſcurity; that few are willing to undertake the more arduous taſk who have abilities to write an entertaining romance, which is better adapted to pleaſe the vulgar, to raiſe the reputation of an author during his *own time* at leaſt, and to enrich his publiſher, than a hiſtory more conformable to truth and nature, but leſs pictoreſque, leſs ſhowy, and leſs amuſing.

In thoſe ages of ſuperſtition and ignorance in which Europe was involved after the deſtruction of the Roman empire, nothing worthy of notice in the hiſtorical line could be expected; and, after the revival of letters, it was long before any adequate idea of the operations of the human mind could be obtained by thoſe who ſtill doubted whether all liberal diſquiſitions ought not to be diſcouraged as dangerous to religion. Voltaire had the merit of firſt directing the attention of Europe, hitherto confined to *kings* and *conqueſts*, towards the ſtudy of *men* and *manners*. The propriety of this plan was recogniſed as ſoon as it was known; and he has been followed, as far as their talents would permit, by many hiſtorical writers. From the ſame ſource we derive many excellent political treatiſes, in which the *paſſions* and *prejudices* of mankind have been regarded as of no leſs weight in human affairs than their *judgment* and *reaſon*.

But while we thus do juſtice to the memory of Voltaire, we muſt regret that ſo many of his imitators have copied his faults without aſpiring to imitate his beauties. Hurried forward by the powerful influences of a too lively imagination, he has not been able to inveſtigate hiſtoric truth with ſufficient pains and accuracy; and others, without the ſame plea in their favour, have been as bold in their aſſertions, and as adventurous in their conjectures. Endowed with great talents, but defective in the powers of imagination, and deſtitute of the finer feelings of the heart, *Hume* has written a moſt entertaining hiſtory, in which the pictures are bold and animated. They ſeem copied from Nature herſelf—but unfortunately thoſe who beſt know the original are moſt ſenſible of the defects of the copy. *Robertſon* poſſeſſes ſtill a finer pencil, and more gaudy colouring: the *Titian* of hiſtory, his pictures appear life itſelf. They are enchantingly beautiful; but he has not always obſerved the *couſtume* with due attention. Great names are ſufficient to miſlead the world; and it requires uncommon reſolution to oppoſe opinions maintained by ſuch diſtinguiſhed writers. But this reſolution has appeared. *Whitaker*, ſtill more addicted to his own ſyſtem, more bold in his aſſertions, and equally ſparing of proofs, has ſhaken and overturned ſome of the baſeleſs hypotheſes of *Hume*; and the Author of the preſent work has been equally ſucceſsful in pointing out ſeveral errors in Dr. Robertſon's Hiſtory of Scotland.

Dr. Stuart profeſſes to inveſtigate a ſubject that has hitherto been involved in great obſcurity: the conſtitutional hiſtory of Scotland. Few are the authors who have treated of the *antiquities* of that country; and among theſe few, not any one has adopted a plan by which it was poſſible to remove that thick cloud in which they are ſo deeply involved. Deſtitute of records, and acquainted only in part by accidental notices with the exiſtence or the name of certain inſtitutions, it ſeemed impoſſible to give any connected detail of the origin and nature of what was ſo obſcurely pointed out in ancient records. Hence every author thought himſelf at liberty to give ſuch an explanation of theſe matters, as ſtruck his fancy at the time of writing; nor was it eaſy for ordinary readers to perceive the leaſt degree of fallacy in his performance. Succeeding authors, however, happened by accident to diſcover ſeveral particulars which did not accord with other obſcure notices that had come to *their* knowledge; on which account the former opinions were refuted, and others equally untenable were adopted in their ſtead. In this way the hiſtory of that country became little elſe than a ſcene of controverſy; and in this hopeleſs uncertainty every reader was left to find his way, in the beſt manner he could, without being able to ſee any proſpect of that repoſe of mind which reſults from entire conviction in the truth of facts that have been preſerved upon record.

We do not ſay that Dr. Stuart has entirely removed that uncertainty ſo long complained of, but we think he has adopted a plan, which, if adhered to by others leſs addicted to thoſe violent prejudices which perhaps take their riſe from too much quickneſs of parts, bids fair, at length, to remove the doubtful miſt that hangs over the Scottiſh antiquities. The method which he has adopted was practiſed by the great Monteſquieu, and has been almoſt entirely neglected ſince his time. It conſiſts in having recourſe to *laws* inſtead of hiſtorical records, as theſe much more faithfully exhibit a picture of the evils they were intended to remove, than even a hiſtory, were we poſſeſſed of it, could poſſibly do; for the one is only the reaſoning of an individual, the other ſhews the opinion of the whole legiſlative body. By the help of theſe laws, and that general analogy prevailing in the civil inſtitutions of all thoſe kingdoms that were formed in Europe by the Northern Barbarians who deſtroyed the Roman empire, our Author has been enabled to trace the gradual changes that neceſſarily took place in the conſtitution of the country, and the opinions and manners of the people, from a change of circumſtances in the individuals of which the ſtate is compoſed, and in this way to give a clear and ſatisfactory account of the nature and origin of many orders of the body politic which have not hitherto been fully explained. Thoſe who think that the rules of government are in a great meaſure accidental, being little elſe than the contrivances gradually adopted by bodies of men to ward off thoſe evils to which they feel themſelves expoſed, will be well pleaſed with the diſtinct and connected detail of the gradual changes of the manners of the people, and of the public law and conſtitution of Scotland, which they will find in the preſent performance.

In a former work * Dr. Stuart paved the way for the preſent; for this is little elſe than a deſcription of the particular variations adopted by a ſeparate tribe of that great nation, of whoſe government and manners the former volume traced the general outlines. The moſt ſtriking peculiarity in the ancient German tribes, while they ſtill inhabited their native woods, was, that their lands never belonged to individuals, but were cultivated by the people at large, and afterwards a portion of that cultivated land was allotted by the ſtate to each individual, according to his rank and dignity; but after the crop was reaped, the property returned, as before, to the whole tribe.

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* A View of Society in Europe, in its Progreſs from Rudeneſs to Refinement. See our Review, vol. lviii. p. 189.

Dr. Stuart, we obſerve, has not thought it neceſſary to explain in what manner men in that rude ſtate of ſociety came to differ from one another in *dignity*: yet to us who are accuſtomed to connect the idea of dignity with the extent of property, it is not quite evident, at firſt ſight, what can be meant by different degrees of dignity where poſſeſſions are not hereditary; and even where they are granted for one year only. This may appear to ſome readers an omiſſion in the work of our Author, becauſe, without forming a proper judgment of this matter, we muſt have an imperfect idea of that beautiful ſyſtem of liberty which has naturally flowed from the German manners.

In a ſtate of nature, all mankind are born with an equal claim to diſtinction. One infant is equally helpleſs with another, and has an equal demand on the attention of its parents and thoſe around it. But this ſtate of perfect equality among individuals cannot poſſibly exiſt but for a very ſhort period. A ſuperior degree of ſtrength, activity, or genius, quickly exalts one boy above his equals, who perceiving this ſuperiority, tacitly, and without reluctance, acknowledge it, and pay a willing obedience to thoſe whom heaven ſeems to have deſtined to govern them. This obedience, however, is not only perſonal but temporary. The chief is no longer entitled to the firſt rank, than while he excels in thoſe endowments that are in the higheſt degree of eſtimation among the individuals of the tribe which he commands; and as ſoon as another is found who excels him, he muſt occupy only the ſecond place. In this way it happens, that in every ſtate of civil ſociety there muſt be perſons placed in different *degrees of rank*, although there ſhould be no permanent property in goods. Such moſt cetainly were the dignified perſonages among the Germans in their woods: ſuch were the dignitaries among the warlike tribes of South America *, and ſuch at this day are the chiefs of the ſavage nations in North America. Evident traces of the ſame ſyſtem are ſeen in the writings of Homer, and in every other account of a people nearly approaching to the infancy of ſociety. The community at large, to whom belongs all property, aſſigns to each individual that ſhare of proviſions or of ſpoils to which he is entitled by his merit. The chief therefore, whoſe talents are of the moſt dazzling kind, will be rich and powerful; but it by no means follows that his ſucceſſor ſhall enjoy an equal degree of riches or power, becauſe he may be deſtitute of the talents and accompliſhments by which theſe advantages are attained. Our ſcanty limits do not permit us to purſue this idea farther; but the ingenious Reader will eaſily perceive its powerful influence on the moral and political principles of all rude nations.

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* See *L'Auraueana*, a Spaniſh poem, by Don Alonſo D'Ercilla, in which the ceremony of chooſing a chief to lead the army is deſcribed, according to theſe ideas, with great ſtrength of colouring.

With this notion of equality and ſubordination our predeceſſors iſſued from their woods, and over-ran thoſe fertile provinces of Europe which were under the more civilized government of the Romans. Dignities of all kinds were for ſome time entirely perſonal, and property was granted only for the ſhort ſpace of one year; but becoming acquainted with the luxuries of life, individuals loath to quit their habitations, and deſirous of cultivating their fields, began to perceive the meaning of the word *property*; and the grants, inſtead of being beſtowed annually, came to be given firſt for life, and afterwards in perpetuity; every inhabitant being obliged to defend the poſſeſſions of the ſtate againſt every invader.

The Germans, in their woods, cultivated only as much land as was judged ſufficient for the ſupport of the whole community, which was afterwards divided among the individuals according to their dignity; all the other lands being the property of the ſtate. In the ſame manner, after their emigrations, a portion of land was allotted to every individual, according to his dignity; and all the remaining territories belonged immediately to the ſtate. Theſe reſerved territories were under the immediate direction of the chief magiſtrate, and became in time a ſource of new power to him, being by him granted away, under certain reſtrictions, to ſuch as he choſe to favour. Theſe came afterward to be called *fiefs*, in contradiſtinction to the former lands which were denominated *allodial*.

Having premiſed theſe great outlines of the nature and origin of government in modern Europe, we proceed to give a brief analyſis of the work before us.

In the firſt chapter Dr. Stuart reprobates the idea of Scotland having adopted the feudal laws by imitation from any other country:

‘ Wherever feudality, he juſtly obſerves, was to flouriſh, it was to grow from the root. The tree could not be carried to a foreign ſoil. Its native earth could alone preſerve it in exiſtence, and give the aliment that was to make it riſe into height, and ſhoot into branches.

‘ Scotland was a feudal kingdom; and we can point pretty exactly to the time when fiefs were *hereditary* there. Now, in that form, they could not be imported by any of its princes; and, it is evident, that no conquering nation, advanced to the practice of fiefs in this degree, made a conqueſt and eſtabliſhment in Scotland. In conſequence, therefore, of a *natural* progreſs, fiefs muſt have grown to this condition of refinement. And, before fiefs were hereditary, they were for a ſeries of years; before they were for a ſeries of years, they were for life; and before they were for life, they had been precarious or at pleaſure.

‘ In every feudal country, the progreſs from the precarious grant, to the gift in perpetuity, was experienced. In Scotland, the ſame progreſs muſt have been known; and the conſideration of it carries us back to a remote antiquity. For fiefs, in this kingdom, being *hereditary* about the days of Malcolm II. or Malcolm III. ſome centuries muſt have paſſed away in the production of the previous ſteps of feudality.

‘ It was not, in fact, till the year 877, that, in France, the progreſs of fiefs to perpetuity was finiſhed. In England, hereditary fiefs were known before the time of Edward the Confeſſor, who began to reign in the year 1041. In Scotland, eſtates hereditary, or in perpetuity, are mentioned to have been familiar in the age of Malcolm II. who was crowned King in the year 1004; and a certainty of their exiſtence is evinced in the reign of Malcolm III. who ſwayed the Scottiſh ſceptre from the year 1057 to the year 1093.

‘ Theſe things, ſo natural, ſo conſiſtent, and ſo uniform, appear to me to have an authority that is not to be controverted; and, I think, I am juſtified to infer from them the high antiquity of fiefs in the Scottiſh nation.’

In the ſecond chapter he traces the origin of *knight ſervice*, which was a certain *limited* ſervice (forty days each year) that the vaſſal became bound to perform to his lord, inſtead of that *general* obligation that took place in the infancy of fiefs; which was a natural and neceſſary conſequence of that love of pacific arts which reſulted from the idea of property, and civilization of manners:

‘ But while, ſays Dr. Stuart, the vaſſals of the crown, with their followers or knights, were to fight for the kingdom, we muſt not imagine that they were its only defenders. In every feudal ſtate, the great conditions of ſociety were liberty and ſervitude. To be free, was to have a title to go to the war, and to ſeek renown. To be a ſlave, was to be doomed to toil in the houſe, to ſweat in the field, and to know neither eaſe nor glory. While the ſubordinations of men, in the arrangements of feudality, were the peculiar guardians of the kingdom, there was yet, in every perſon who was free, an inherent obligation to defend it againſt uncommon and urgent dangers. The neceſſities of the ſtate gave the alarm to all the ranks of the citizens; and the brave made haſte to repel the enemy, and to ſpill their blood. There were thus the militia of fiefs, and the militia of the nation.

‘ Of the free, it was a characteriſtic, that they might poſſeſs property; and, while the train of the vaſſalage filled up the feudal army, the militia of the nation was neceſſarily to conſiſt of the proprietors of *allodiality*. But though, in general, an allodial poſſeſſion is to be applied to a property in land, it was likewiſe to denote an eſtate in moveables, or in money; and proprietors of the latter claſs, as well as thoſe of the former, were, in the ſeaſons of peril, to bear arms, and to range themſelves in battle.

'These military ſchemes communicated to the Scottiſh monarchs a command, which included the fulleſt ſtrength of the kingdom. Upon ordinary occaſions they marched with the military tenants; and, when the nation was preſſed to extremity, they might embody, without diſtinction, all their ſubjects who were capable of bearing arms.——

'This was the military power of Scotland, when it maintained the ſtruggle for independence againſt Edward I.; when it recovered its liberties which had ſunk under the ſtrength and the craft of this conqueror; when it chaſtiſed the vain temerity and reſtleſſneſs of Edward II.; and, when it contended anew for its freedom againſt the policy, the talents, and the valour of Edward III.'

In the remainder of this and the ſucceeding chapter, he traces the alterations that took place with regard to the military force of Scotland, to the preſent time.

In the third chapter we are preſented with an account of the revenue of the ſovereign, and the expences of government. With regard to the firſt particular, Dr. Stuart contends that the revenue of the Scottiſh princes was ample, and their court ſplendid in a high degree. On this head he enters the liſts with great boldneſs againſt Dr. Robertſon, who maintains a contrary opinion:

'An author, ſays Dr. Stuart, of elegant talents, and great induſtry, but *who is nowhere profound*[*], has inculcated the poverty of the Scottiſh Kings in ſtrong and *coarſe* language. After the times of the perpetuity of the fief, he conſiders the demeſnes of the crown, with the feudal caſualties, and the aid, on extraordinary occaſions, termed a *benevolence*, as a full enumeration of the royal riches; and he ſubjoins this remarkable concluſion. "All theſe added together, produced a revenue, ſcanty and precarious, which, far from enabling the King to attempt any thing that could excite the *jealouſy* or *fear* of the *nobles*, kept him in *continual indigence, anxiety, and dependence.*"

'This deſcription he gives as characteriſtic of the feudal Sovereign, not only in Scotland, but in every other country of Europe.'

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[*] We cannot approve of thoſe contemptuous expreſſions marked in Italics. It is allowable in men of ſcience to differ in opinion, and it is *becoming* to diſſent from the greateſt names where there is reaſon for it; but it is improper to characterize an opponent by vilifying epithets. In theſe caſes, a man ought always to remember that he himſelf is a *party* who pleads his cauſe before the Public, which will ultimately decide according to the nature of the facts and arguments produced in evidence, and not according to the ſeverity of the accuſation.

That it cannot apply to Scotland, is evident from the text; and it is equally inapplicable to any other nation.

‘ But, even from his own enumeration of the property of the feudal princes, though it is widely imperfect, the concluſion he draws is not to be admitted. For the King's demeſnes, and the feudal perquiſites, were branches of revenue which were extenſive and ample.

‘ Of the King's demeſnes at a given time, it is difficult, perhaps impoſſible, to ſpeak with preciſe knowledge. But, from the peculiar attention with which they were guarded in Scotland, it is to be concluded, that its princes, inſtead of being perpetually in “ indigence, anxiety, and dependence,” were at no period in that ſituation.

‘ An idea of the profits of the feudal caſualties may be formed from the wealth they preſented to the Princes of England. Simon de Monfort gave to Henry III. for the wardſhip and marriage of Gilbert de Unfranville, the ſum of ten thouſand marks, which, according to the value of our preſent money, was equivalent to a payment of one hundred thouſand pounds. And Geoffrey de Mandeville gave to the ſame Prince twenty thouſand marks, that he might have the *marriage* of Iſabel Counteſs of Glouceſter, with all her lands and knight-fees. A multitude of examples of the ſale of the wardſhips and marriages of great vaſſals might be added to theſe; and, beſide the emoluments of *wardſhips* and *marriages*, enormous ſums were drawn from *reliefs*, *aids*, and *eſcheats*. Now, an inference to Scotland, from the prevalence of the ſame uſages and cuſtoms, will, I believe, be allowed, in a great meaſure, to be deciſive. The profits of feudality, therefore, did not permit the Sovereigns of Scotland to be in want and in dependence.

‘ The immenſe revenues of the princes of France and England, and of thoſe of other countries, for a long period during the continuance of fiefs, oppoſe Dr. Robertſon's notion, and create a ſuſpicion that it reſts on no foundation of real hiſtory or ſolid evidence. Indeed, no proof or evidence of any kind is appealed to. The ſurpriſing profits and the prodigious wealth of the Norman Kings are treated by Mr. Hume at ſome length; and Mr. Madox has entered into details concerning them, which are moſt minute and ſatisfactory.

‘ To my general argument, the temporary wants of particular princes form no objection; and it is to be obſerved, that, when the feudal ſyſtem was deep in its decline, regular modes of taxation were invented and eſtabliſhed as foundations of revenue, both for the prince and the government.

‘ While Dr. Robertſon, however, aſſerts the “ continual indigence, anxiety, and dependence” of the Scottiſh ſovereigns, and of the feudal princes in general, he has affirmed, that, in the feudal ages, “ pomp and ſplendour were unknown, even in the palaces of Kings;” and that “ it was not neceſſary that a King ſhould poſſeſs a great revenue.” Now, it ſeems to me, that theſe obſervations include a violation of his own deſcription. For, with what propriety is poverty to be objected to our Princes, when riches were of no uſe to them? After contradicting hiſtory, he contradicts himſelf.

'But, waving any particular notice of this inattention, I will venture to make a large conceſſion to this writer. I will ſuppoſe, that he may apply, with propriety, to ancient periods the ſtandard of his own age. Yet, with this advantage on his ſide, it will not follow that the greatneſs of the feudal ſovereigns was diminutive or little. In fact, the King's palace, and the *Aula Regis*, in the ages of which he ſpeaks, were ſplendid and pompous to an uncommon degree; and there is good reaſon to believe, that the grandeur of the feudal royalty was ſuch, as not only to bear a compariſon with the magnificence of the preſent times, but in many reſpects to exceed it.

'The evidence of the riches of the feudal princes, and the evidence of the ſplendour of their palaces, are to be found every where in ancient books; and, while they mutually illuſtrate one another, they deſtroy altogether the humiliating and hypothetical tenet, that the Scottiſh Princes were in miſery and in indigence.'

In the remaining part of this ſection, which treats of the reſumption of crown lands, we find the fulleſt evidence that the King was conſidered merely in the light of a public magiſtrate,—as an adminiſtrator of juſtice, to whom the ſtate entruſted ample revenues, which he might in no caſe diminiſh without the conſent of the ſtates by whoſe authority he was appointed. The detail of facts produced in illuſtration of this, is exceedingly beautiful, and affords a more pleaſing picture of that general ſenſe of a reciprocality of intereſts between the govern*or* and the govern*ed* than we have met with in the hiſtory of any other nation. Great was the ſenſe of liberty among the Scottiſh people in former times—noble were their ſtruggles in defence of their liberties, and liberal were the ideas which ſeem to have actuated them on many occaſions *. Inſtead of wiſhing

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* In a letter addreſſed to the Pope by the barons, freeholders, and whole community of Scotland, anno 1320, the following paſſages occur, which denote a ſpirit of freedom that would do honour to Greece or Rome.

At that time, it is to be obſerved, Edward I. of England ſtrained every nerve to bring Scotland in ſubjection to himſelf. He raiſed Baliol to the throne on condition of doing homage to Edward for his whole kingdom: but the nation, enraged at this meanneſs in their King, refuſed to ſubmit to him, and elected Robert Bruce. The letter above mentioned was intended to induce the Pope to eſpouſe the cauſe of Bruce in oppoſition to that of Baliol. "The Divine Providence, ſay they, that legal ſucceſſion which we will conſtantly maintain, and *our due and unanimous conſent*, have made him (Robert) our chief and king. To him, *in defence of our liberty*, we are bound to adhere, as well of right, as by *reaſon of his deſerts*, and to him we will in all things adhere; for through him ſalvation has been wrought unto our people. Should he abandon our cauſe, or aim at reducing us and our kingdom under the dominion of the Engliſh, *we will in-*

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to diminiſh the wealth and power of their chief magiſtrate, as hath been done by other nations who thought themſelves more civilized, they became his guardians and protectors, and prevented his becoming the prey of thoſe who wiſhed to take advantage of his generoſity, or inexperience, by impoveriſhing himſelf.

In the ſucceding ſection we find a natural account of the riſe of taxation, which neceſſarily reſulted from a change of manners among the people at large, and the conſequent inefficacy of the former modes of obtaining a revenue to the Prince.

The fourth chapter treats of juriſdiction and courts. The following account of the great officers of the crown is conciſe and ſatisfactory:

'The chancellor ſuperintended and directed the buſineſs of the chancery. He examined all the charters which were to paſs the great ſeal, of which he was the keeper. He directed royal grants of property and office; and writs and precepts, in judicial proceedings, received their ſanction from him. His dignity advanced as charters and public inſtruments of the crown were to multiply. In the reign of James III. he was uſually to rank after the Princes of the blood. James VI. by an expreſs ordinance, aſcertained his precedency beyond all other officers. And, in the reign of Charles II. a particular law declared, that, by virtue and in right of his office, he was to preſide in all meetings of parliament, and in the public judicatures of the kingdom.

'Of the great juſticier, or juſtice-general, it is to be thought, that, in very ancient times, he ſurpaſſed in authority and ſplendour all the other officers of the crown. He exerciſed an univerſal juriſdiction both in civil and criminal matters; and, in the abſence of the Sovereign, he was even to act as viceroy, or as guardian of the ſtate. He held his court at two terms in the year. His arm could reach from one corner of the kingdom to the other. But, amidſt the general extenſiveneſs of his powers, it is to be remarked, that treaſon, and the four pleas of the crown, belonged to him in a more peculiar manner. But, as buſineſs was to increaſe, and to grow complicated, it became neceſſary to appoint *juſtices errant*, or *itinerant*. Theſe were ſubordinate to the great juſticiary. They travelled through the kingdom to execute juſtice; and their decrees might be ſubmitted to his review.

'The high chamberlain had the care of the King's perſon, and was keeper of the royal wardrobe. In matters of finance, he had a general authority; and he exerted juriſdiction over the train of of-

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ſtantly ſtrive to expel him as a public enemy, and the ſubverter of our rights and his own, and we will chuſe another king to rule and protect us; for while there remain an hundred of us, we will never ſubmit to England. We fight not for glory, wealth, or honour, *but for that liberty which no virtuous man will ſurvive.*" We need not tell our Readers that they adhered to this reſolution, and were ſucceſsful.

ficers who collected the revenues of the crown. Of all the royal boroughs, he poſſeſſed a peculiar charge; and he held his airs and circuits in them. He inquired into the management of their magiſtracies, and into the applications of their property. He decided the complaints and diſputes of burgeſſes and craftſmen, and adjuſted the prices of proviſions. He regulated the modes of barter and ſale; and judged in whatever had a reference to conveniency and police.

'Next to the chamberlain was the high ſteward. He had the government of the King's houſehold and family. He furniſhed the palace with proviſions, procured corn for the King's horſes, attended to the royal foreſts and game, and inſpected the behaviour, and puniſhed the delinquencies of the King's domeſtics and ſervants. In ſome foreign nations, this officer was not of ſuch high precedency as in Scotland. Here, from the perſonal greatneſs of the houſe, in which the office came to be hereditary, he grew to a great and ſhining eminence. The title of the office was aſſumed as the ſirname of the family who had poſſeſſed it; and they were to mount the Scottiſh throne in the perſon of Robert II. and to be illuſtrious and intereſting in alliances and blood, in arms and virtues, in weakneſſes and misfortune.

'The high conſtable poſſeſſed ſignal prerogatives. When the Sovereign, upon his advancement to the royalty, was to ſwear fidelity to his ſubjects, and to pay homage to the laws, he delivered his naked ſword into the hands of the conſtable. "Uſe this in my defence," ſaid he, "while I ſupport the intereſts of my people; uſe it to my deſtruction when I forſake them." A naked ſword, of conſequence, was the badge of his office. When the King's armies were in the field, he had a ſupreme command over all perſons. He deſcribed the ground for the camp, placed the centinels, ſent out ſpies to obſerve the enemy, and gave their orders to all the officers. But, when the troops were in caſtles and garriſons, his authority did not extend to them. In points of honour he exerciſed a ſuperior juriſdiction; holding courts of chivalry, and regulating the ceremonial of thoſe duels, in which pride and virtue vindicated their rights and dignity from rudeneſs and inſult. All diſorders and riots, bloodſhed and ſlaughters, which were committed, and took place within four miles of the King's perſon, of the parliament, and the privy-council, were judged and puniſhed by him. Military contracts and cuſtoms of arms were proper objects of his cognizance; and he had powers of action in all matters connected with war, in which the common law could afford no aſſiſtance.

'Though inferior in rank to the conſtable, the mareſchal was of great dignity. The conſtable preſided over the whole army; the mareſchal was maſter of the horſe. In the court of chivalry they were judges, and decided there concerning matters of honour and of arms. In the camp and in the field they united their counſels, to direct the troops, and to perform with ſucceſs the duties of commanders.

'Theſe officers, ſo various in their privileges, and ſo important, were in ſubordination to the Sovereign. He was the fountain of honour and juſtice; and his court, next to the parliament, was the ſeat of higheſt judicature. Pleas of the crown, and common pleas, might be judged in it. His ſubjects might ſubmit to him their wrongs, civil and criminal, by complaint and by appeal; and it was his duty to protect the weak, and to give relief to the injured.

'The officers of the crown, deriving their diſtinctions and powers from the Sovereign, were to add to his greatneſs, in their own perſons, and in thoſe of their vaſſals and dependants; and, it is to be conceived, that, with the other tenants *in capite*, who ſtudiouſly diſplayed their magnificence and wealth, they were able to caſt a ſplendour around his throne, which was ſuperior to the pomp and parade of more poliſhed ages.'

In a manner equally ſatisfactory he proceeds to explain the juriſdiction of the nobles—baron—earl—palatinates or regalities—the courts of tenents in capite—of tenents of a ſubject ſuperior—and other ſubordinate juriſdictions, which we muſt paſs over in this curſory manner.

Having thus given an idea of the nature of ancient juriſdictions, he proceeds to an account of the decline of the feudal juriſdictions, and the origin of the courts of modern times. As this is a very intereſting ſubject, we had marked out, from this part of the work, a longer extract than uſual, for the entertainment of our Readers; but our limits will not ſuffer us to enlarge.—We wiſhed, likewiſe, to follow our Author in the account which he gives of the parliament of Scotland—of the three eſtates of the realm—of the change of territorial peerage into peerage by patent—of the origin of knights of the ſhire——the lords of the articles (a peculiarity in the Scottiſh conſtitution that is little underſtood, and which has been much miſrepreſented), &c. &c. But for theſe particulars we muſt refer the curious Reader to the performance itſelf; in which he will find more information relating to theſe topics, than in any other publication to which he could have recourſe.

Our Readers will be able to judge of the ſtyle from the extracts we have given. It is ſometimes ſpirited and elegant; but we regret that a Writer of ſuch abilities ſhould often ſhow ſuch an unreaſonable predilection for antiquated, foreign, or affected phraſeology. He always ſays that a thing *was* or *was* not *to happen*, inſtead of ſaying that it *did* happen.—Inſtances of this are to be met with in almoſt every line of the book, which produces, to ſay no worſe, a tireſome uniformity of expreſſion.

Affectation in ſtyle ſeems to be the error to which men of genius of the preſent age are particularly liable. Every Author appears to aim at introducing a mode of phraſeology peculiar to himſelf, which he perhaps thinks will become the ſtandard of elegance in future times. Were not vanity more apt to impoſe upon the judgment than any other paſſion, it would be impoſſible to fall into this miſtake; for all learned men muſt know, that thoſe authors alone who, in ancient times, wrote *in a plain* and unaffected manner, are univerſally admired, and eſteemed of claſſical purity, while the few who aimed at peculiarity of expreſſion are deſpiſed as barbarous writers. We could inſtance many Engliſh books, which have been publiſhed within theſe few years, that have attained a temporary celebrity by this falſe kind of merit, on which their authors value themſelves, being flattered with the idea that it will always continue to pleaſe; but vain are theſe hopes. Uncommon expreſſions may catch the attention of the unthinking multitude, and be for a while admired; but the ſame unſteadineſs which gives them their preſent vogue, will beſtow the preference on others, which enjoy the advantage of novelty. Thus will old affectations be continually expelled by new; and all will, at length, ſink into oblivion; while a ſtyle that is perſpicuous, natural, and expreſſive, will continue to pleaſe, from age to age, and be conſigned with honour to immortality.

ART. V. CARVER's *American Travels*, concluded: See Review for February.

HAVING given, in the Review above referred to, an account of Capt. Carver's motives for undertaking his travels into the interior of North America, and of the progreſs which he actually made, in the execution of his truly important and well-deſigned plan, we will now proceed to lay before our Readers a few ſpecimens of his manner of relating the occurrences of his adventure.

It is the privilege of travellers to excite our attention, by telling us ſomething wonderful; and they are in the right of it; for ordinary matters do not ſtrike us: we want, like the good people of old time, to hear ſome new, i. e. ſome ſtrange thing.—Here then is a ſtrange ſtory; and ſtrange, indeed, as it appears to be, our Author himſelf, who tells it at ſecond-hand, ſeems to believe it. It is a ſtory of a ſerpent.—Serpents have long been the ſubjects of extraordinary narrations.

Speaking of the great number of rattle-ſnakes which our Author obſerved in the country of the Winnebagos, [ſituated between Lake Michigan and the Miſſiſſippi] the Captain relates the following ſtory concerning one of theſe reptiles, on the authority of a Monſieur Pinniſance, a French trader; and of which the Frenchman aſſured Mr. Carver he was an eye-witneſs, viz.

'An Indian, belonging to the *Menomonie* nation, having taken a rattle-ſnake, found means to tame it; and when he had done this, treated it as a deity; calling it his Great Father, and carrying it with him in a box wherever he went. This the Indian had done for ſeveral ſummers, when Monſ. Pinniſance accidentally met with him at this *Carrying-Place*, juſt as he was ſetting off for a winter's hunt. *The French gentleman* was ſurpriſed, one day, to ſee the Indian place the box which contained his god on the ground, and opening the door give him his liberty; telling him, whilſt he did it, to be ſure and return by the time he himſelf ſhould come back, which was to be in the month of May following. As this was but October, Monſieur told the Indian, whoſe ſimplicity aſtoniſhed him, that he fancied he might wait long enough when May arrived, for the arrival of his Great Father. The Indian was ſo confident of his creature's obedience, that he offered to lay the Frenchman a wager of two gallons of rum, that at the time appointed he would come and crawl into his box. This was agreed on, and the ſecond week in May following fixed for the determination of the wager. At that period they both met there again; when the Indian ſet down his box, and called for his Great Father. The ſnake heard him not; and the time being now expired, he acknowledged that he had loſt. However, without ſeeming to be diſcouraged, he offered to double the bett if his Great Father came not within two days more. This was further agreed on; when, behold, on the ſecond day, about one o'clock, the ſnake arrived, and, of his own accord, crawled into the box, which was placed ready for him. The French gentleman vouched for the truth of this ſtory, and from the accounts I have often received of the docility of thoſe creatures, I ſee no reaſon to doubt his veracity.'

We have, here, likewiſe, an extraordinary account of the remains of an *intrenchment*, in the Indian country, which can hardly be ſuppoſed to have been the work of that people:

'One day having landed on the ſhore of the Miſſiſſippi, ſome miles below Lake Pepin, whilſt my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far, before I came to a fine, level, open plain, on which I perceived, at a little diſtance, a partial elevation that had the appearance of an intrenchment. On a nearer inſpection, I had greater reaſon to ſuppoſe that it had really been intended for this, many centuries ago. Notwithſtanding it was now covered with graſs, I could plainly diſcern that it had once been a breaſt-work of about four feet in height, extending the beſt part of a mile, and ſufficiently capacious to cover five thouſand men. Its form was ſomewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was diſtinguiſhable, and appeared as regular, and faſhioned with as much military ſkill, as if planned by Vauban himſelf. The ditch was not viſible, but I thought, on examining more curiouſly, that I could perceive there certainly had been one. From its ſituation alſo, I am convinced that it muſt have been deſigned for this purpoſe. It fronted the country, and the rear was covered by the river; nor was there any riſing ground for a conſiderable way that commanded it; a few ſtraggling oaks were alone to be ſeen near it. In many places ſmall tracks were worn acroſs it by the feet of the elks and deer, and from the depth of the bed of earth by which it was covered, I was able to draw certain concluſions of its great antiquity. I examined all the angles and every part with great attention, and have often blamed myſelf ſince, for not encamping on the ſpot, and drawing an exact plan of it. To ſhew that this deſcription is not the offspring of a heated imagination, or the chimerical tale of a miſtaken traveller, I find on enquiry ſince my return, that Monſ. St. Pierre and ſeveral traders have, at different times, taken notice of ſimilar appearances, on which they have formed the ſame conjectures, but without examining them ſo minutely as I did. How a work of this kind could exiſt in a country that has hitherto (according to the general received opinion) been the ſeat of war to untutored Indians alone, whoſe whole ſtock of military knowledge has only, till within two centuries, amounted to drawing the bow, and whoſe only breaſt-work even at preſent is the thicket, I know not. I have given as exact an account as poſſible of this ſingular appearance, and leave to future explorers of theſe diſtant regions to diſcover whether it is a production of nature or art. Perhaps the hints I have here given might lead to a more perfect inveſtigation of it, and give us very different ideas of the ancient ſtate of realms that we at preſent believe to have been from the earlieſt period only the habitations of ſavages.'

On firſt peruſing this account, we were tempted to offer ſome conjectures on the extraordinary effect of *Nature's* operations, in many curious inſtances, where *Art* almoſt ſeems to have been imitated; and, particularly, where beautiful reſemblances are ſeen (or *fancied)* in rare ſtones, or in the grain of wood.—But, without actually viewing the ſuppoſed intrenchment mentioned by Mr. Carver, it were vain to reaſon upon it, on any principles of analogy.—It *may*, in fact, have been not an accidental appearance, formed, as other inequalities have been, by the hand of Nature, on the ſurface of the earth, but a military work, performed in remote ages, of the hiſtory of which we are totally ignorant; and compared with which, all known hiſtory is *modern*.

The following intelligence of a nation of Indians, inhabiting the country to the north-weſt of the heads of the rivers Meſſorie and the St. Pierre, who are, as yet, uncontaminated by European intercourſe, (may they ever continue ſo!) our Author received from ſome of the tribes bordering on the Miſſiſſippi, with whom he became intimate, by reſiding for a conſiderable time among them, and doing them certain ſervices, which gained their eſteem:

'The Indians farther told me, that there was a nation rather ſmaller and whiter than the neighbouring tribes, who cultivate the ground, and (as far as I could gather from their expreſſions) in ſome meaſure, the arts. To this account they added, that ſome of the nations, who inhabit thoſe parts that lie to the weſt of the Shining Mountains, have gold ſo plenty among them that they make their moſt common utenſils of it. Theſe mountains [which our Author elſewhere deſcribes] divide the waters that fall into the South Sea from thoſe that run into the Atlantic.

'The people dwelling near them are ſuppoſed to be ſome of the different tribes that were tributary to the Mexican kings, and who fled from their native country to ſeek an aſylum in theſe parts, about the time of the conqueſt of Mexico by the Spaniards, more than two centuries ago.

‘ As ſome confirmation of this ſuppoſition it is remarked, that they have choſen the moſt interior parts for their retreat, being ſtill prepoſſeſſed with a notion that the ſea-coaſts have been infeſted ever ſince with monſters vomiting fire, and hurling about thunder and lightning; from whoſe bowels iſſued men, who, with unſeen inſtruments, or by the power of magic, killed the harmleſs Indians at an aſtoniſhing diſtance. From ſuch as theſe, their forefathers (according to a tradition among them that ſtill remains unimpaired) fled to the retired abodes they now inhabit. For as they found that the floating monſters which had thus terrified them could not approach the land, and that thoſe who had deſcended from their ſides did not care to make excurſions to any conſiderable diſtance from them, they formed a reſolution to betake themſelves to ſome country, that lay far from the ſea-coaſts, where only they could be ſecure from ſuch diabolical enemies. They accordingly ſet out with their families, and after a long peregrination ſettled themſelves near theſe mountains, where they concluded they had found a place of perfect ſecurity.’

All this, however, is Indian intelligence, and (as our Author candidly remarks) ‘ may want confirmation.’

While our Author reſided among the *Aſſinipoils*, the *Killiſtinoes*, and the *Naudoweſſies*, he was eye-witneſs to one of the moſt curious and maſterly pieces of prieſtcraft that, perhaps, ever was practiſed. He was waiting, impatiently, with many others, for the arrival of certain Indian traders, with goods and proviſions, which were much wanted:

‘ One day, ſays he, whilſt we were all expreſſing our wiſhes for this deſirable event, and looking from an eminence in hopes of ſeeing them come over the Lake, the chief prieſt belonging to the band of the Killiſtinoes told us, that he would endeavour to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, ſuppoſing that it would be productive of ſome juggling trick, juſt ſufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the prieſt to alleviate my anxiety, and at the ſame time to convince me how much intereſt he had with the Great Spirit, I thought it neceſſary to reſtrain my animadverſions on his deſign.

‘ The following evening was fixed upon for this ſpiritual conference. When every thing had been properly prepared, the king came to me and led me to a capacious tent, the covering of which was drawn up, ſo as to render what was tranſacting within viſible to thoſe who ſtood without. We found the tent ſurrounded by a great number of the Indians, but we readily gained admiſſion, and ſeated ourſelves on ſkins laid on the ground for that purpoſe.

‘ In the centre I obſerved that there was a place of an oblong ſhape, which was compoſed of ſtakes ſtuck in the ground, with intervals between, ſo as to form a kind of cheſt or coffin, large enough to contain the body of a man. Theſe were of a middle ſize, and placed at ſuch a diſtance from each other, that whatever lay within them was readily to be diſcerned. The tent was perfectly illuminated by a great number of torches made of ſplinters cut from the pine or birch tree, which the Indians held in their hands.

'In a few minutes the prieſt entered; when an amazing large elk's ſkin being ſpread on the ground, juſt at my feet, he laid himſelf down upon it, after having ſtript himſelf of every garment except that which he wore cloſe about his middle. Being now proſtrate on his back, he firſt laid hold of one ſide of the ſkin, and folded it over him, and then the other; leaving only his head uncovered. This was no ſooner done, than two of the young men who ſtood by took about forty yards of ſtrong cord, made alſo of an elk's hide, and rolled it tight round his body, ſo that he was completely ſwathed within the ſkin. Being thus bound up like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the incloſure. I could now alſo diſcern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice, for ſuch I doubted not but that it would turn out to be.

'The prieſt had not lain in this ſituation more than a few ſeconds, when he began to mutter. This he continued to do for ſome time, and then by degrees grew louder and louder, till at length he ſpoke articulately; however, what he uttered was in ſuch a mixed jargon of the Chipéway, Ottawaw, and Killiſtinoe languages, that I could underſtand but very little of it. Having continued in this tone for a conſiderable while, he at laſt exerted his voice to its utmoſt pitch, ſometimes raving and ſometimes praying, till he had worked himſelf into ſuch an agitation, that he foamed at his mouth.

'After having remained near three-quarters of an hour in the place, and continued his vociferation with unabated vigour, he ſeemed to be quite exhauſted, and remained ſpeechleſs. But in an inſtant he ſprung upon his feet, notwithſtanding at the time he was put in, it appeared impoſſible for him to move either his legs or arms, and ſhaking off his covering, as quick as if the bands with which it had been bound were burned aſunder, he began to addreſs thoſe who ſtood around in a firm and audible voice: "My Brothers," ſaid he, "the Great Spirit has deigned to hold a Talk with his ſervant at my earneſt requeſt. He has not, indeed, told me when the perſons we expect will be here, but to-morrow, ſoon after the ſun has reached his higheſt point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come." Having ſaid this, he ſtepped out of the incloſure, and after he had put on his robes, diſmiſſed the aſſembly. I own I was greatly aſtoniſhed at what I had ſeen, but as I obſerved that every eye in the company was fixed on me with a view to diſcover my ſentiments, I carefully concealed every emotion.

'The next day the ſun ſhone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the Lake. The old king came to me and aſked me, whether I had ſo much confidence in what the prieſt had foretold, as to join his people on the hill, and wait for the completion of it? I told him that I was at a loſs what opinion to form of the prediction, but that I would readily attend him. On this we walked together to the place where the others were aſſembled. Every eye was again fixed by turns on me and on the Lake; when juſt as the ſun had reached his zenith, agreeable to what the prieſt had foretold, a canoe came round a point of land about a league diſtant. The Indians no ſooner beheld it, than they ſent up an univerſal ſhout, and by their looks ſeemed to triumph in the intereſt their prieſt thus evidently had with the Great Spirit.

‘In leſs than an hour the canoe reached the ſhore, when I attended the king and chiefs to receive thoſe who were on board. As ſoon as the men were landed, we walked all together to the king's tent, where, according to their invariable cuſtom, we began to ſmoke; and this we did, notwithſtanding our impatience to know the tidings they brought, without aſking any queſtions; for the Indians are the moſt deliberate people in the world. However, after ſome trivial converſation, the king inquired of them whether they had ſeen any thing of the traders? The men replied, that they had parted from them a few days before, and that they propoſed being here the ſecond day from the preſent. They accordingly arrived at that time, greatly to our ſatisfaction, but more particularly ſo to that of the Indians, who found by this event the importance both of their prieſt and of their nation, greatly augmented in the ſight of a ſtranger.

‘This ſtory, I acknowledge, appears to carry with it marks of great credulity in the relator. But no one is leſs tinctured with that weakneſs than myſelf. The circumſtances of it, I own, are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or miſrepreſentation, being myſelf a cool and diſpaſſionate obſerver of them all, I thought it neceſſary to give them to the Public. And this I do without wiſhing to miſlead the judgment of my Readers, or to make any ſuperſtitious impreſſions on their minds, but leaving them to draw from it what concluſions they pleaſe.’

This is, indeed, a curious narrative; concerning which, in imitation of our Author, we ſhall leave our Readers to their own remarks and concluſions; and proceed to mention his account of the *manners* and *cuſtoms* of the Indians, in their ancient purity. This, Mr. Carver flatters himſelf, he has been enabled to do, with more juſtice than former writers, having made his obſervations on thirty Indian nations. He is, accordingly, very diffuſe in his account of theſe people, who ſeem to be a race as totally diſtinct from the reſt of mankind, as the negroes are from the whites. He deſcribes, and illuſtrates by ſome good engravings, their perſons, dreſs, arms, habitations, cookery, temper and diſpoſitions, method of computing time, government, feaſts, dances, games, hunting, methods of making war and peace, language, marriage ceremonies, religion, diſeaſes, and the treatment of their dead. Under all theſe diſtinct heads we have a great variety of information, and many very entertaining deſcriptions and details: in which the *fair ſex* (if it be proper ſo to ſtyle the Indian women) come in for a due ſhare of notice.—He cloſes with a general character of the Indians;

in which he appears to have diſcriminated, with great propriety, between their good and bad qualities. He obſerves that they are of a cruel, revengeful, inexorable diſpoſition; that they will watch whole days, unmindful of the calls of nature, and make their way through pathleſs and almoſt unbounded woods, ſubſiſting only on the ſcanty produce of them, to purſue and revenge themſelves of an enemy; that they hear unmoved the piercing cries of ſuch as unhappily fall into their hands, and receive a diabolical pleaſure from the tortures they inflict on their priſoners: but, adds he, ' let us look on the reverſe of this terrifying picture, and we ſhall find them temperate both in their diet and potations (it muſt be remembered, that I ſpeak of thoſe tribes who have little communication with Europeans), that they withſtand, with unexampled patience, the attacks of hunger, or the inclemency of the ſeaſons, and eſteem the gratification of their appetites but as a ſecondary conſideration.

' We ſhall likewiſe ſee them ſociable and humane to thoſe whom they conſider as their friends, and even to their adopted enemies; and ready to partake with them of the laſt morſel, or to riſk their lives in their defence.

' In contradiction to the reports of many other travellers, all of which have been tinctured with prejudice, I can aſſert, that notwithſtanding the apparent indifference with which an Indian meets his wife and children after a long abſence, an indifference proceeding rather from cuſtom than inſenſibility, he is not unmindful of the claims either of connubial or parental tenderneſs; the little ſtory I have introduced in the preceding chapter of the Naudoweſſie woman lamenting her child, and the immature death of the father, will elucidate this point, and enforce the aſſertion much better than the moſt ſtudied arguments I can make uſe of.

' Accuſtomed from their youth to innumerable hardſhips, they ſoon become ſuperior to a ſenſe of danger, or the dread of death; and their fortitude, implanted by nature, and nurtured by example, by precept, and accident, never experiences a moment's allay.

' Though ſlothful and inactive whilſt their ſtore of proviſion remains unexhauſted, and their foes are at a diſtance, they are indefatigable and perſevering in purſuit of their game, or in circumventing their enemies.

' If they are artful and deſigning, and ready to take every advantage, if they are cool and deliberate in their councils, and cautious in the extreme either of diſcovering their ſentiments, or of revealing a ſecret, they might at the ſame time boaſt of poſſeſſing qualifications of a more animated nature, of the ſagacity of a hound, the penetrating ſight of a lynx, the cunning of the fox, the agility of a bounding roe, and the unconquerable fierceneſs of the tyger.

' In their public characters, as forming part of a community, they poſſeſs an attachment for that band to which they belong, unknown to the inhabitants of any other country. They combine, as if they were actuated only by one ſoul, againſt the enemies of their nation, and baniſh from their minds every conſideration oppoſed to this.

‘ They conſult without unneceſſary oppoſition, or without giving way to the excitements of envy or ambition, on the meaſures neceſſary to be purſued for the deſtruction of thoſe who have drawn on themſelves their diſpleaſure. No ſelfiſh views ever influence their advice, or obſtruct their conſultations. Nor is it in the power of bribes or threats to diminiſh the love they bear their country.

‘ The honour of their tribe, and the welfare of their nation, is the firſt and moſt predominant emotion of their hearts; and from hence proceed, in a great meaſure, all their virtues and their vices. Actuated by this, they brave every danger, endure the moſt exquiſite torments, and expire triumphing in their fortitude, not as a perſonal qualification, but as a national characteriſtic.

‘ From thence alſo flow that inſatiable revenge towards thoſe with whom they are at war, and all the conſequent horrors that diſgrace their name. Their uncultivated minds being incapable of judging of the propriety of an action, in oppoſition to their paſſions which are totally inſenſible to the controul of reaſon or humanity, they know not how to keep their fury within any bounds, and conſequently that courage and reſolution which would otherwiſe do them honour, degenerates into a ſavage ferocity.

‘ But this ſhort diſſertation muſt ſuffice; the limits of my work will not permit me to treat the ſubject more copiouſly, or to purſue it with a logical regularity. The obſervations already made by my readers on the preceding pages, will, I truſt, render it unneceſſary; as by them they will be enabled to form a tolerably juſt idea of the people I have been deſcribing. Experience teaches, that anecdotes, and relations of particular events, however trifling they might appear, enable us to form a truer judgment of the manners and cuſtoms of a people, and are much more declaratory of their real ſtate, than the moſt ſtudied and elaborate diſquiſition, without theſe aids.’

The *natural hiſtory* forms a conſiderable part of this work, and is given under the diſtinct heads of beaſts, birds, fiſhes, reptiles, inſects, trees, ſhrubs, roots, herbs, and flowers. The Author has likewiſe given a vocabulary of the Chipéway and Naudoweſſie languages; and he concludes with an *Appendix*, intended to evince the probability of the interior parts of North America becoming commercial colonies; pointing out the means by which this may be effected; with the tracts of land on which colonies may be eſtabliſhed with the greateſt advantage: he has alſo a diſſertation on the diſcovery of a north-weſt paſſage.

We ſhall conclude this Article with an extract from Capt. Carver's general view of his great deſign, in exploring theſe unknown regions; with his reflections on the ſucceſs of his undertaking; viz.

‘ In October, 1768, I arrived at Boſton, having been abſent from it on this expedition two years and five months, and during that time travelled near ſeven thouſand miles. From thence, as ſoon as

I had properly digeſted my journal and charts, I ſet out for England, to communicate the diſcoveries I had made, and to render them beneficial to the kingdom. But the proſecution of my plans for reaping theſe advantages has hitherto been obſtructed by the unhappy diviſions that have been fomented between Great Britain and the Colonies by their mutual enemies. Should peace once more be reſtored, I doubt not but that the countries I have deſcribed will prove a more abundant ſource of riches to this nation than either its Eaſt or Weſt Indian ſettlements; and I ſhall not only pride myſelf, but ſincerely rejoice in being the means of pointing out to it ſo valuable an acquiſition.

‘ I cannot conclude the account of my extenſive travels, without expreſſing my gratitude to that beneficent Being who inviſibly protected me through thoſe perils which unavoidably attended ſo long a tour among fierce and untutored ſavages.’

ART. VI. *An Eſſay on the Immateriality and Immortality of the Soul, and its inſtinctive Senſe of Good and Evil, &c. &c.* With an Appendix, in Anſwer to Dr. Prieſtley's Diſquiſitions on Matter and Spirit. By the Author of the Letters in Proof of a particular as well as a general Providence, which were addreſſed to Dr. Hawkeſworth, &c. &c. 8vo. 5 s. Boards. Dodſley. 1778.

THOUGH this Eſſayiſt declares, at the commencement of his work, that he ‘ thinks *metaphyſical* ſtudies *neither inſtructive, nor entertaining*,’—and that ‘ he ſhould never have *been at the trouble* of reading either Dr. Hartley's Obſervations on Man, or the Introductory Eſſays which Dr. Prieſtley has prefixed to his abridgment of that work;’ had not *a Mr. Seaton's* well-known advertiſement informed him that Dr. Prieſtley had denied the immortality of the ſoul:—he has nevertheleſs, himſelf, compiled a *metaphyſical* work, conſiſting of no leſs than 466 pages *in octavo*; and doubtleſs expects that there are readers, beſide the Monthly Reviewers, who will take the trouble of peruſing it, and may hope to receive inſtruction or entertainment from it. A very brief account of the work will ſerve to ſhew how far ſuch hopes are well founded.

Our Author firſt endeavours to ſhew the general bad tendency of Dr. Prieſtley's *Introductory Eſſays* above mentioned; and that his arguments in ſupport of the *materiality* of the human ſoul are equally inconſiſtent with that belief in a future ſtate, which is derived from the light of nature, and with the doctrines of revelation contained in the ſcripture. He next ſeems inclined to enliven the ſubject by a ſtudied detail of the ‘ *ridiculous conſequences*,’ which, he alleges, muſt follow from denying the immateriality of the ſoul of man. Theſe are, indeed, ridiculous enough.—We mean the *Author*'s conſequences;—and that *we* too may enliven the preſent Article, and render it as *entertaining* as is conſiſtent with the nature of the ſubject—

putting *inſtruction* out of the queſtion—we ſhall exhibit ſome of the Author's reaſonings on this head.

If we are uniformly and intirely material, our metaphyſical Phyſiologiſt pretends that there ought to be a total change in our body of criminal laws.—'No man,' ſays he, 'can with juſtice be executed for a murder that was committed *twenty* years ago.' Nay, he adds, 'I might ſtrike off half that time, and ſay *ten* years;' and growing bolder as he proceeds—in conſequence, we ſuppoſe, of his having more accurately calculated the *wear and tear* of the corporeal machine—he again adds, 'nay, I believe, I might ſafely ſay *ſeven* years.'—After that term, he has accordingly computed that it will be impoſſible to find the *body* that did the crime; 'as it is now ſcattered over the face of the earth, and is as incapable of being puniſhed, if found, as it is impoſſible to find it.'

Further, if it is only the intire material body that perceives, thinks, reaſons, &c. then every bone, cartilage, and muſcle, as well as the heart, lungs, and liver, &c. have each a part in the perceiving and thinking quality.—'Now, if this be the caſe,' ſays he, 'a man muſt loſe part of his thinking principle, on loſing a leg;—but if he ſhould happen to loſe both his legs—and, perhaps an arm beſides—or both—*he ought to loſe half*, if not more than half, *of his thinking principle:* for he certainly will then have loſt near half of his material frame!—If he was a ſenſible man, prior to his amputation, he ſhould conſiſtently afterwards not be above half as ſenſible!—In this caſe, people ſhould be cautious how they pared their nails, or cut their hair—leſt they loſt, with their hair and nails, part of their reaſon!'

Foreſeeing however that Dr. Prieſtley, thus driven from the bowels and extremities, will make a ſnug retreat into the *cranium*, or rather the *medullary ſubſtance of the brain*, as the part poſſeſſed of the excluſive privilege of thinking; our alert Author, nothing diſmayed, purſues him thither, and thus attacks him in the *citadel.*

He tells a ſtory of an officer, who, to his certain knowledge, 'had a piece of his ſkull, of above two inches long, and one broad, cut out of his head, by a ſtroke of a broad ſword, at the battle of Preſton-pans, in the year 1745—(which piece of the ſkull hung by a bit of ſkin—and the officer carried it for years, in his purſe) and it was a truth publickly known, that a very large quantity of the brain came out at the wound—inſomuch that his recovery greatly ſurpriſed every one who had heard of h ſituation; for all the ſurgeons had declared they thought him paſt hope—yet he regained his perfect health—and *was as ſenſible as ever.*'—In ſhort, this officer's *ſoul*, after his recovery,—'owing, under God, to the care and great ſkill of his ſurgeon,

geon, a Mr. Trotter, who is now dead'] was as *large*, to all appearance, as before the battle.

Theſe ſpecimens will be fully ſufficient to enable the Reader to form a judgment of this Writer's metaphyſical *acumen.* We need, therefore, but barely to enumerate the remaining contents of this publication. Theſe are—An Examination of Dr. Prieſtley's arguments in ſupport of his diſbelief in the immateriality of man:—An Eſſay on Conſcience, conſidered as an inſtinctive ſenſe of moral good and evil; in the courſe of which, as well as in various other parts of his work, the Author, who had in a former publication *deſigned* himſelf under the ſignature of a *Chriſtian*, loſes ſight of one of the moſt diſtinguiſhing *traits* of that character, by throwing out many uncharitable and injurious imputations or ſuggeſtions againſt Dr. Prieſtley:—Strictures on Dr. Hartley's theory:—Thoughts on the origin of evil:—Proofs of Dr. Prieſtley's having contradicted the opinions of Dr. Hartley, in the Introductory Eſſays prefixed to his republication of Dr. Hartley's Obſervations:—And an Appendix, containing an Anſwer to Dr. Prieſtley's Diſquiſitions on Matter and Spirit.

ART. VII. *The Hiſtory and Management of the Eaſt India Company, from its Origin in 1600 to the preſent Times.* Volume the Firſt. Containing the Affairs of the Carnatic; in which the Rights of the Nabob are explained, and the Injuſtice of the Company proved. The whole compiled from authentic Records. 4to. 8 s. ſewed. Cadell. 1779.

AUDI alteram partem, could never be more properly addreſſed, than to thoſe who are inclined to form a haſty judgment of the late tranſactions in the Eaſt Indies, from the partial repreſentations of intereſted advocates. Where the motives for miſrepreſentation are ſo exceedingly powerful, and where it is ſo eaſy to place actions and characters in any light that may happen to ſuit the writer's purpoſe, by means of a *judicious* ſelection of authorities from documents too voluminous to be often examined; it is not at all ſurpriſing, that an ingenious apologiſt ſhould be able to draw up a plauſible defence of tranſactions not to be juſtified; or that an equally ingenious opponent ſhould be able to place the conduct of individuals, or bodies of men, in a light of diſgrace and infamy which they do not deſerve.

Having often met with facts to juſtify theſe remarks, as we on a former occaſion declined the free declaration of our opinion on the conduct of lord Pigot, ſo we now think it right to decline pronouncing deciſively on the conduct of the Eaſt India Company in the affair which is the principal ſubject of the publication now before us, the reſtoration of the kingdom of Tanjore to the Rajah. We ſhall therefore only lay before our Readers a ſummary view of the points maintained at large in this work; referring thoſe who wiſh to form a deciſive judgment on the queſtion to the Author's arguments and authorities at large.

After a clear, but general and conciſe account of the riſe and progreſs of the European, and particularly the Engliſh, ſettlements in the Eaſt Indies, this Writer examines at large the conduct of the Eaſt India Company and their agents, principally in reference to the late tranſactions. Collecting into one view the facts and arguments which he had adduced, he ſays;

'In the courſe of the preceding work, it has been proved, that the Company's ſervants uniformly were conſidered and owned themſelves the ſubjects of the Mogul, in all parts of that monarch's dominions, where they poſſeſſed ſettlements. That, eſpecially in the Carnatic, when they took up arms, upon any occaſion, they avowed that they only performed their duty, as ſubjects of the Mogul empire, according to their original condition and tenure in the country and the fundamental principles of the Mogul government. That they conſidered and always acknowledged the Nabob of Arcot, as the mediate power, between them and the Mogul, to whom their allegiance and ſupport was due, as faithful and approved ſubjects. That they knew and owned, that Mahommed Ali, the preſent Nabob of the Carnatic, was the LAWFUL Nabob of that country, by the free and legal Saneds of the Mogul, as well as of his deputy, the viceroy of the Decan. That they looked upon the French Company, who had been eſtabliſhed in the Carnatic, on the very ſame footing with themſelves, in the light of REBELS, for carrying on war againſt Mahommed Ali. That, in the perſon of their governor, Mr. Pigot, they ſignified their wiſh "to carry on their buſineſs, *under* that prince's protection, as they did *under* that of former Subadârs." That, upon the whole, as no revolution has happened in the Carnatic, no breach upon the legal appointment of Mahommed Ali, to the government of that country, the Company and their ſervants ſtill continue, in the ſame relation to that Nabob, as they had uniformly ſtood with regard to his predeceſſors and to himſelf. That, in the double capacity of ſubjects to Great Britain, and to the government of the country, where the ſettlement is placed, the Company, neither had nor have any right, to become principals in any war; and that they can only appear, as allies, auxiliaries or mercenaries. That in none of theſe characters, they have any right whatſoever to either the poſſeſſion or the diſpoſal of conqueſts; and, that their claiming the one or arrogating the other is a violation of their duty, as ſubjects of Great Britain, as well as of the country government.

'To demonſtrate the indiſputed right of the Mogul to the Carnatic and all its dependencies, by conqueſt, the hiſtory of that country has been deduced from the earlieſt times. It has been proved, that, as early as the year 1310, a Gentoo prince reigned in the Carnatic, who was ſovereign of the provinces of Canara, Myſore, Travancore, TANJORE, Marava, and Madura. That this prince, to defend himſelf againſt the incurſions of the Mahommedans, had built the city of Bigenagur, in the mountains, about eighty geometrical miles to the ſouth-eaſt of Goa. That this city, which gave its name to the kingdom

dom of which it was the capital, was attacked and taken, in the year 1565, by the united force of the four Mahommedan principalities of the Decan. That, in a war which commenced in 1650, the whole Carnatic was entirely reduced under the yoke of the Mahommedan kings of Bijapour and Tellingana. That in the years 1686 and 1687, the emperor Aurungzebe conquered the kingdoms of Bijapour and Tellingana. That the Naigs of TANJORE, by that conqueſt, became feudatories and vaſſals of the empire. That about the year 1696, nine years after the reduction of the kingdoms of Bijapour and Tellingana, one Ecko-jî, a Maratta, ſervant to the king of Bijapour, having been called by the hereditary Naig of Tanjore to his aſſiſtance, ſeized the country, which he had been called to defend. That the Mogul Nabob of the Carnatic reduced Sahu-ji, the ſon of the uſurper, to an abſolute dependence on the empire. That the Nabob impoſed upon the vanquiſhed Sahu-jî, an annual tribute of thirty lacks of rupees. That, in conſideration of that ſum and his entire ſubmiſſion to the mandates of the Mogul, that monarch conferred upon him the title of RAJAH, by an imperial Phirmân. That, during an irregular ſucceſſion of the poſterity of Ecko-jî in Tanjore, the ſettled tribute was paid, and the feudatory ſervices performed, by that country, for more than thirty years. That, when the Rajah proved refractory, his ſuperior, the Nabob of Arcot, ſeized his country, as a forfeiture to the empire, and threw the revolted vaſſal into priſon, as a puniſhment for his contumacy. That, though the Rajah, during troubles, which aroſe in the Carnatic, recovered his liberty and government, he continued ſubject to the empire of the Moguls; and was accountable for his tribute and feudal duties to the Nabob of Arcot, the mediate power between him and the throne.

'During the wars, which aroſe on the coaſt of Coromandel, from the ambition of the French and the intrigues of M. Dupleix, it has been ſhewn, that the Rajah of Tanjore not only neglected to pay his tribute, but acted a very undutiful and faithleſs part towards his ſuperior the Nabob and the Engliſh Company. That though he ſent a force to aſſiſt them in 1752, it was after they had obtained a manifeſt ſuperiority, by the junction of the Marattas and Myſoreans. That when they had loſt that ſuperiority in 1753, he amuſed them with inſidious promiſes, whilſt he actually treated with their enemies. That his conduct during the whole war, was not only uniformly deceptious, but that he privately correſponded with the enemy, entertained their agent at his capital, ſtopt proviſions from being ſent to the Engliſh army, and diſconcerted their operations. That, though the French attacked his capital in 1758, he exhibited marks of animoſity againſt the Engliſh, and, when he thought their fortune on the decline, when Madras was beſieged, he not only refuſed aſſiſtance to them and his ſuperior, the Nabob, but treated their repreſentative, Major Calliaud, with every mark of diſreſpect and contempt. That, though the power of the French manifeſtly declined, when they were forced to raiſe the ſiege of Madras, he not only refuſed aſſiſtance to his ſuperior the Nabob, but anſwered the requeſt of the Preſidency with a ſarcaſm upon their conduct.

'*Notwithſtanding the treaty* of 1762, which ſettled the tribute of *Tanjore, at leſs than* half the ſum paid in the moſt regular times, was

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ſo favourable to Pretaupa Sing, it has appeared, that he ſhewed ſo little inclination to be punctual, in performing his part of the terms, that nothing but his terror from the troops, marching to the ſiege of Madura, could induce him to pay his ſecond Kiſt. When, upon the death of Pretaupa, in December 1763, his ſon Tulja-jî ſucceeded to the Rajaſhip, he improved on his father's obſtinacy and crimes. Having removed the legitimate branches of his own family, either by the dagger or bowl, he formed a cloſe connection and eſtabliſhed a ſecret correſpondence, with Iſoph Chan, then in actual rebellion, and beſieged in Madura, by the Nabob and Engliſh. When a war was kindled between Hyder Ali and the Engliſh, the Rajah, though he had obtained, at the time, favours from the Preſidency, aſſiſted their enemy with money. When that chief invaded the Carnatic in 1769, Tulja-jî aſſiſted him with money and proviſions, which enabled him to carry the war to the gates of Madras, and to conclude a peace on his own terms. Hyder Ali was ſo ſenſible of the Rajah's ſervices, and the Rajah ſo certain of the protection and aſſiſtance of that chief, that Hyder inſiſted, his new ally ſhould be comprehended in the treaty, which he dictated, in a manner, to the Preſidency in April 176. Though the Preſidency, by a ſubterfuge, to which *they* endeavoured to affix a meaning, inſiſted upon including the Rajah in the treaty, as *their* friend, he did not conſider himſelf in that light; but, on the contrary, depending upon the power of Hyder Ali, ſtopped the payment of the ſtipulated tribute, which became due juſt three months after the treaty of April 1769 was concluded.

'It has appeared, that the Court of Directors were ſo ſenſible of the duplicity and treachery of the Rajah, and ſo much irritated at the whole of his conduct, that, on the 17th of March 1769, they ſent poſitive orders to the Preſidency, to aſſiſt the Nabob in bringing to a ſevere account his undutiful vaſſal. That the Court plainly were of opinion, that the treaty of 1762 had not abridged any part of the *conſtitutional rights* of the Carnatic over Tanjore. That they conſidered that country, as a PART of the Carnatic; and its Rajah only a Zemindar of that province. That he had not only deſerved chaſtiſement for his conduct; but that the Company were bound to aſſiſt the Nabob againſt his refractory feudatory. It has been ſhewn, that the oſtenſible reaſons, for not executing thoſe orders, proceeded from circumſtances very different, from any amendment in the behaviour of the Rajah. That the Preſidency, who were, by no means, prejudiced in favour of the Nabob, declared that the Rajah certainly deſerved chaſtiſement, for having aſſiſted the enemy of the Carnatic, with money and proviſions, and for delaying the payment of the peiſhcuiſh, ſettled by the treaty of 1762. That, in the end of the year 1770, the Rajah's correſpondence with Hyder and the Marattas, which two powers he invited to an invaſion of the Carnatic, was diſcovered, by the Preſidency, as well as the Nabob. That, whilſt he ſolicited foreign enemies to attack the Nabob, he himſelf actually took up arms againſt the dependents and vaſſals of that prince. That when the Engliſh Preſident wrote to the Rajah to ſuſpend hoſtilities, inſtead of paying attention to that application, he conveyed inſult and impertinence, in his anſwer. That, upon the whole, the intrigues of the Rajah, with the avowed enemies of the Carnatic, his taking up arms againſt the dependents of a prince, to whom he himſelf was tributary, his breach of the treaty of 1762, of which the Company were guarantees, his oppoſition to the Engliſh commerce, his connection with other European factories, his avowed diſobedience to his ſuperior, his ingratitude to his protectors, his behaviour in the late war, the danger that might reſult from his known character, in any future war, rendered it juſt, expedient and neceſſary, to bring him to a ſevere account.

'Though the conduct of the Rajah appeared to the Preſidency to merit the ultimate chaſtiſement of war, it has been ſhewn, that the Nabob preferred negociation to hoſtility. That when the deciſion of arms became neceſſary, he veſted his eldeſt ſon with powers, to accommodate matters with the Rajah. That when an agent was ſent with letters to Tanjore, from the Preſident, the General, and the young Nabob, Tulja ji treated him with indignity, and his diſpatches with contempt. That notwithſtanding, when a practicable breach was made, a peace was concluded, ſo favourable to the Rajah, that the Preſidency expreſſed the higheſt diſſatisfaction, on that head. That, from the known character and views of Tulja-ji, it was the opinion of the Preſidency, that a ſecond expedition againſt Tanjore would ſoon become neceſſary; and that nothing ſhort of the abſolute reduction of the Rajah could preſerve the peace of the Carnatic. That this opinion was verified by the ſubſequent conduct of the Rajah, who renewed his intrigues, with foreign powers, as ſoon as the guns, which had breached his walls, were withdrawn from the batteries. That he demanded ſuccours from the Marattas, aſſured Hyder, that he had no other protector, promiſed to aſſiſt that chief, in diſmembering the Carnatic, entered into intrigues, treaties and agreements for a military aſſiſtance, with the Dutch of Negapatnam, Danes of Tranquebar, and French at Pondicherry. That, inſtead of treating the juſt authority of his ſuperior, with becoming reſpect, he had refuſed, upon requiſition, to aſſiſt him with troops, in terms of his tenure. That he received, protected and aided the enemies of the Nabob, encouraged depredations in his country, and neglected to pay the money, ſtipulated by the agreement, to the obſervance of which he had ſolemnly ſworn, in the month of October 1771.

'Upon the whole, it has been ſhewn, that the Rajah, by withholding, for more than two years, the tribute ſtipulated to be annually paid to the Nabob, had broken the treaty of 1762, to which the Company were guarantees. That the Company were bound, by that treaty, which they themſelves had made, to aſſiſt the Nabob againſt the Rajah. That, though the Rajah, as a tributary to the Carnatic, was in juſtice bound to furniſh his quota of men and money, towards the general defence, he refuſed both, and aſſiſted the enemy. That the Preſidency of Fort St. George, by the expreſs orders of their ſuperiors, were obliged to give their aſſiſtance to the Nabob, in preſerving the peace of the Carnatic, as well as the rights and dignity of his government. That the dangerous intrigues, preparations, and even hoſtilities of the Rajah had broken that peace of which they were the guardians. That their duty to their ſuperiors, their engagements to the Nabob, and even ſelf-preſervation, forced them to *take the field.* That, when a war was once commenced, they could only appear, as they themſelves uniformly acknowledged, in the light of allies, auxiliaries or mercenaries. That, in none of thoſe characters, they poſſeſſed, or pretended to poſſeſs, any right to what might be obtained by victory, except the plunder of places taken by ſtorm. That, as Tanjore was a part of the Carnatic, as being tributary to that province, the keeping poſſeſſion of that place, when reduced, or the giving it to any other, than its lord paramount, the Nabob, would have been, in the Company, a direct infringement of the treaty of Paris, which guaranteed Mahommed Ali, in the entire and excluſive poſſeſſion of the whole country. That, granting Tanjore had *not been* a part of the Carnatic, a poſition which we deny, it became a part of that country, when it was conquered by the arms of the Nabob, in a neceſſary, regular, and ſolemn war. That, as ſoon as it became a part of the Carnatic, by conqueſt, which is the leaſt diſputable of all rights, it immediately fell under the ſecurity of the treaty of Paris. That nothing but another conqueſt, or a voluntary ceſſion of Tanjore, by the Nabob himſelf, could alienate it from that prince. That the Company, by taking poſſeſſion of it, by keeping it for themſelves, or transferring its revenue and government to another, not only infringed the guarantee of the ſtate, but committed an act of private injuſtice, if not robbery, which ought to be, and perhaps is, puniſhable by the laws of their country. That, by reſtoring Tanjore to the Rajah, or, what in fact is the caſe, their ſeizing it for themſelves, they broke a ſolemn contract, concluded with the Nabob, under the faith of their own ſeal.'

The Author then gives a particular relation of the circumſtances attending the reſtoration of Tanjore; and cenſures, in the moſt ſevere terms, the whole tranſaction, and all the parties who were actually concerned in it. With what juſtice he does this, will more fully appear from the next Article, to which we ſhall proceed, after informing our Readers, that this Writer gives the public reaſon to expect, in the courſe of a few months, a ſecond volume, in which he propoſes to lay open what he calls the *ſecret intrigues* of Leadenhall-ſtreet.

ART. VIII. *Conſiderations on the Conqueſt of Tanjore, and the Reſtoration of the Rajah*; founded upon authentic Facts, taken from the Records of the Eaſt India Company. 4to. 2 s. Cadell. 1779.

THIS Writer, who appears to be well informed, and expreſſes himſelf with coolneſs and moderation, in order to ſhew the injuſtice of the proceedings of the Eaſt India Company againſt the Nabob of Arcot, firſt enumerates the proofs which the Nabob, for many years paſt, has given of his faithful attachment to the Company. He next proceeds to ſhew, that the conqueſt of Tanjore by the Nabob may be maintained on principles of juſtice and ſound policy; and that the Governor and Council were warranted by the Company in aſſiſting the Nabob in the conqueſt of Tanjore. With this view he produces the orders of the Company to the Governor and Council at Madras, effectually to ſupport the Nabob in his pretenſions on the Rajah of Tanjore; and their letter to the ſame, after they had received information that the Rajah was to be included in the treaty with Hyder Ali as a party to be protected; expreſſing their diſſatisfaction with the conduct of their agents; acknowledging the Rajah to be by right tributary to the Nabob; and *ſuſpending* their former order, only becauſe the proceedings of the Council of Madras had rendered it impoſſible to put them into execution. Theſe orders, which it was neceſſary to ſuſpend, which the Council were ſoon after prepared to put in force, and which after ſeveral delays were executed, our Author juſtifies by the following enumeration of facts:

'That the Rajah's critical deſertion of the Company and the Nabob, in the war with Hyder Ali, warranted their "ſtrongeſt reſentment at his conduct;"—that though he owed his ſecurity, "and the peace of his country, to the meaſures ſuſtained by the Nabob and the Company;"—and though he was "a tributary Dependent on the Nabob," yet he refuſed to "furniſh his quota towards carrying on the war;" cultivating, on the contrary, "a warm attachment with Hyder," the common enemy, and "aſſiſting him with money:"—That it therefore "became neceſſary to purſue ſuch meaſures againſt him as the Nabob might think conſiſtent with the juſtice and dignity of his government."—That in addition to all this ill-conduct, the Rajah "withheld the peiſhcuiſh, due to the Nabob," in violation of the Nabob's rights, in actual breach of his engagements, by the treaty of 1762, and in contempt of the honour and power of the Company, who had guaranteed it;—and that, as a conſummation of his perfidy, "he attacked the Dependents of the Nabob's government."

Having on theſe and other grounds juſtified the Company in aſſiſting the Nabob to reduce Tanjore, our Author concludes that they could have no right to reverſe their conduct, and diveſt him of the country they had ſo juſtly aſſiſted him in recovering. He then proceeds:

'But the Directors of 1775 thought otherwiſe. In their memorable inſtructions to Lord Pigot and the Council, dated 12th April 1775, we find the following aſſertions:'

Paragraph 4th.

"As the ſolemn promiſe made by our Governor and Council at the requeſt of *the Nabob of the Carnatic* and the King of Tanjore, to guarantee the treaty of 1762, has been fully approved by the *Court of Directors*, we cannot but conſider the public faith of the Company as forfeited, and the honour of the Britiſh nation deeply affected, by the meaſures taken for dethroning that unhappy prince; whoſe kingdom has been wreſted from him by our ſervants, and put under the government of Mahomed Ali Cawn; in direct violation of that treaty, and *contrary to our repeated orders and inſtructions, which have uniformly and expreſsly prohibited them from attempting* to enlarge our own, *or the Nabob's dominions.*"

‘ This extraordinary paſſage conveys more than perhaps its authors were aware of. For it not only aſſerts the exiſting validity of the old treaty of 1762, a mere ſpeculative point, which may have miſled the opinions of ſome; but it decides without reſerve and without mercy againſt the characters of men who have filled, and who do fill, the higheſt ſtations both in the direction at home, and in the ſervice of the Company abroad, with a reputation eminent as their rank, and till this period unimpeached, unſuſpected.

‘ Surely a ſubject ſo peculiarly delicate, required all caution and circumſpection. It would not have been unworthy the Directors of 1775, to have regarded with more tenderneſs the character of their predeceſſors. Nothing leſs than actual proof could juſtify ſuch ſevere inſinuations againſt the Directors of 1769, 1770, 1771, 1772, 1773, and 1774, as that they ſuffered *the public faith of the Company to be forfeited, and the honour of the Britiſh nation to be deeply affected* by their connivance; and that they had rewarded ſuch ſignal delinquencies with diſtinguiſhed approbations, publicly acknowledging the eminent ſervices of Mr. Dupree, and conferring on Mr. Haſtings the government of Bengal.

‘ If any motive could excuſe repetition, it would be the defence of meritorious characters thus indiſcriminately arraigned. We ſhall, therefore, from the many which might be adduced, juſt recapitulate the following recorded facts, viz.

“ The Directors of 1769 declare the Rajah a delinquent both to the Nabob and the Company, for his notorious miſdemeanours, and enjoin the Governor and Council to redreſs the Nabob, and chaſtiſe the Rajah.

“ The Governor and Council concurred in the propriety of the orders; though they were under a *temporary* neceſſity of deferring their execution by the treaty of 1769 with Hyder Ali; occaſioned by the low ſtate of their finances, and the Rajah’s intrigues with that avowed enemy.

“ The Directors of 1772 approve the conduct of the Governor and Council of 1771 againſt the Rajah, for his freſh breach of treaty, and invading the territories of Marawar and Nalcooty, dependent on the Nabob, which juſtified with aggravated force the deciſive orders againſt him.

“ The ſame Directors write to the Nabob, *that they ſhould have been at all events urged to unſheath the ſword, to chaſtiſe that Rajah.*

“ The Directors of 1773, *with the whole of this buſineſs before them up to that period*, the firſt invaſion of Tanjore, poſſeſſion of Fort Vellum, &c. *expreſs not the ſlighteſt diſapprobation of that meaſure.* But promiſe to go into mature deliberation upon it, in order to frame further inſtructions for their future conduct.

“ *New violations of treaty by the Rajah, even of the laſt granted to him by the Nabob at the gates of Tanjore*, with the cogent circumſtances of the ſeaſon of the year, and the ſtate of the other powers of Indoſtan, rendered it neceſſary to recommence hoſtilities againſt him; before the above-mentioned letter from the Company could reach Madras.

" The Directors of 1774, with every particular of the complete conqueſt of Tanjore before them, *expreſs not the ſlighteſt diſapprobation.*"

' Where then is the actual proof, which alone could juſtify the Directors of 1775, in ſuch heavy charges againſt ſuch men and meaſures? " That the faith of the Company was forfeited, and the honour of the Britiſh nation deeply affected (by our ſervants), contrary to our repeated orders and inſtructions;" and all with impunity, nay with reward! Mark how a plain ſtate of facts has reverſed the ſcene. Mark how the pages of the Company's records prove the actual contrary of thoſe unguarded aſperſions. The faith of the Company remained inviolate. The honour of the Britiſh nation was maintained, and her intereſts in the Eaſt critically ſecured againſt impending danger. The ſervants of the Company acted under the expreſs ſanction of reiterated orders and inſtructions from their conſtituents; who fully authoriſed coercive meaſures againſt the Rajah as juſt and neceſſary; who repeatedly enjoined their proſecution; and finally ſaw the completion of them in 1773, by the reduction of Tanjore, without the ſlighteſt diſapprobation.

' Not till the 12th of April 1775 did this new light dawn on the Court of Directors. The tranſgreſſions of the ſervants in India, the infringement of the Company's faith, the violation of the Britiſh honour; theſe enormities, ſo big with miſchief and diſgrace, had all ſlept from the year 1769 to the year 1775. What muſt add to our admiration of this enlightened period is, that no public examination had been inſtituted, no diſcovery promulgated; fact, record, reaſon and juſtice had remained the ſame as in the ſix preceding years. But more illuſtrious lights now illuminated eaſtern politics. Lord Pigot was to go to India. The ſplendour of his miſſion ſeemed to beam new intelligence on the Directors. But though it might be deemed the riſing of his glory, it was the ſetting of theirs; for their notable inſtructions to his Lordſhip was the laſt act of the laſt day of their adminiſtration.'

The Writer next maintains, that the Company's orders to Lord Pigot proceeded on a falſe idea of the exiſtence of the treaty of 1762 in favour of the Rajah, which he ſhews was broken through by the repeated perfidious conduct of the Rajah, and afterwards annulled by the treaties of 1769 and 1771. But, even ſuppoſing this treaty to exiſt, and the Company to have been, as they ſtyle themſelves, guarantees of it, he aſſerts their conduct to be equally inconſiſtent with their own ſolemn profeſſions, and with the duties of their aſſumed character.

' They declare their determination (as guarantees) to do juſtice to a much injured Prince, and by re-inſtating him in his dominions reſtore to the Company *their public faith, which had been forfeited, and the honour of the Britiſh nation which had been deeply affected.* Theſe are fine ſounding words; but had this, or any thing ſimilar to it, been really their object; had theſe plauſible ſentiments been truly founded; the buſineſs was plain and open before them: the taſk *would have been ſhort* and eaſy, to reſtore the Rajah to his dominions, to ſecure to the Nabob his tribute, and to guard againſt the commiſſion of injury in future by either party. Inſtead of ſuch a line of conduct, which only could accord with their profeſſions, what meaſures did they purſue? They will beſt appear from the following ſhort extracts from their Orders reſpecting the Rajah's reſtoration:

Paragraph 5th.

“ And having reſolved to contribute as far as in us lies towards the reſtoration of the King of Tanjore, *which by every tie of honour* we conceive ourſelves bound to do, we hereby direct that you take the moſt effectual meaſures, without loſs of time, for ſecuring the perſon of the King of Tanjore, and that you forthwith appoint him a proper guard for his protection, and alſo for the protection of his family, and *inform him that we have determined to replace him on the throne of his anceſtors.*”

Paragraph 6th.

“ We ſhall *inſiſt* upon his *admitting* a garriſon *of our troops* into *the fort of Tanjore.* You are likewiſe to *inſiſt* upon having an *aſſignment of revenues made to the Company,* ſufficient for the maintenance of the ſaid troops, and for providing military ſtores neceſſary for the defence of the garriſon.”

Paragraph 11th.

“ That no treaty with foreign powers ſhall be concluded by the King of Tanjore without our concurrence.”

Paragraph 13th.

“ No troops whatever, *except thoſe of the Company,* ſhall be permitted to reſide within *the city of Tanjore,* and except alſo ſuch native guards as may be neceſſary for ſupporting *the dignity of his Majeſty's government*; and the number of ſuch native guards ſhall be fixed by our Governor and Council, *and not exceeded or augmented by the King of Tanjore on any account or pretence whatever.*”

‘ Such are the Orders given by the Company in the character of guarantees to the treaty of 1762! Pretending to act under the authority of an office merely mediatorial, they aſſume high and imperial powers. On the ſpecious pretext, but in real perverſion of the character of guarantees, which could only entruſt to them the care of former ſtipulations, they dictate new terms, and impoſe new conditions. Melted with compaſſion for an unfortunate Prince, as they profeſs themſelves, they determine to redreſs his injuries by re-inſtating him in his dominions. Mark how their ſympathy works! They ſeize his kingdom to themſelves, fill his forts with their garriſons, and his country with their forces; keeping his *Majeſty* a ſtate-priſoner with not a ſemblance of royalty, excepting indeed a body-guard about his perſon, that ſerves only to remind him of his loſt dignity. Thus do they “ ſupport the dignity of his Majeſty's government!” and thus do they “ replace” *an injured Prince* “ on the throne of his anceſtors!”

After ſome remarks on the impolicy as well as injuſtice of this meaſure, the Writer concludes by calling upon Government, to whom the Nabob has made his appeal, to ſupport the public faith and the honour of the Britiſh nation, by reſtoring to the Nabob of Arcot the country of Tanjore, and performing

ing every condition, according to the ſtipulations between him and the Preſidency of Madras.

Without attempting to decide on the merits of the main queſtion, which more properly belongs to the court of juſtice than to that of criticiſm, we may be allowed to remark, that every freſh developement of the tranſactions in the Eaſt affords a new occaſion for lamenting the power of avarice to blind men's eyes and harden their hearts. Whatever benefits mankind may derive from commerce, we find little reaſon to expect that it will improve their ideas of equity, or ſtrengthen their principles of humanity.

Art. IX. *Moral Eclogues.* 4to. 1 s. Payne. 1778.

TO theſe Eclogues is prefixed no other introduction than the following brief advertiſement:

'The moſt rational definition of Paſtoral Poetry, ſeems to be that of the learned and ingenious Dr. Johnſon, in the 37th number of his Rambler. "Paſtoral, ſays he, being the repreſentation of an action or paſſion, by its effects on a country life, has nothing peculiar, but its confinement to rural imagery, without which it ceaſes to be Paſtoral." This theory the Author of the following Eclogues has endeavoured to exemplify.'

The peculiarity, here mentioned, refers only to the *imagery* of Paſtoral. Many writers, eſpecially Pope, have thought *the numbers* of almoſt equal conſequence; and that a poliſhed, eaſy, gentle flow of verſe was one of the characteriſtics principally requiſite in Paſtoral Poetry. The Writer of the Eclogues before us, has accordingly been equally attentive to the ſtyle and imagery. The liquid lapſe of his meaſures is rarely interrupted, though ſome few lines do not quite accord with the ſweetneſs of the reſt, *viz.*

> Beneath a broad oak on the graſſy plain—

And again,

> While herds and flocks their annual increaſe yield—

In theſe, and ſome other inſtances, the accent is miſplaced, and the harmony deſtroyed; but a poetical ear will, in moſt parts of theſe Paſtorals, be ſufficiently gratified. There is a novelty in the conduct and ſcenery of the third Eclogue, entitled, *Armyn; or the Diſcontented*, which induces us to ſelect ſome lines from thence, as a ſpecimen of theſe Eclogues.

> 'There, on the hill's ſoft ſlope, delightful view!
> Fair fields of corn, the wealth of ARMYN, grew.
> His ſturdy hinds, a ſlow laborious band,
> Swept their bright ſcythes along the level land:
> Blithe youths and maidens nimbly near them paſt,
> And the thick ſwarth in careleſs wind-rows caſt.

Full on the landſcape ſhone the weſtering ſun,
When thus the Swain's ſoliloquy begun:
"Haſte down, O Sun! and cloſe the tedious day:
"Time, to the unhappy, ſlowly moves away.
"Not ſo, to me, in RODEN's ſylvan bowers,
"Paſs'd youth's ſhort bliſsful reign of careleſs hours;
"When to my view the fancy'd Future lay,
"A region ever tranquil, ever gay.
"O then, what ardors did my breaſt inflame!
"What thoughts were mine, of friendſhip, love, and fame!
"How taſteleſs life, now all its joys are try'd,
"And warm purſuits in dull repoſe ſubſide!"
He paus'd: his cloſing words ALBINO heard,
As down the ſtream his little boat he ſteer'd;
His hand releas'd the ſail, and dropt the oar,
And moor'd the light ſkiff on the ſedgy ſhore.
"Ceaſe, gentle Swain," he ſaid; "no more, in vain,
"Thus make paſt pleaſure cauſe of preſent pain!
"Ceaſe, gentle Swain," he ſaid; "from thee, alone,
"Are youth's bleſt hours and fancy'd proſpects flown?
"Ah, no!—remembrance to my view reſtores
"Dear native fields, which now my ſoul deplores;
"Rich hills and vales, and pleaſant village ſcenes
"Of oaks whoſe wide arms ſtretch'd o'er daiſied greens,
"And wind-mill's ſails ſlow-circling in the breeze,
"And cottage walls envelop'd half with trees——
"Sweet ſcenes, where beauty met the raviſh'd ſight,
"And muſic often gave the ear delight;
"Where DELIA's ſmile, and MIRA's tuneful ſong,
"And DAMON's converſe, charm'd the youthful throng!
"How chang'd, alas, how chang'd!—O'er all our plains,
"Proud NORVAL, now, in lonely grandeur reigns;
"His wide-ſpread park a waſte of verdure lies,
"And his vaſt villa's glittering roofs ariſe.
"For me, hard fate!—But ſay, ſhall I complain?
"Theſe limbs yet active Life's ſupport obtain.
"Let us, or good or evil as we ſhare,
"That thankful prize, and this with patience bear."
The ſoft reproach touch'd ARMYN's gentle breaſt;
His alter'd brow a placid ſmile expreſt.
"Calm as clear ev'nings after vernal rains,
"When all the air a rich perfume retains,
"My mind," ſaid he, "its murmurs driv'n away,
"Feels Truth's full force, and bows to Reaſon's ſway."

The Reader will not find the reſt of the work inferior to this extract. The Author, like other Paſtoral Poets, has marked the ſeveral *ſeaſons* of each Eclogue; but he has devoted two to *ſummer*, and none to *winter*.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

GERMANY and the NORTH.

ART. I.

CARSTEN NIEBUHRS *Reiſebeſchreibung nach Arabien und andern umliegenden Laendern. Zweyter Band—Niebuhr's Voyage to Arabia, and ſome Countries adjacent.* 4to. Vol. II. Copenhagen. 1778. When we reviewed the firſt volume of this Voyage*, we could not help obſerving *that many things were related with great prolixity*, and we have, on reading this volume, found ſtill more reaſon to complain that the narrative is ſpun out rather tediouſly, and that our entertainment has not altogether anſwered expectation. The Author promiſes, in the Preface, a *third* volume, though we could wiſh he had inſerted all his remaining materials in the preſent publication, which, in all probability, might have been done by leaving out things that are ſufficiently known, from former writers, and by relating others more conciſely. We are unwilling to throw out reflections upon any nation, particularly the Germans, who, within this century, have gained reputation in all branches of literature; but we are ſorry to ſee that even ſome of their beſt writers have not yet diveſted themſelves of their national prejudice in favour of huge volumes; as if to write a great deal, and to make large books, was the way to literary immortality. It is true, we have had, eſpecially in former times, voluminous ſcribblers among our own Authors; but our modern quarto-writers cannot properly rank with thoſe in Germany; for, ſpacious as their productions outwardly appear, their whole manuſcript might generally be printed off in a decent octavo, without the loſs of a word: but *German quartos*, in ſmall character, not overbroad margin, and two or three inches thick, are really enough to frighten any reader, eſpecially a poor Reviewer, who reads with his pen in his hand, expecting the doſe to be repeated upon him again and again!

We left our Author, at the end of his firſt volume, in Arabia, and we now meet him again at Bombay, of which iſland he gives an account that might be improved from many other deſcriptions in our own language. One thing, however, we ſhall mention, viz. that in the year 1773, our Eaſt-India Company, for the firſt time, ſent a ſhip up the Arabian gulph to Suez, which was formerly thought a very dangerous voyage; and for that reaſon the goods were always landed at Dsjidda in Arabia, to be carried from thence by caravans into Egypt. The government at Dsjidda and Mocka had laid heavy duties on merchandice, and the Engliſh captains were treated but indifferently by the Arabs; Capt. Holford, therefore, by the help of a map, which our Author had drawn up when he navigated the Arabian gulph, was the firſt who arrived at Suez, without touching at any Arabian port.

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* See Review, vol. liii. p. 577.

The account of the Hindoos and their religion is of ſome conſequence; but the deſcription of the ruins of the Pagoda, on the iſland Elephanta, is very long and dry. Except their antiquity, and the Indian architecture, there is nothing remarkable in theſe remains. We wondered at the patience of Mr. Niebuhr in copying ſo many inſignificant and monſtrous figures, but we ſee in them nothing pleaſing nor inſtructive. We are of opinion that by far the greater part of them are rather offsprings of the irregular fancy of a ſculptor, than religious repreſentations. It is, therefore, a queſtion with us, whether theſe figures were altogether underſtood, or could be explained, even at that diſtant time when this Pagoda was built.

What is ſaid about the *Parſi* will be read with pleaſure by thoſe who have no opportunity of conſulting larger works on this ſubject. In reading one paſſage, we could not help reflecting on the whims which different people adopt about death, and the fate of the body, after the flame of life is extinguiſhed. Moſt European nations wiſh for a decent burial, but the Parſi have different notions. "They have, ſays Mr. Niebuhr, in Bombay, a kind of round tower, on a hill, at ſome diſtance from the town, which is floored on the top with boards. Here they expoſe their dead, and after the birds of prey have picked the fleſh from the bones, they gather them to be depoſited within the tower; the bones of men and women in different apartments."

Mr. Niebuhr, through the complaiſance of Father Medard, a Capuchin, who was intimately acquainted with the chief of the prieſts among the Parſi at Bombay, got a copy of their alphabets, which are given here on a copper-plate. One is the alphabet *Pelwi*, in which their holy books are written; the other is the alphabet *Dsjan-chân*, or that which they uſe in common. We have compared them with the alphabets of the Shanſcrit and Bengal language, publiſhed lately in the code of Gentoo-laws, but we cannot diſcover any ſimilarity. The names of ſome letters in the common alphabet of the Parſi are, as it appears to us, much like ſome in the Hebrew.

At Bombay Mr. Cramer, the phyſician, who was one of this travelling ſociety, died. Mr. Niebuhr was now the only perſon left. He went, in an Engliſh ſhip, to Surat, where, according to his account, our Eaſt-India Company enjoy, at preſent, the preference before all European nations, being even in poſſeſſion of the caſtle, which the Company hold under the

authority

authority of the Great Mogul. The Mohammedans at Surat are not, by far, [illegible] ſtrict as they are in Arabia, or in other Turkiſh count[illegible] nor are the diſtinctions of the tribes among the Indians [illegible] reſide here, ſtrictly obſerved. Theſe Indians are a ſet [illegible] very induſtrious, ſober people, and of a moſt ſurpriſing honeſty. Mr. Niebuhr is, accordingly, laviſh in their praiſes. He tells us, further, that the Indian women at Surat aſſiſt their huſbands in earning their bread, and keep themſelves ſo clean, that the European women, who come to India, are obliged to follow their example, or run the riſk of loſing their huſband's affections. As to the religious ceremonies of theſe Indians, we ſhall tranſlate the following paſſage: "When a child is born, a Bramin is to declare, by aſtrological rules, whether the child is come into the world in a lucky hour or not. This done, he hangs a thin ſtring over the ſhoulder of a boy, who wears this diſtinctive mark of his nation all his life-time. If a Banian, or common Indian, intends to give his child in marriage, which is done when the child is about ſix or eight years old, a Bramin is likewiſe to fix the times when the father is to aſk for the bride, and when the wedding is to be celebrated. In the mean while the children remain in the houſes of their parents till they arrive at the age of maturity. The Bramins order and announce alſo the holy-days. Every Banian is obliged, every morning, after waſhing and bathing himſelf, to have a kind of ſeal impreſſed on his forehead, by a Bramin; though this is the office of inferior Bramins only. I ſaw one morning a great number of them ſit on the river ſide, under the caſtle, where a number of girls and women reſorted to bathe, and to ſay their morning prayers. Every one of them gave the clean cloaths, which they intended to wear for that day, to one of theſe prieſts, and then went into the river. They afterwards exchanged their wet cloaths for the dry ones, publicly on ſhore, but with ſuch a dexterity, that the moſt curious obſerver could ſee nothing inconſiſtent with decency. The Bramin, afterwards, dipped his thumb into ſome red colour, and impreſſed it on the forehead of the women, who reciprocally marked the prieſt again, though ſlightly, leſt the face of the prieſt ſhould be daubed all over, by the great number of markers. Laſtly, the perſon that is ſigned, and in this manner conſecrated for the day, keeps the colour-box in one hand, ſays a ſhort prayer, gives the Bramin one or two handfuls of rice, and then, with her wet cloaths in the other hand, returns home."

From Surat our Author went, in another Engliſh ſhip, to Maſkât, an Arabian town, in the province of Omân, at the entrance of the Perſian gulph. The inhabitants of this province are Mohammedans, but of a ſect not ſufficiently known. They are a good ſort of people; we ſhould call them Mohammedan-Quakers. "Theſe Mohammedans, ſays Mr. Niebuhr, acknowledge the Koran to be their principal code of laws; but they are of a ſect called *Abâdi* or *Bejâſi*, which is well known among Arabian writers; but, as far as I know, not noticed by European travellers. The Sonnites, as well as Shiites, call them *Chawaredsji*. But this is a nickname, which is as odious in Omân, as the name of *Râfedi* in Perſia, or the word heretic among the Chriſtians. Abulfaragius[*] mentions theſe *Chawaredsji*, and I do not doubt that they are the ſame who are called by Sale[†], and other writers, *Kharejites*. Their tenets are much the ſame with thoſe which are attributed to the *Kharejites*: the principal of them is, that the poſterity of Mohammed or Ali have no prerogatives above other ancient Arabian families. I do not know any Mohammedans, who live with ſo little ſplendor and with ſo much ſobriety as theſe *Bejâſi*. They do not ſmoak tobacco, they even do not drink coffee, much leſs ſtrong liquors. The man of fortune has no diſtinction of dreſs, except that, perhaps, his turban, his ſabre, or his knife, is ſomething finer. They are very ſeldom overcome by paſſion; they are civil to ſtrangers, and permit them to live at Maſkât undiſturbed, according to their own laws. In Yemen the Banians are forced to bury their dead, but here they are at liberty to burn them, according to their own cuſtom. The Jews in other Mohammedan countries are obliged to diſtinguiſh themſelves in their dreſs from other nations, but here they may dreſs like Arabs. If in thoſe countries, where the Sonnites prevail, a Banian, a Jew, or a Chriſtian, is diſcovered in an intrigue with a Mohammedan woman, he is obliged either to turn Mohammedan, or to pay a large fine. The Bejaſites and their government at Maſkât do not trouble themſelves about ſuch matters, if ſtrangers make their addreſſes to women that are known to proſtitute themſelves for money to Mohammedans. The police of this town is in general ſo excellent that no theft is heard of, notwithſtanding the goods of merchants lie oftentimes, for weeks together, before the houſes. Nobody is to walk in the ſtreet at night without a lanthorn; and, leſt the government ſhould be defrauded of the duty, no boat is permitted, after ſun-ſet, to come aſhore, or even to go from one ſhip to another."

From Maſkât Mr. Niebuhr went to Shiras in Perſia, to ſee the ruins of Perſepolis, and other remains of antiquity in this part of the world. During this voyage he made ſeveral intereſting obſervations relating to the *Kurds* and *Turkomans*, which are nations that have no fixed ſettlements, but go from one place to another where they can beſt ſubſiſt with their cattle. He met a Perſian army which deſolated the country; and the account he gives of the war in Perſia, which is carried on between the different pretenders to the crown, is melancholy enough. The deſcription of Shiras, and particularly of the ruins of Perſepolis, take up a great part of the book. We cannot ſee any thing very intereſting in the long detail given here of theſe remains of antiquity. The plates annexed to this deſcription are by far too numerous, and muſt of courſe enhance the price of the book, without much neceſſity. The meaning of thoſe figures which are copied from the walls, and fill many of the plates, will, perhaps, never be explained; and if it ſhould happen that ſomething could be made out, we think the pains taken about it would never be ſufficiently rewarded. We have, however, diſcovered from theſe, as it ſeems, hieroglyphical figures, that wigs are a very ancient part of dreſs; for thoſe ancient Perſians who are here repreſented, appear to have worn a kind of bobwigs, reſembling thoſe which were in faſhion among us, about twenty years ago, and are ſtill very common among ſeafaring people. We muſt leave it to the gentlemen of the Antiquarian Society to decide upon that important queſtion, whether theſe wigs were conſtructed upon the plan of our modern wigs, or whether they are only a kind of cap, made of lambſkin, with the wool on the outſide?

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[*] S. Pocockii Specimen Hiſtor. Arabum, p. 26. 269.

[†] Sale's Preliminary Diſcourſe, p. 173. Ricaut's Hiſtory of the Ottoman Empire, p. 227.

The repreſentations and figures on the ſepulchral monuments of *Nakſhi Radsjab* and *Nakſhi Ruſtâm*, are, perhaps, the only ones that might be explained, if the lamp of Eaſtern hiſtory ſhould dart ſome rays of light upon theſe obſcure walls; but we think it impoſſible, from the ſameneſs of the letters (if they are intended for ſuch) for a decypherer to make any thing of that inſcription which we find upon the 31ſt plate.

In the neighbourhood of Shiras Mr. Niebuhr found ſeveral monuments, worthy the inſpection of a curious traveller. Among others he ſaw the monument of Shech *Sade* (a famous man of learning among the Perſians) in a moſk, which is in a ruinous condition. The inſcriptions here were in the modern way of the Perſians, viz. of letters, made of potter's earth, burnt like bricks, and glazed over with various colours. Theſe are put together in mortar, on a wall, ſo as to form an inſcription. They look better than thoſe that are cut out in marble at Perſepolis; but, the mortar being very liable to drop off, theſe inſcriptions are not very durable.

After a ſtay of about four months in Perſia, Mr. Niebuhr went to the iſland of *Charedſh* in the Perſian gulph, which was at that time in the poſſeſſion of the Dutch. The account given of this iſland may ſerve as a ſupplement to what we have read in Mr. Ives's voyage to India.

The Author is exceedingly prolix in his account of a little trifling war which was carried on between two Arabian Shechs, in the gulph, whilſt he was at Charedſh. One of theſe Shechs made himſelf afterwards maſter of this iſland, and the Dutch did not think it worth their while to be at the expence of recovering it. Our Eaſt India Company, a few years ago, made an attempt to ſubdue it, but in vain. The Arabian Shech, *Mir Mahenna*, who took it from the Dutch, was an old cruel tyrant, and was afterwards ſlain by the Perſians, who are at preſent maſters of Charedſh.

Some travellers have told us that the Beduins, or Indian Heathens, on their travels through the deſart, make uſe of the compaſs; but Mr. Niebuhr found that this inſtrument was entirely unknown to them. They are, indeed, ſo well acquainted with the deſarts that they are not in want of this help, and at night they are probably directed by the ſtars. The Arabs, who have not been at ſea, are, likewiſe, ſtrangers to the compaſs, except ſome of their learned men, who want it for pointing out the place where the *Kebla* * in their moſks is to be built. At Cairo Mr. Niebuhr ſaw a compaſs at the houſe of a learned Mohammedan, who called it *El Magnatis*, from which he thinks it might be inferred that the compaſs came from Europe into this part of the globe.

The obſervations on Baſra, and all the country up to Bagdad, on the ſides of the Euphrates and Tiger, ſhow at once the wretchedneſs of the Turkiſh government, and the happy climate, and the fertility of the ſoil in theſe countries. The populouſneſs and flouriſhing condition of theſe extenſive provinces, in ancient times, though now abounding in deſarts, appears from Mr. Niebuhr's account, and from a paſſage quoted from Arrian, relating to theſe countries.

That polygamy is not altogether conſiſtent with human happineſs, may be ſeen from the following converſation which Mr. Niebuhr had with a Molla, or Turkiſh prieſt, at *Rumabie*, a town in the road to Bagdad. This Molla had four wives. Every one of them had a houſe and a garden of her own, though he himſelf had none, being always, as he ſaid, with either one or other of them. Mr. Niebuhr was ſitting, in the evening, before the door of the houſe, and among other things he told the Molla, that in Europe a father, who gives his daughter in marriage, inſtead of receiving money of his ſon-in-law, as is the cuſtom of the Eaſt, gives, if he is a man of property, a ſum along with her, to enable the new-married couple to live decently. The Molla, pleaſed with this cuſtom, aſked his mother-in-law, who was ſitting by him, whether ſhe had heard what the ſtranger ſaid? telling her, at the ſame time, that ſhe had not uſed him ſo well, for he had been obliged to pay handſomely for her daughter. The mother-in-law aſked in her turn, How ſhe ſhould maintain herſelf and her daughter if ſhe had given him her land, and her date and palm-tree gardens? Mr. Niebuhr then told the Molla, that it was death in Europe to have more than one wife, and that the property of huſband and wife were common, and devolved, after their deceaſe, to their children; upon which the old woman briſkly aſked her ſon-in-law, Whether he had heard what the ſtranger ſaid? and praiſed the equity of the European laws: adding, if you had no other wife than my daughter, and I was ſure you would not divorce her, I ſhould willingly give you all I have. The young wife, who was within door preparing a *pilau*, (a kind of rice pudding) for ſupper, and who had been all the while ſilent, came now forth, and ſaid: Oh! my good huſband, how could you deſire that my mother ſhould give you her houſe and gardens? If ſhe had, you ſoon would have given them to your other wives, for you love them more than me, and I ſee you but ſeldom. In ſhort, both mother and daughter continued upbraiding him for a good while; and Mr. Niebuhr aſking him afterwards, Whether he had not been happier when he had but one wife? he declined anſwering; as other Mohammedans had done, to whom he had propoſed the ſame queſtion.

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* The *Kebla* is an opening built with great exactneſs in the wall of a moſk, to which the Mohammedans direct their faces when they pray, that they may look in a ſtraight line towards the *Kaba*, or tomb of Mohammed, at Mecca. Thus the Jews turned their faces to the temple of Jeruſalem, which was their *Kebla*. 1 Kings viii. 44. Dan. vi. 10.

At *Meſhed Ali*, to which place our Author went after he had left Rumahie, the Shiites have a famous moſk, which, together with the remains of *Kufa*, he deſcribes. He made an excurſion to the tomb of the prophet Ezekiel, and to Meſhed-Hoeſſein, where there is likewiſe a famous moſk, and the tomb of Hoeſſein, a ſaint and hero in great reputation among the Shiites. On this occaſion Mr. Niebuhr gives a kind of diſſertation on the diſtinction between the Shiites and Sonnites, and relates an attempt of Nadir Shah to alter the religion of the Shiites, which is predominant in Perſia. Theſe two Mohammedan ſects bear to each other more malice and rancour than they, reſpectively, bear toward Jews, Chriſtians, Banians or Heathens;—the natural conſequence of religious diſputes.

The account of *Bagdad*, its ſituation, trade, government, and modern hiſtory; with the deſcription of the ruins of the hanging gardens of Babylon, the temple of Belus, and other antiquities, do honour to the Author as an inquiſitive and obſerving traveller;

and being well ſkilled in drawing and mathematics, he has given us proper plans and views of theſe remarkable places. Among the plates, which appear to be executed with much exactneſs, we have noted, beſide many others, the plans of Bagdad and Moſul, which are of great ſervice in aſcertaining the number of inhabitants; a point very difficult to determine in theſe countries, partly, becauſe the Turks never count them, and partly, becauſe they always greatly exaggerate the numbers.— In ſpeaking of Mr. Niebuhr's plates, we ſhall not forget to mention that the maps of his travels, made from aſtronomical obſervations, have particular merit.

Near *Moſul* Mr. Niebuhr ſaw the remains of Nineveh, now a wretched village, called *Nunia*, where the tomb of the prophet Jonas is ſhewn. That of the prophet Nahum is ſuppoſed to be at *Elkoſh*, not far from *Arbil* or *Arbela*, where Alexander fought the battle againſt Darius. The Jews perform pilgrimages to Elkoſh, and the chief Neſtorian patriarch, whoſe name is always Elijah, reſides there. About nine hours from Arbil, the caravan, in which Mr. Niebuhr travelled, paſſed the *great Zâb* *, or *Zarb*, as the Turks pronounce it. The croſſing of this river is ſometimes dangerous, when, at certain ſeaſons, it riſes and is very rapid. This was the caſe now. The people who procure the traject, acroſs the river, are called *Jeſidier* or *Duaſin*, and are believed to worſhip the Devil. Mr. Niebuhr gives a very good account of the religious tenets of this people, which ſeem, as far as he could learn on the ſpot, to be much tainted with ſuperſtition; but it does not appear to us that they worſhip the Devil. From their utter averſion to mention the name of his infernal highneſs, or to hear it mentioned by others, one might be inclined to think that they are in fear of him; but this fear they have in common with many that think themſelves good Chriſtians, and who, for that reaſon, cannot properly be called worſhippers of the Devil. They are a ſet of good-natured latitudinarians, who carry their complaiſance ſo far as to call themſelves Mohammedans, Jews, Chriſtians, &c. as circumſtances and the people they converſe or deal with, require. They have adopted circumciſion, and drink wine. After paſſing the great Zâb, Mr. Niebuhr came into a country where the common language was the Syriac, but different from the old Syriac or Syro-Chaldaic, in which ancient books are written.

From Moſul Mr. Niebuhr travelled with a caravan through the deſart, by way of Mardin to Aleppo. When we read the preparations to be made, and the account of the baggage, which is required for a journey through the deſarts, we thought it threw light upon ſeveral paſſages of ſcripture, and particularly

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* In diſtinction of the *little Zâb*, which is the ancient *Lycus*.

Ezek. xii. 3, 4. The caravan paſſed *Diarbekr*, which is the ancient *Amida* (as this place ſtill is called in Turkiſh records) and *Orfa*, called by the Greeks *Edeſſa*, famous in eccleſiaſtical hiſtory. Of both places Mr. Niebuhr gives an account. He ſaw, not far from Orfa, ſeveral wells, to which the girls from the neighbouring villages came, to water their flocks and cattle. Their faces were uncovered, and they were, as Mr. Niebuhr expreſſes himſelf, well-ſhaped beauties, burnt by the ſun. As ſoon as our Author and others had ſaluted them, and alighted from their horſes, they came and offered them water, and likewiſe watered their horſes. Mr. Niebuhr was particularly ſtruck with this civility, becauſe Rebecca, who, in his opinion, was certainly born and educated in this country, ſhewed herſelf equally civil towards ſtrangers, Gen. xxiv. 18. Our Author is ſo much pleaſed with this idea, that he thinks he has drank out of the ſame well from which ſhe fetched the water; for *Haran* is ſtill a place, about two days journey from Orfa, which is frequented by the Jews, and probably the very place which Abraham quitted for Canaan. Gen. xii. 9.

This volume concludes with an *Appendix* of particular merit. It contains obſervations on Syria, and particularly on the inhabitants of Mount Lebanon—the Turkiſh government in Syria—remarks on the languages that are ſpoken in this province——the origin, character, manners, religion, and hiſtory of the Druſes, brought down to the preſent times, with a geographical deſcription of their country—an account of the *Naiſſareans*, Iſhmaelites, and of the Maronites and Maronite Princes (from Mount Lebanon) as they ſtyle themſelves on their travels in Europe, who, however, are nothing but beggars and impoſtors—a deſcription of the province of Keſroan, the city of Beirut, and other diſtricts, together with an account of the lateſt changes on Mount Lebanon. We ſhall only add, that Mr. Niebuhr, when he arrived at Aleppo, found an order of the King of Denmark to go to Cyprus, from whence he went by the way of Jeruſalem, Seide, Damaſcus, Tripolis, back to Aleppo, and from thence through Natolia to Conſtantinople; all which will, together with an index, form the contents of the laſt volume.

II. *Geographiſche Unterſuchung: ob das Mer, &c.* i. e. *Geographical Reſearches concerning the following Queſtion*: Whether the Sea which the Iſraelites paſſed when they went out of Egypt, was the Arabic Gulph? By M. G. N. RICHTER, illuſtrated by a Map. 8vo. Leipſic. 1779. This is a very curious publication; the hypotheſis it exhibits is new, and it is ſupported by luminous proofs, which diſcover extenſive erudition, employed with ſound judgment and critical ſagacity. After having given from *Moſes* a relation of the departure of the children of Iſrael from Egypt, and mentioned the different opinions entertained by the learned on that head, he alleges various reaſons repugnant to the notion of thoſe who confound the *Red Sea* mentioned in Scripture with the *Arabic Gulph*, and undertakes to prove, that we muſt underſtand by the Red Sea, the Mediterranean, and the Lake Sirbonis, which has a communication with it, and marks the boundary between Egypt and Paleſtine.

III. *Compendium Theologiæ Dogmaticæ, &c.* i. e. *A Compendious Syſtem of Didactic Theology.* By M. MURSINNA, Profeſſor of Divinity in the College of the *Reformed* at Halle. 8vo. Halle. 1778. By the *reformed*, in this title, are meant, thoſe Proteſtants who are not of the Lutheran communion; and the word is applied to this mark of diſtinction in the Dutch and German languages. The Calviniſt churches in Germany and Holland are, by a technical term, called *reformed.* There is, indeed, nothing very *Calviniſtical* in point of doctrine, in the work now before us. The learned Author ſeems to have formed the deſign of reducing Theological Science to the primitive ſimplicity in which it ſtands in the goſpel; and this deſign is ſurely laudable, when it is formed with impartiality and candour, and not by that narrow party-ſpirit, which is but too viſible in many individuals of all ſects and communions. M. MURSINNA has given us, here, a very judicious ſummary of Theology; a ſummary, diſengaged from *un*-eſſential doctrines and explications of doctrines, which were not deſigned to be explained here below, and exempt from thoſe ſiniſter repreſentations of the Chriſtian faith, which, to many ſuperficial minds, have rendered plauſible the objections of Infidels and Sceptics. The Lutherans of Halle have, however, accuſed the Author of omiſſions; and he may probably meet with accuſations of the ſame kind from divines in his own communion.

IV. *Euripidis Oreſtes ex recenſione J. Barneſii, varietate Lectionis et Animadverſ. illuſtravit J. Facius. Præfatus eſt C. G. Heyne, &c.* 8vo. Coburg. 1778. Profeſſor FACIUS, of Coburg, is an eminent adept in Grecian literature, and his new Latin verſion of the tragedy of Euripides, mentioned in the title, contains an elegant explication of the ſenſe and beauty of the original, which is much more intereſting than a ſtrictly literal tranſlation.

V. *Les Adieux du Duc de Bourgogne, et de l'Abbé de Fenelon, ſon Precepteur, &c.* i. e. *The laſt Converſations of the Duke of Burgundy, and the Abbé Fenelon, his Preceptor: or a Dialogue concerning the different Kinds of Government.* 12mo. Doway. 1778. Amidſt the multitude of poſthumous works daily attributed to illuſtrious men, that which is now before us is neither the beſt nor the worſt. We do not think it genuine; but it is certainly compoſed with ſenſe and ſpirit, and contains an ingenious defence of the monarchical form of government.

VI. *Traité de la Sphere à l'Uſage de ceux qui veulent joindre cette etude à celle de la Geographie, &c.* i. e. *A Treatiſe concerning the Sphere, for the uſe of thoſe, who are deſirous of joining this branch of knowledge with the ſtudy of Geography, to which are added, an Abridgment of Chronology and an Abridgment of Geography.* By M. MENTELLE, Profeſſor of Hiſtory and Geography in the Royal Military School, Member of the Academy of Sciences of Rouen, &c. &c. Paris. 1778. The method obſerved in this work is luminous, and the explications are remarkable for their perſpicuity. It is, in a ſmall compaſs, the beſt elementary book we know on theſe ſubjects.

VII. *Pharmacopée de Lyon, Ou Expoſition Methodique des Medicamens ſimples et compoſées, &c.* i. e. *The Diſpenſatory of Lyons, containing a Methodical Expoſition of ſimple and compound Medicines, with an account of their eſſential qualities, virtues, preparation and uſe, and the Diſeaſes in which they are adminiſtered.* By M. VITET, Profeſſor of Chemiſtry and Anatomy, and Member of the Royal Society of Phyſicians at Paris. 4to. Lyons and Paris. 1778. This work is in the higheſt eſteem. It has been honoured with the ſuffrages of the moſt eminent phyſicians of the preſent age, and, among others, with that of the famous Haller, who called it—*egregium opus, per experimenta natum.*

VIII. *Eſſai ſur la Vie de Seneque le Philoſophe, &c.* i. e. *An Eſſay on the Life and Writings of Seneca the Philoſopher, and on the Reigns of Claudius and Nero; with Notes.* 8vo. Paris. 1779. The writings of M. DIDEROT (who is known to be the Author of this eſſay, though his name be not prefixed to it) have long ſince diſguſted the modeſt votaries of *true* philoſophy, by the tone of arrogance and ſelf-ſufficiency, the obſcure and ſophiſtical ſpirit of ſcepticiſm, and the froth and fumes of a declamatory eloquence, that form their eſſential and diſtinctive character. Accordingly, the Eſſay, now before us, diſcovers palpably the pen from which it comes. The defence of Seneca, the Author ſays, appeared to him of ſuch conſequence, that it has engaged him to break a reſolution he had formed of communicating no more of his compoſitions to the Public. We ſhall not decide how far Seneca and the Public are indebted to him for this breach of *promiſe*, nor dare we affirm that he himſelf will gain any thing by the buſineſs, except perhaps a portion of ſelf-applauſe, which he has already carried to a pitch that ſcarcely admits of augmentation. We muſt advertiſe out Readers that this *Eſſay* is not publiſhed ſeparately: it is ſubjoined to a tranſlation of the works of Seneca (by one Mr *De la Grange)* which was printed at Paris laſt year, and makes the ſeventh volume of that publication. The Eſſay and the Tranſlation are accompanied with the *Notes* of a third perſonage, and an anonymous one, who paſſes for the Editor of the whole, and who ſeems to be a *hopeful* apprentice to the manufacturers of the *New Philoſophy* This ſkulker appears to be employed chiefly to throw dirt (and that of the moſt fetid quality) upon ſhining reputations which ſtand in the way of the Pariſian philoſophers; and as the yet unpubliſhed *Memoirs* of the late famous J. J. Rouſſeau are ſuppoſed to contain a great number of *ſecret anecdotes*, that reflect the higheſt diſhonour on theſe *Sages*, our Editor loads the memory of the Citizen of Geneva with invectives and reproaches which ſurpaſs, in acrimony and vindictive bitterneſs and *fury*, any thing we have ſeen of the kind. *A living dog* (ſays Solomon) has the advantage over a *dead lion:*

As to the ESSAY of M. DIDEROT, it contains, like the other writings of that Author, a glaring mixture of good and bad: of brilliant thoughts and obſcure reaſonings—of ſentences that dart from the imagination with the energy of lightning, and cloudy periods of metaphyſical rhetoric that convey either no ideas or falſe ones. But the moſt reprehenſible part of this performance is the moral ſophiſtry with which Mr. D. apologizes for the vices of Seneca, which were neither few in number, nor of a kind that deſerved indulgence. If it ſhould even be allowed that *Suilius*, *Dion Caſſius*, *Xiphilinus*, and *St. Evremond*, have been chargeable with exaggeration in their cenſures of the character and conduct of Seneca, yet we cannot approve of our Eſſayiſt's manner of refuting theſe cenſures, by calling the firſt a profligate loaded with crimes; the ſecond, a madman; the third a wretched Monk; and the laſt, an ignorant epicurean. We are ſtill leſs edified when we hear the Philoſopher of Paris alleviating Seneca's adulterous connexion with Julia the daughter of Germanicus, by telling us *forſooth*, that *the Philoſopher had his moment of vanity—his day of weakneſs*; and, indeed, we think that the various accuſations brought againſt the ſtoic philoſopher are anſwered with the ſame corrupt levity. Though it ſhould not be true, that Seneca was an accomplice with Nero, in the aſſaſſination of his mother Agrippina, though it were even falſe, that, knowing the deſign, he did not do what was in his power to prevent it, yet it is certainly true, that, after the abominable deed was done, he employed all his dexterity and art to excuſe it, in a letter which he was baſe enough to write to the ſenate by the Emperor's order; and when the Philoſopher of Paris tells us that Seneca took this ſtep *to prevent farther enormities from the tumults and conſpiracies which the murder of Agrippina was likely to produce*, we wonder at his ſimplicity; as if any methods of art or prudence could prevent tumults and conſpiracies when ſuch an outrageous monſter as Nero held the helm of government; as if any thing but the extinction of the monſter could have given a moment of tranquillity, or real ſecurity to the Roman people.

MONTHLY CATALOGUE,

For APRIL, 1779.

POETICAL.

Art. 11. *The Carmen Seculare of Horace*, tranſlated into Engliſh Verſe. By the Rev. W. Taſker, A. B. Author of the Ode to the Warlike Genius of Britain,—Elegy on Garrick, &c. 4to. 1s. Dodſley, Becket, &c. 1779.

THOUGH the learned have, in general, found Sanadon's arrangement of the odes of Horace, in order to conſtruct the *Carmen Seculare*, to be more ingenious than ſolid, yet it is not wonderful that Sig. Baretti and Monſ. Philidor, whoſe chief object was to preſent the Public with a new muſical entertainment, ſhould have adopted the idea of Sanadon, which, by comprehending additional matter, gave more ſcope to the compoſer, and afforded at leaſt a longer, if not more rational, amuſement to the auditor: nor is it wonderful, conſidered in that light, that the Rev. Mr. Taſker ſhould inform us that 'it is Mr. Baretti's edition, without any variation, that is here *attempted* to be tranſlated.' He has, accordingly, followed that edition down to the *Epilogus Baretti*, as Mr. Taſker calls it, but rather (as we are told it ſhould be ſtyled) the *Epilogus* JOHNSONIANUS.

It is lamentable, however, to ſee genius run to ſeed; and as Mr. Taſker certainly has diſcovered ſome poetical talent in his other lyric pieces, we are ſorry to find him ever "chaſing the new-blown bubble of the day," and availing himſelf of little temporary expedients; which, we fear, will ultimately be attended with as little profit as reputation. As to the preſent verſion, it is not, in our opinion, calculated to afford inſtruction or entertainment either to the learned or unlearned reader.

Art. 12. *Verſes to the Memory of David Garrick.* Spoken as *A Monody*, at the Theatre Royal in Drury-Lane. 4to. 1s. Evans, &c. 1779.

Of this elegant and affecting tribute, deſervedly paid by the theatre to the memory of the deceaſed Roſcius, the following lines may ſerve as a ſmall ſpecimen:

'The GRACE of ACTION—the adapted MIEN
Faithful as Nature to the varied ſcene;
Th' EXPRESSIVE GLANCE—whoſe ſubtle comment draws
Entranc'd attention, and a mute applauſe;
GESTURE that marks, with force and feeling fraught,
A ſenſe in ſilence, and a will in thought;
HARMONIOUS SPEECH, whoſe pure and liquid tone
Gives verſe a muſic, ſcarce confeſs'd its own;

As light from gems, aſſumes a brighter ray
And cloathed with orient hues, tranſcends the day!—
PASSION's wild break—and FROWN that awes the ſenſe,
And every CHARM of gentler ELOQUENCE—
All periſhable!—like th' electric fire
But ſtrike the frame—and as they ſtrike expire;
Incenſe too pure a bodied flame to bear,
Its fragrance charms the ſenſe, and blends with air.'

Some particular lines and expreſſions might, perhaps, afford matter of cavil, and the ſubject may, to ſome ſeverer readers, appear rather wire-drawn; but, on the whole, we may venture to pronounce this monody, or rather elegy, to be the moſt poliſhed piece of verſification we remember to have ſeen ſince the ISIS of Mr. Maſon.

Art. 13. *A Monody on the Death of David Garrick, Eſq.* To which is added, *Charity,* a Paraphraſe on the Thirteenth Chapter of the Firſt Epiſtle of St. Paul to the Corinthians.—Poems written for the Vaſe at Bath Eaſton. By William Meyler. 4to. 1 s. Brown.

The verſes on the death of Mr. Garrick are not the *worſt,* nor the *beſt,* of the various poetic performances that have appeared on the ſame ſubject. The verſification of St. Paul's encomium on Charity are on a par with the generality of the Bath Eaſton poetry.

Art. 14. *A Monody to the Memory of David Garrick, Eſq.* 8vo. 6 d. Harriſon.

A well-meant attempt; but the Author does not completely poſſeſs the art

' ——— at once to give and merit praiſe.'

Art. 15. *Ode to the Naval Officers of Great Britain.* Written, immediately after the Trial of Admiral Keppel, Feb. 11, 1779. By W. Maſon, M. A. 4to. 6 d. Cadell.

This occaſional Pindaric is meant to deliver the political creed of its Author, at whoſe call the Genius of the Atlantic riſes from the deep, and expoſtulates with his 'ſiſter ſovereign of the wave,' Britannia: counſelling her to withdraw her fleets from America, and to ſend them, under the *full* command of Keppel, againſt France. The following lines are the moſt pathetic part of the Atlantic deity's invocation to his kindred goddeſs:

' Queen of the iſles! with empire crown'd,
Only to ſpread fair Freedom round
Wide as my waves could waft thy name,
Why did thy cold reluctant heart
Refuſe that bleſſing to impart;
Deaf to great Nature's univerſal claim?
Why ruſh, through my indignant tide,
To ſtain thy hands with parricide?
—Ah, anſwer not the ſtrain!
Thy waſted wealth, thy widows ſighs,
Thy half repentant embaſſys
Beſpeak thy cauſe unbleſt, thy councils vain.'

Art. 16. *The Patriot Divine to the Female Hiſtorian*; an Elegiac Epiſtle. To which is added, *The Lady's Reply*; or, a modeſt Plea for the Rights of Widows. 4to. 2 s. Fielding and Walker. 1779.

More* pleaſantry, at the expence of the Rev. Dr. Wilſon and the celebrated Female Hiſtorian, on the lady's ſecond marriage. The epiſtle here written for the venerable Divine, is an imitation of Ovid's *Oenone to Paris*; and is executed with ſpirit and elegance. The Lady's Reply is entitled, *The Female Hiſtorian to the Patriot Divine*; a *Didactic Epiſtle*;—and is equally ingenious and ſatirical, with the elegiac poem which is ſuppoſed to have occaſioned it.—But, are not theſe *young* graceleſs ſons of Apollo (for *juvenile blades* we muſt ſuppoſe them) taking freedoms with living characters, which ought no more to be allowed in a *copy of verſes* than in a dramatic exhibition?

Art. 17. *The Female Patriot:* An Epiſtle from C——t——e M—c——y to the Rev. Dr. W—l—n, on her late Marriage. With Critical, Hiſtorical, and Philoſophical Notes and Illuſtrations. 4to. 1 s. 6 d. Bew. 1779.

More yet!—Still more poetic impertinence!——"Ye vile pack of vagabonds! what do ye mean?"

Art. 18. *A Pocket of Proſe and Verſe*; being a Selection of the Literary Productions of Alexander Kellet, Eſq. 8vo. 3 s. Dilly. 1778.

Mr. Kellet's miſcellany will afford an agreeable amuſement to readers who can be ſatisfied with a mediocrity of abilities in the Writer. Perhaps the genius of the preſent Author will entitle him to rank as a poet of the *ſecond rate.* In his proſe compoſitions he manifeſts a conſiderable ſhare of good ſenſe and literary improvement.

Art. 19. *Delineation*, a Poem. 4to. 1 s. 6 d. Kearſly. 1779.

A rhiming invective againſt ſome well-known political characters among the Great; particularly the gentlemen in oppoſition. The Bard ſeems to have found an old pen of Sir Richard Blackmore's—but he ſhould have mended it.

Art. 20. *Nereus's Prophecy:* a Sea-piece, ſketched off Uſhant, on the memorable Morning of the 28th of July, 1778. 4to. 1 s. 6 d. Bew.

This invective piece of poetry ſeems (from ſimilitude of ſtyle) to come from that violent ſon of *Oppoſition* [a Court Reviewer would ſay *Faction*] to whom the Public are indebted for thoſe ungracious performances, *Royal Perſeverance*, *Tyranny the worſt Taxation*, *Epiſtle to W——m E— of M—ſ—d*, *Capt. Parolles at Minden*, &c. all which we have cenſured, purely from our averſion to literary intemperance, and perſonal invective, which only tend to breed ill-humour, foment diſcord, inflame malignity, and render bad men callous;—and which were never known to produce REFORMATION:—the only end a moral writer ought to have in view.

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* See the 28th Article of our Catalogue for February, and the 19th in that for March.

Art. 21. *The Se'er; or, the American Prophecy.* A Poem. 8vo, 2 s. 6 d. Harriſon. 1779.

The American Se'er is full brother to Nereus, the old *Sea-boy* who figures in the preceding Article.

Art. 22. *The Female Congreſs; or, the Temple of Cotytto:* A Mock Heroic Poem, in Four Cantos. 4to. 2 s. 6 d. Davies. 1779.

In an advertiſement prefixed to this poem, as an apology for the ſubject and the manner in which it is treated, are the following paragraphs:

'Where the manners happen to be very ſcandalous, and the prevailing vices of the age of a very impure die, ſatire muſt often riſe diſcoloured from its ſubject, and ſeem to border nearly on licentiouſneſs. *Juvenal*, with the beſt intentions in the world, has let fall many things ſhocking enough to a modeſt ear. In condemning ſatire for its freedom, people are too apt to forget its end, and the perſons to whom it is addreſt; and, at the very moment when it is reflecting the image of deformity, they are angry that the figure is indecent, or ungraceful. Satire is not intended for the innocent and ſpotleſs, but the vicious and contaminated, to whom pictures of depravity are no novelty; were it always to preſerve ſuch decorum and chaſtity as not to diſguſt the former, it might want force and poignancy to ſtrike the latter; and ſo ſacrifice the reformation of thoſe to whom it is neceſſary, to the fear of diſpleaſing thoſe to whom it is unneceſſary. Should the chaſte virgin at any time meet with expreſſions or images in the works of the ſatiriſt, that wound her delicacy, let her recollect, that the painting was not deſigned for her inſpection, and that it is exhibited only as an object of deteſtation and contempt.

'The following ſheets are the produce of an idle week, ſtolen from ſerious occupations, and were at firſt written merely for my own amuſement; but all our literary amuſements, at leaſt, ſhould be directed to ſome uſeful purpoſe; and I hope I may be allowed, without vanity, to aſſert that, in the following lines, I ſincerely meant to ſerve the cauſe of virtue and religion, by expoſing to ridicule, the parade of profligacy, and more culpable ſimulation of godlineſs.'

From theſe extracts the Reader may poſſibly expect a more indelicate work than that now before us. It is, however, too truly reprehenſible in that reſpect; and, from that circumſtance alone, were its poetical merit ſuperior, muſt (like *the Times* of Churchill) fall into obſcurity. The fable and characters of the Female Congreſs are not conceived or expreſſed in that happy vein of fancy and ridicule, that diſtinguiſhes our moſt popular pieces of mock-heroic poetry; but the numbers are, in general, above mediocrity, and the Author appears to be a ſound claſſical ſcholar.

DRAMATIC.

Art. 23. *Coalition,* a Farce, founded on Facts, and lately performed, with the Approbation, and under the joint Inſpection, of the Managers of the Theatres Royal. 8vo. 1 s. Brown. 1779.

The managers of the two theatres royal of Drury Lane and Covent-Garden are themſelves the ſubject of this farce. The *facts,* on which the ſcenes are ſaid to be *founded*, require a more authentic voucher than the title-page of a farce: but admitting them to be true, their influence would certainly operate to the prejudice of the theatres and of the Public. The characters of this drama are coarſely drawn; but, though *rough draughts*, are ſketched with ſome humour.

MEDICAL.

Art. 24. *Remarks on a Letter to Sir Robert Barker and George Stacpoole, Eſq; upon General Inoculation*, by John Coakley Lettſom, M. D. F. R S. and S. A. By the Hon. Baron T. Dimſdale, Firſt Phyſician and Actual Counſellor of State to her Imperial Majeſty the Empreſs of all the Ruſſias, and F. R. S. 8vo. 6 d. Owen, &c. 1779.

It is an unfortunate circumſtance with reſpect to the preſent diſpute concerning general inoculation, that experience, the only ſure teſt of utility in every thing, cannot be truſted to decide the point, without great intermediate hazard. If the practice be of that dangerous kind to the public welfare which its opponents aſſert it to be, the ſooner it is ſuppreſſed, the better; and all lovers of mankind ought to unite in decrying a ſcheme, which, during its trial, may prove deſtructive to numbers of the human race. We do not in the leaſt queſtion, that a full conviction of this danger was what incited the very reſpectable Writer before us, on the moſt benevolent motives, to addreſs the Public on the ſubject; and intereſted as his feelings muſt have been, after having once engaged in the debate, we do not wonder that a ſlight occaſion ſhould move him to repeat obſervations which he thought important. We call the preſent occaſion *ſlight*, becauſe, as we remarked in a late Review, the letter to which this is an anſwer, contains ſo very little new or deciſive in the conteſt, that it ſcarcely appeared deſerving of particular conſideration. One ſingle fact adduced by Dr. L. ſeemed worthy of notice; and this, we think, the Baron has very ſatisfactorily explained, ſo as to overthrow the inferences which his opponent was willing to deduce from it. At Ware, in Hertfordſhire, after about eighty perſons had died of the ſmall-pox, a general inoculation was agreed on, to which the greater part of the inhabitants ſubmitted; but a few, from various motives, refuſed to undergo it. Of theſe, however, not one took the infection; and this fact is brought to inculcate the idea that there is very little danger of communication of the diſeaſe from inoculated patients. But the Baron obſerves (and from his reſidence in the neighbourhood he muſt certainly have been well informed of the ſtate of the caſe) that the whole town was apprized of the intended inoculation, and every precaution was uſed to prevent intercourſe between the inoculated and thoſe who choſe not to comply with the practice. 'This ſupplement being made,' Baron D. goes on to ſay, 'the inoculation at Ware will be found (like ſome other inſtances that I have formerly noticed) to have been moſt unfortunately ſelected; becauſe, inſtead of reſembling the inoculations of the ſociety that it is produced to ſupport, it differs from their mode of practice in every eſſential point; and was in fact conducted exactly in the ſame manner that I have earneſtly recommended in my writings, have three times practiſed at Hertford, and ſeveral times at other places, accounts of which have been publiſhed.'

In a poſtſcript to the pamphlet, the Writer congratulates the Public on a decreaſe of deaths from the ſmall-pox in the London bills of mortality for laſt year. This he attributes, with probability, to the great mortality of the preceding year, which had left fewer ſubjects to take the diſeaſe. To whatever cauſes it was owing, we are too well aware of the fluctuating ſtate of this article in a liſt of deaths, to lay any ſtreſs on the event of a ſingle year.

MILITARY AFFAIRS.

Art. 25. *The Honeſt Sentiments of an Engliſh Officer* on the Army of Great Britain. Vol. I. 8vo. 2s. 6d. Bew. 1779.

The title of this undertaking is modeſt, conſidering the object of it; which is no leſs than to new model our military eſtabliſhments, both in conſtitution, laws, and diſcipline. How many volumes the work may extend to, does not appear; what is now publiſhed, being no more than a part of the firſt, in form of a pamphlet: with an intimation, that if it meets with acceptance, the reſt will follow, as quick as poſſible.

Our good old nurſes obſerve, that a burnt child dreads the fire; and our honeſt Engliſh officer muſt certainly ſome time or other have ſcorched his fingers; for in the laſt paragraph of an introduction, addreſſed to his friends, he roars out luſtily, anticipating the ſmart he thinks he is to feel from critical pens. How this may be intended to operate, is of little conſequence; but taking his honeſt word for his being ‘ neither ſaint nor devil,’ we ſhall only aſſume the liberty, on our parts, honeſtly to declare him a military ſchemer, who not content with ſketching the great outline of his intended model, finiſhes his plan, down to the minuteſt parts, unconſcious of any difficulties in reducing ideal reformation to practice! We ſincerely credit the Writer's honeſty from the pains he has taken; and he makes many good detached obſervations. When he has collected the opinions of his military friends, and finiſhed his work, it may claim farther conſideration.

POLITICAL.

Art. 26. *The Speeches of Mr. Wilkes* in the Houſe of Commons, during the laſt Seſſion of Parliament With *Notes*. by the Editor. Vol. III. Small 8vo. 2s. 6d. Fielding and Walker. 1779.

The character which we gave of the two former volumes of ſpeeches in parliament, by Mr. Wilkes, in our Review for November 1777, p. 337, will ſuffice for the preſent addition to the collection; which appears, from ſtrong internal evidence, to come forth on the ſame authority, that led us at firſt to conclude, as we ſtill do, that the *Orator*, the *Editor*, and the *Annotator* are *one*. The ſpeeches in the preſent publication, as well as thoſe in the former volumes, are all on queſtions of great importance; and when peruſed with due attention and impartiality, will do honour to the ſpeaker's character, as a ſenator, and a politician.

Art. 27. *A Brief Examination of the Plan and Conduct of the Northern Expedition in America*, in 1777: and of the Surrender of the Army under the Command of General Burgoyne. 8vo. 1s. Hookham. 1779.

After a *brief* arraignment of the plan and execution of the abovementioned expedition, which compoſes one half of this pamphlet, the latter half is made up, by republiſhing the unfortunate general's letter, from the London Gazette, which appears to have been an afterthought, that the *ſize* of the pamphlet, at leaſt, might be thought decent at the time of purchaſe.

Art. 28. *Conſiderations upon the French and American War.* In a Letter to a Member of Parliament. 8vo. 1s. Almon. 1779.

If this correſpondent with a member of the Britiſh parliament, is himſelf a member of the American congreſs, he writes as might be expected from his character and connections. As both parties have appealed from the pen to the ſword, that *ultima ratio*, which has ever decided all political right, he endeavours to influence us by an argument, often uſed indeed, but which ſeldom prevails much in this country, and that is by alarming our fears. We have, beyond the memory of man, been at the very *brink* of deſtruction, whenever political declaimers pleaſed; and thus it now pleaſes the letter-writer before us, to ſum up our calamities, by declaring, " I do from my heart believe, that the proſecution of this war will be attended with the ruin and downfal of this country."—Thus it is, that your ſound catholic politicians precipitate us all to the devil, unleſs we ſubſcribe to their reſpective creeds!

MISCELLANEOUS.

Art. 29. *The Exhibition*, or a Second *Anticipation*; being Remarks on the Principal Works *to be* exhibited next Month, at the ROYAL ACADEMY. By Roger Shanhagan, *Gent.* 8vo. 2s. 6d. Richardſon and Urquhart.

Of the ſeveral imitations of the famous *Anticipation* pamphlet, this is, by far, the moſt ſucceſsful. The introductory part, in which the Author gives an account of himſelf, and aſſerts his affinity to US, of the *Scribleriad family*, is a piece of genuine humour; and the whole of the pamphlet, with a very few exceptions on the ſcore of inaccuracy, may be pronounced uncommonly well written. The criticiſms have, for their object, the works of ſome of our moſt eminent painters and architects. Among the latter, the *Adams* are ſubjected to the laſh, and *Wyatt* is a particular favourite; but we think our brother SCRIB. is juſtly reprehenſible for an unſupported reflection on Mr. Stuart; to whom, at the ſame time, he yields the praiſe of having introduced into this country moſt of the improvements in architecture, which other artiſts have been ſo deſirous of appropriating to themſelves.

Art. 30. *Three Letters from Sir John Dalrymple, Bart.* One of the Barons of the Exchequer in Scotland, to the Right Hon. Lord Viſcount Barrington, late Secretary at War, on his Lordſhip's official Conduct. 8vo. 2s. Coghlan.

Sir J. D. accuſes lord B. of ill treating two of his (Sir John's) brothers, while his lordſhip was ſecretary at war. This accuſation is in terms that are far from being equivocal. From Sir J. D.'s ſtate of the caſe, his lordſhip behaved, at leaſt, in a very odd manner reſpecting the new levies; but whether his embarraſſments aroſe from the multitude of pretenſions to military appointments, which might be ſuppoſed incident to his ſtation; or whether they flowed from the motives to which the incenſed writer ſo liberally imputes them, we do not undertake to determine.

Art. 31. *An Addreſs to the Honourable Auguſtus Keppel*; containing candid Remarks on his late Defence; with ſome Obſervations on ſuch Paſſages as relate to the Conduct of Sir Hugh Palliſer. By a Sea-man. 8vo. 1 s. 6 d. Richardſon and Urquhart.

This Addreſſer is not merely an *able ſeaman*; he is likewiſe an *able writer*. He cloſely, and perſpicuouſly inveſtigates the conduct of Mr. K. both in regard to what he *did* and *did not*, on the memorable 27th and 28th of July, and to what he *ſaid* in his defence, on his trial by the court martial. There is great profeſſion of impartiality in this piece; but the Author's profeſſions are rendered queſtionable by the keenneſs of his manner, and the ſarcaſms which he frequently caſts on the admiral's friends and adherents—the *minority*, the *patriots*, &c. whom he ſeverally cenſures for their attachment to party-principles, in oppoſition to what he deems the true intereſt and honour of this country. He earneſtly diſclaims all partiality for Sir Hugh; and boldly appeals to every good judge of the ſubject, for the juſtice and candour of his ſtrictures on the conduct of the popular admiral.

Art. 32. *Three Letters.* The Firſt addreſſed to the Merchants and Gentlemen of the Repriſal Aſſociation, upon the Subject of fitting out Privateers from the Ports of Algiers, Tunis, and Tripoli. The Second is addreſſed to the Ruſſian Ambaſſador, ſtating the political Conſequences of the Ceſſion of Minorca to the Empreſs of Ruſſia: and the Third is addreſſed to the Lord Chief Juſtice of the Court of King's Bench, and the other Judges of Criminal Law, upon the Subject of employing the Convicts to work in Coal and Lead Mines, inſtead of the preſent Method of Puniſhment. 8vo. 1 s. Dixwell.

The general propoſals in this Packet of Letters, are ſtated in the above title-page; but alas, to very little purpoſe for poor old England, now that lord Chatham is dead! The Writer aſks the gentlemen of the Repriſal Aſſociation—'Have we not too much reaſon to dread, that in the death of lord Chatham, we loſt the only man who could direct the helm of public affairs in the preſent ſtorm? This great man, weighed down with the preſſure of our misfortunes, fell in the action of political debate; as marſhal Keith wiſhed to fall in the field. With him died all that boldneſs of military ſcheme and enterprize of war, which ſhould ever be the reigning characteriſtic of a Britiſh miniſter. How would Marlborough, Argyle, and Stair be affected, were they to look down upon the loſs this country has ſuſtained! The happineſs of heaven itſelf would not prevent the tender tear of ſympathy from falling in ſuch a caſe!'

In this ſtate of deſpair he regrets, that a fleet of Britiſh men of war was not ſent to act in the Mediterranean, under Algerine or Tuniſian commiſſions. He adviſes, that privateering companies ſhould be eſtabliſhed at the Barbary ports, and that we ſhould inſtruct the Moors in the European art of war, to act againſt the French and Spaniards. He opens a negociation with the Ruſſian ambaſſador, to cede Minorca to his miſtreſs, for a ſtipulated aſſiſtance againſt the Americans; and depreciates the value of Minorca to this country, in order to help forward the bargain. What kind of credentials he poſſeſſes to carry this offer into execution, does not appear, and he refers his Ruſſian excellency to no other contracting party!

His addreſs to the judges, on the employment of felons, is compoſed in a more ſober ſtile, and deſerves conſideration; but this letter has not the merit of originality, to which the others are entitled.

Art. 33. *A View of the Iſle of Wight*, in Four Letters to a Friend. Containing not only a Deſcription of its Form and principal Productions; but the moſt authentic and material Articles of its Natural, Political, and Commercial Hiſtory. By John Sturch. 12mo. 1 s. Goldſmith.

Many perſons who viſit that agreeable ſpot, the Iſle of Wight, leave it without ſeeing half the natural beauties of the country and its coaſts, for want of previous knowledge, and due information when they arrive: thoſe, therefore, who wiſh to take the full benefit of ſuch an excurſion, will do well to carry Mr. Sturch's letters as a pocket guide, and to regulate their tour from the hints, both deſcriptive and hiſtorical, which are conveyed in it.

Art. 34. *Thoughts on Tithes*; with a Propoſal for a voluntary Exchange of great and ſmall Tithes, for Land to the Value, to be held as Glebe, within the reſpective pariſhes of England, &c. 8vo. 1 s. Flexney. 1778.

This very judicious Writer's *propoſal* highly merits the attention both of the clergy and laity.

Art. 35. *The Sea Lad's Truſty Companion:* Being Inſtructions given to the Lads and Boys aſſembled at the Marine Society's Office in Biſhopſgate-ſtreet; waiting till Commiſſion or Warrant Officers in the Royal Navy requeſt them as Servants, in order to their being bred Seamen; alſo Maſters in the Merchants Service inquiring for Boys to ſerve as Apprentices at Sea: With Rules for a moral and religious Life. Alſo the State of the Society to the 19th of Dec. 1778. By J. H. Eſq; 12mo. 6 d. Sewel.

Mr. Hanway's patriotic and benevolent diſpoſition is well known; and we heartily wiſh ſucceſs to his endeavours to introduce ſobriety, and a moral and religious deportment on board ſhips of war.

Art. 36. *Sedger's Rudiments of Book-keeping.* In Two Parts, &c. The Second Edition. 8vo. 2 s. 6 d. Fielding and Walker.

The firſt part is according to the Italian method, the ſecond relates to company accounts, and is addreſſed to the Eaſt India Company. The republication is a preſumptive proof that the Writer underſtands his ſubject, which is probably ſaying as much, out of a compting-houſe, as ſuch a work requires.

Art. 37. *An Introduction to the Study of Geography; or, a General Survey of Europe.* By A. F. Buſching, Profeſſor of Divinity and Philoſophy at Gottingen. Tranſlated from the Second German Edition, with Improvements. By R. Wynne, A. M. 12mo. 2 s. Bew. 1778.

This appears to be nothing more than an abſtract made ſome years ſince, from the introduction to Buſching's large ſyſtem of geography.

NOVELS and MEMOIRS.

Art. 38. *Prince Arthur*: an Allegorical Romance: the Story from Spenſer. 12mo. 2 Vols. 6 s. bound. Riley, &c. 1778.

At a period when the generality of Writers, under pretence of adhering to nature, are forſaking the paths of fancy, and in avoiding extravagance, are ſinking into inſipidity, there is ſome ſhare of merit in recalling the attention of the age to the ſacred relics of genius, tranſmitted from ancient times. This merit, at leaſt, the Author of Prince Arthur may claim. He has wrought up the principal incidents in Spenſer's Fairy Queen into an allegorical romance, in which he has cloſely followed the track of the original; and to render the ſtory complete, he has, with tolerable ſucceſs, attempted to ſupply the loſs of the laſt books of the poem. Thoſe who are already well acquainted with the admired original, will not perhaps reliſh the idea of modernizing and *proſaicifing* Spenſer; but Readers of another claſs will probably find entertainment, perhaps inſtruction, in this imperfect reflection of the images, ſentiments, and characters of the Fairy Queen.

Art. 39. *Friendſhip in a Nunnery:* or the American Fugitive: Containing a full Deſcription of the Mode of Education and Living in Convent Schools, both on the Low and High Penſion; the Manners and Characters of the Nuns; the Arts practiſed on young Minds, and their baneful Effects on Society at large. By a Lady. 12mo. 2 Vols. 6 s. Bew. 1778.

The picture here exhibited of convent-manners is perhaps too deeply ſhaded; it is, however, marked with ſuch peculiar traits, as ſhew the Author to have drawn from the life; and there is ſo much truth, as well as execution in the piece, that it merits ſome attention in an age, in which it is become too faſhionable for females to receive the laſt finiſhing of their education in the convent. This novel is ſaid to be written by Mrs. Gibbes, author of the Woman of Faſhion, &c.

Art. 40. *The Wedding Ring*; or, the Hiſtory of Miſs Sidney. In a Series of Letters. 12mo. 3 Vols. 9 s. Noble.

The character of an abandoned libertine, who commits the vileſt offences againſt decorum, humanity, and religion, is ſo diſguſting, that nothing is more aſtoniſhing than that novels, in which ſuch characters are *minutely* deſcribed, ſhould paſs with innocent female readers for books of agreeable entertainment; unleſs it be the ignorance or preſumption of their writers, who recommend them to the public as books of excellent moral tendency. The bad effect of the exhibition of ſuch characters, is by no means counterbalanced by the good impreſſion that may ariſe from the execution of poetical juſtice in the cataſtrophe of the tale, in which the contemptible hero is puniſhed, and the innocent object of his machinations eſcapes into the arms of a virtuous lover. We muſt therefore add the Wedding Ring to the long catalogue of unprofitable novels.

Art. 41. *The Generous Siſter*: in a Series of Letters. By Mrs. Cartwright. 12mo. 2 Vols. 5 s. Bew.

When the Reader has half an hour to ſpare, and finds himſelf diſinclined, either to be fatigued with thinking, or to be diſturbed by emotion, he cannot paſs it in more indolent amuſement, than in turning over theſe little volumes.

Art. 42. *The Hermit of the Rock*; or, the Hiſtory of the Marchioneſs de Lauſanne and the Comte de Luzy. Tranſlated from a French Manuſcript. 12mo. 3 Vols. 9 s. bound. Noble, &c. 1779.

The emotions of the gentle paſſion of love are in this novel unfolded, through a ſeries of tender and intereſting incidents, in language ſo natural and pathetic, that it cannot fail of being read with pleaſure by ſuch as are capable of feeling, and have not learned to deſpiſe the refinements and delicacies of a ſentimental attachment.

RELIGIOUS and CONTROVERSIAL.

Art. 43. *The Moſaical Account of the Human Fall metaphorical, and figurative of the Angelic Defection*; a philoſophical Fragment, ſhewing that Man is the fallen Angel, and diſproving the Exiſtence of the Devil. 12mo. 1 s. 6 d. Fielding and Walker.

This Writer aſſerts the pre-exiſtence, and even the eternity *a parte ante* of the human ſoul, and from hence very ingeniouſly deduces a ſolution of the difficulties attending the doctrine of the fall of man; maintaining that the preſent depravity of human nature, and the evils conſequent upon it, are intended as a puniſhment for offences committed in a prior ſtate, which the ſcriptures deſcribe in the hiſtory of the fallen angels. In this reaſoning, it muſt be owned, that the *data* are not quite certain, and the proof is not perfectly clear: but why ſhould not a man who prefers theſe pretty ſpeculations to a game at cheſs or cards, be allowed to amuſe himſelf in his own way?

Art. 44. *The Old Faſhion Farmer's Motives for leaving the Church of England, and embracing the Roman Catholic Faith; and his Reaſons for adhering to the ſame.* Together with an Explanation of ſome particular Points, miſrepreſented by thoſe of a different Perſuaſion: With an Appendix, by Way of Antidote againſt all upſtart new Faiths. 8vo. 2 s. 6 d. No Publiſher's Name. Advertiſed for Robinſon.

This is one of the firſt-fruits of our allowing the Catholics a little more elbow-room. It will not now be expected that we ſhould enter into a critical examination of the points in controverſy between the Papiſts and Proteſtants; it may however be hinted, that in the account which this *Old Faſhion Farmer* gives of his converſion, he acknowledges that he told a falſehood to his *old* friends to excuſe it: for which his *new* friends probably gave him abſolution. He is as liberal in his abuſe of the firſt reformers, as he is tender in touching upon the known principles and *practices* of the Catholic clergy. As it was our duty to look into this publication, we obſerved one paſſage, which, though it contains nothing new, is, we truſt, too *old faſhionea* for the preſent intellectual abilities of our countrymen. It is but ſhort. In his juſtification of image worſhip he honeſtly remarks,—'But then ſome anſwer and ſay, that although the learned Catholics do not commit idolatry in worſhipping images, yet it is feared that the poor and unlearned ſort of them do, becauſe they cannot all be thought to know what the council of Trent has decreed in this caſe.

‘ To theſe I anſwer, that all and every Catholic, throughout the whole world, does believe as the council of Trent has decreed, whether they know the words of the decree or not; becauſe all Catholics have an implicit faith in the Church, that is, they all believe as the Church believes, whether they examine into the matter itſelf or not, and that purely on her unerring authority; an explicit faith being not required: for if an explicit faith was required, then few could be Catholics, becauſe there is not one prieſt perhaps in twenty, that can give a plain and poſitive account of all the articles of faith which the Church has ordained.’——Here, then, is a total end of all argument, eſpecially where this infallible Church is triumphant. For though ſhe may deign to argue, *in her manner*, where ſhe is only tolerated, ſhe uſes more expeditious methods, where ſhe can call the magiſtrate to her aſſiſtance: for then, whoever ſcruples to believe what they do not underſtand, or *quia impoſſibile eſt*, will ſoon not only believe and underſtand, but *feel* alſo the doctrine of compulſion, to enforce an implicit unity of faith. May the God of Mercy preſerve us in our errors againſt ſuch modes of conviction!

Art. 45. *An Eſſay on the Simplicity of Truth*; being an Attempt to aſcertain the Uſe and Extent of Diſcipline in the Church of Chriſt. To which is added a Poſtſcript on Tithes. Particularly addreſſed to the People called Quakers; by *Catholicus*, a peaceable Member of that Society. 8vo. 1 s. 6 d. Dilly. 1779.

Catholicus is a ſenſible well informed writer; and his Eſſay may be read with profit by the moderate part of his brethren; that is, in ſhort, by thoſe whoſe internal good ſenſe leaſt requires information and inſtruction: he may conſole himſelf in the beſt manner he can for the reception his well meant endeavours may meet with from the reſt; and he ought not to be very ſanguine in his expectations. A writer who, like Catholicus, ſtrictly adheres to the great and leading principles of Chriſtianity, may be applauded by the unprejudiced and diſcerning few; but he will meet with unuſual ſucceſs, if he be not ſlightly regarded, or totally diſapproved, by the miſguided, undiſtinguiſhing many.

Art. 46. *A Charge to the Clergy of the Archdeaconry of St. Alban's, in 1778.* 4to. 1 s. White.

Popery is the great object at which the learned Author aims in this Charge. He laments that there are ſome ſymptoms of the preſent times being rather favourable to it. ‘ How vain, it is ſaid, are the pretences aſſigned for the repeal of ſome of the laws which relate to the profeſſion of Popery in this kingdom! If Popery were nothing more than *an innocent aſſemblage of opinions merely ſpeculative*, the objection would indeed be juſt and reaſonable againſt the continuance of ſuch laws, being founded in their inconſiſtency with Chriſtianity and humanity itſelf. But the Reformers and the friends of the Revolution, clearly diſcovered the neceſſity of obſtructing the re entrance of an intolerable uſurpation and tyranny over the rights and liberties of mankind.’ In another place he obſerves,—‘ There is nothing which demands more earneſtly the political attention of the nation than this remark, that the Papacy has uniformly acted on the ſame maxim to which Polybius aſcribes the grandeur of the Roman republic, namely, in taking advantage of every favourable incident in forming new enterprizes on every ſucceſs. And may we not be apprehenſive of the ſame policy now? It is ſurely a very ſtrained compliment that has been made from a free Proteſtant ſtate to the intolerant ſuperſtition of the ſee of Rome.———

'Are they all dead,' exclaims the honeſt Archdeacon in another place, 'whoſe remembrance might carry them back to the dangers, which themſelves or their anceſtors have formerly eſcaped, of Popiſh tyranny?' He takes particular notice of what certainly is very notorious, that a petition from the Diſſenters, conſtitutional friends, as he terms them, of this free ſtate, ſhould be rejected, while the Papiſts obtain unaſked for favour and indulgence. He candidly offers ſome reaſons why he imagines the Diſſenters have avoided taking any great notice of this, adding, 'Surely they have a right to claim at leaſt the ſame indulgence which the Papiſts have.' He recommends it to his brethren to withſtand the progreſs of Popery; at the ſame time that he expreſſes an earneſt wiſh that it could be ſafe 'to tolerate them, who will not tolerate us.'

Art. 47. *The Revelation of St. John hiſtorically explained*; not compiled from Commentators and other Authors, but an ORIGINAL, written by John James Bachmair, M. A. 8vo. 5 s. bound. Dodſley, &c. 1778.

Many have expoſed their weakneſs, in attempting to explain the revelation of St. John, but good Mr. John James Bachmair, M. A. has done it to all intents and purpoſes. After ten years cloſe application, he has been lucky enough to find out what is meant by the ſeven ſeals, the ſeven trumpets, the ſeven thunders, and the ſeven vials. The beaſt, with ſeven heads and ten horns, has very much been tortured by Proteſtant and Roman Catholic commentators, who, hitherto, have never agreed what to make of it, or where to place it; but our Author is ſo ſure of his explanation 'that' to uſe his own expreſſions, 'if the pope himſelf reads theſe words, he cannot but confeſs, that the great city is Rome, and that we know now where the beaſt is, and where the whore is carried to by the beaſt.'

As well-wiſhers to rational religion and divine revelation, we are ſorry to think that the true intereſt of Chriſtianity may ſuffer by ſuch commentators, though they themſelves mean no harm; but our comfort is, that books of this kind will ſoon be forgotten.

We ſhould have ſomething to do, if we were to point out all the marks of *originality* which diſtinguiſh this commentary. We ſhall only acquaint our readers, that, according to the prophecies of Mr. B. great revolutions will ſoon take place: the Turkiſh empire will be at an end in the year 1803; the great whore of Babylon will have a ſhameful exit, as ſhe deſerves; the millenium in which we actually now live, and which began in the year 1120, will be at an end in 2120: and then farewel all the glory of this world, which will diſſolve and be no more; the leaſes of all empires and all commonwealths will expire within three hundred and forty-one years.—Before this ſhort period is elapſed, however, all the Jews will be aſſembled as a nation, in the holy land, and not a Jew-broker ſhall be left upon the Royal-exchange to negotiate bills, nor an Iſraelite be heard in the ſtreets of London to cry old clothes, or to buy ſtolen goods. Alas! poor poſterity.

Art. 48. *A New Defence of the Holy Roman Church, againſt Heretics and Schiſmatics.* 8vo. 1 s. Fielding and Walker. 1779.

This is not a wolf in ſheep's cloathing, but a fox in the wolf's cloathing; a wicked heretic, who, inſtead of vindicating the Holy Roman Church, expoſes the Old Lady to ſcoffs and ridicule.

Art. 49. *Serious Reflections on the late Faſt*; with a brief Eſtimate of the Manners of the Times. 8vo. 6 d. Fielding and Walker.

A ſeaſonable and well-meant attempt to awaken the inhabitants of this country to a ſerious examination of the probable cauſes of the declenſion of our national proſperity.—The Author is at pains to eſtabliſh the doctrine of a particular Providence; he takes a ſhort review of the ſtate of religion and virtue amongſt us, and he writes like a man of ſenſe and obſervation.

Art. 50. *A Letter to Dr. Fordyce, in Anſwer to his Sermon on* the deluſive and perſecuting Spirit of Popery. 8vo. 1 s. 6d. Robinſon.

A feeble attempt to waſh the Blackamoor white. Our Readers may form an idea of this ſly Roman Catholic by the concluding ſentence of his letter, wherein he tells the Doctor that, from the firſt to the laſt page of his ſermon, there is not, in all his charges againſt the Roman Catholics, A SINGLE WORD OF TRUTH. Naughty Dr. Fordyce!

SERMONS *preached on the late* GENERAL FAST, *Feb.* 10, *continued: See our laſt Month's Review.*

VII. Preached at the Pariſh Church of Woodford in Eſſex. By the Rev. T. Maurice, A. B. of Univerſity College, Oxford. 8vo. 1 s. Kearſly.

A very candid and moderate diſcourſe, from Jeremiah xviii. 8.

VIII. *The Spoilers ſpoiled*; *or, Retaliation denounced againſt the Enemies of this Church and Nation.* By the Rev. Peter Petit, A. M. Vicar of Wymondham, and Commiſſary of Norfolk. 4to. 6d. Baldwin.

Mr. *Petit* is *zealouſly affected* in what, we doubt not, he thinks a *good cauſe*; but, it were to be wiſhed that his *zeal* were tempered with more candour and moderation.—He diſcourſes from Iſaiah xxxiii. 1.

CORRESPONDENCE.

WE are obliged to M. B. for his *Verſes in praiſe of our periodical lucubrations*; but we hope the Gentleman has a better opinion of our *modeſty*, than to imagine that we could, in any way, be concerned in handing to the PUBLIC the compliment which he has, with too much partiality, laviſhed upon

MARTINUS SCRIBLERUS and Co.

*** *Cantabrigienſis* will ſee, in our next Number, the uſe made of his obliging communication.

††† '*One of the Unlearned*,' 'wiſhes' to cut us out *more work*.—We have already enough on our hands.

THE

MONTHLY REVIEW,

For MAY, 1779.

ART. I. *A Treatiſe on Government.* Tranſlated from the Greek of Ariſtotle, by William Ellis, A. M. 4to. 13 s. Boards. Payne, &c. 1778.

THE claſſical remains of the ancient Greeks and Romans are chiefly valuable in *three* reſpects; as patterns of fine writing; as records of important facts; and as treaſuries of ſcience and wiſdom.

On the firſt of theſe grounds, it appears to us that they beſt deſerve the admiration which has been ſo liberally beſtowed upon them by the moderns. Perhaps almoſt all our ideas of correctneſs, ſtrength, and elegance in writing, are derived from the ancients: at leaſt, it may, without heſitation, be aſſerted, that the moſt certain way to become acquainted with the principles of juſt criticiſm, and to form a true taſte in compoſition, is to converſe familiarly with their writings. But to do this with ſucceſs, it is neceſſary to ſtudy them in the original; for it is extremely difficult, perhaps impoſſible, for the moſt judicious and able tranſlator of the claſſics to convey a perfect idea of their beauties in any modern language.

As records of facts, the value of the writings of the ancients, though on the whole very great, muſt be acknowledged to be materially diminiſhed, by the uncertainty which hangs upon the narrative, eſpecially in the more remote periods, and perhaps not a little by the diſguiſe which the ornaments of diction have caſt over hiſtorical truth. Whatever be the real value of theſe records, it may however be preſerved, with little or no diminution, in correct and faithful tranſlations.

The third ground on which the ancients claim attention and veneration from the moderns, as teachers of ſcience and wiſdom, is of a more dubious nature than the two former, and will, perhaps, be found, upon examination, of leſs value than has commonly been ſuppoſed. In all the branches of natural knowledge, the moderns have left them ſo far behind, as ſcarcely to find it worth the labour to retrace their infant ſteps. And in ſpeculative ſcience, all inquiries which are truly valuable, that is, which have for their object the diſcovery of important truth on topics which lie within the reach of the human intellect, have been purſued much farther, and more ſucceſsfully, by modern philoſophers, than by the ſages of Greece and Rome.

The writings of Ariſtotle, though exceedingly various, belonging in general to this latter claſs, are, in our judgment, ſo far from being entitled to that enthuſiaſtic veneration which was univerſally paid them for many centuries—during which, reading Ariſtotle was *learning*, and adopting his opinions with implicit deference was *wiſdom*—that their utility is in a great meaſure ſuperſeded by the more ſucceſsful labours of the moderns. It will, perhaps, be readily admitted that natural hiſtory and philoſophy may be ſtudied more ſucceſsfully in the writings of a Linnæus or Buffon, a Boyle or Newton, than in the pages of Ariſtotle. And we apprehend there would be little difficulty in proving, that the ſciences of Metaphyſics, Morals, or Policy, are inveſtigated with more profound penetration, and taught in greater perfection, by our modern Lockes and Huchefons, than by "the mighty Stagyrite."

We are confirmed in this opinion by the work, of which a tranſlation is here offered to the Public, which appears to us extremely deficient in that connected train of thinking, and thoſe enlarged and comprehenſive views, which diſtinguiſh many of the writings of the moderns. We would not, however, be underſtood to inſinuate that the works of this great philoſopher are unworthy of being read or tranſlated. His Treatiſe on Government, doubtleſs, contains many juſt obſervations, records ſome curious facts, and abounds with ingenious diſtinctions and accurate definitions. The Public is therefore much indebted to his Tranſlator for giving them an opportunity of peruſing it in an Engliſh verſion, which, though it does not merit the appellation of elegant, is faithful and perſpicuous.

The following rules for preſerving a tyrannical government may ſerve as a ſpecimen of the tranſlation, and at the ſame time will place, in the ſtrongeſt point of light, the pernicious nature and deſtructive tendency of tyranny.

The following things are conducive to preſerve tyranny: 'To keep down thoſe who are of an aſpiring diſpoſition, to take off thoſe who will not ſubmit, to allow no public meals, no clubs, no education, nothing at all, but to guard againſt every thing that gives riſe to high ſpirits, or mutual confidence; nor to ſuffer the learned meetings of thoſe who are at leiſure to hold converſation with each other; and to endeavour by every means poſſible to keep all the people ſtrangers to each other; for knowledge increaſes mutual confidence; and to oblige all

Strangers to appear in public, and to live near the city-gate, that all their actions may be ſufficiently ſeen; for thoſe who are kept like Slaves ſeldom entertain any noble thoughts: in ſhort, to imitate every thing which the Perſians, and Barbarians do; for they all contribute to ſupport ſlavery; and to endeavour to know what every one, who is under their power does, and ſays; and for this purpoſe to employ ſpies: ſuch were thoſe women whom the Syracuſians, called Ποταγωγίδες. Hiero alſo uſed to ſend out liſteners, where-ever there was any meeting or converſation; for the People dare not ſpeak with freedom for fear of ſuch perſons; and if any one does, there is the leſs chance of its being concealed; and to endeavour that the whole Community ſhould mutually accuſe and come to blows with each other; Friend with Friend, the Commons with the Nobles, and the Rich with each other. It is alſo advantageous for a Tyranny that all thoſe who are under it ſhould be oppreſſed with poverty, that they may not be able to compoſe a guard; and that, being employed in procuring their daily bread, they may have no leiſure to conſpire againſt their Tyrants. The Pyramids of Egypt are a proof of this, and the Votive Edifices of the Cypoclidæ, and the Temple of Jupiter Olympus, built by the Pyſiſtratidæ, and the Works of Polycrates at Samos; for all theſe produced one end, the keeping the People poor. It is neceſſary alſo to multiply taxes, as at Syracuſe; where Dionyſius in the ſpace of five years collected all the private property of his ſubjects into his own coffers. A Tyrant alſo ſhould endeavour to engage his ſubjects in a war, that they may have employment, and continually depend upon their General. A King is preſerved by his friends, but a Tyrant is of all perſons the man who can place no confidence in friends, as every one has it in his deſire, and theſe chiefly in their power to deſtroy him. All theſe things alſo which are done in an extreme Democracy ſhould be done in a Tyranny, as permitting great licentiouſneſs to the Women in the houſe, that they may reveal their huſbands ſecrets; and ſhewing great indulgence to Slaves alſo, for the ſame reaſon; for Slaves and Women conſpire not againſt Tyrants: but when they are treated with kindneſs, both of them are abettors of Tyrants, and extreme Democracies alſo; and the People too in ſuch a State deſire to be deſpotic. For which reaſon flatterers are in repute in both theſe: the Demagogue in the Democracy, for he is the proper flatterer of the People; among Tyrants, he who will ſervilely adapt himſelf to their humours; for this is the buſineſs of flatterers. And for this reaſon Tyrants always love the worſt of wretches, for they rejoice in being flattered, which no man of a liberal ſpirit will ſubmit to; for they love the Virtuous, but flatter none. Bad men too are fit for bad purpoſes; *like to like*, as the proverb ſays. A Tyrant alſo ſhould ſhew no favour to a man of Worth or a Freeman; for he ſhould think, that no one deſerved to be thought theſe but himſelf; for he who ſupports his dignity, and is a friend to freedom, encroaches upon the ſuperiority, and the deſpotiſm of the Tyrant: ſuch men, therefore, they naturally hate, as deſtructive to their Government. A Tyrant alſo ſhould rather admit Strangers to his table and familiarity, than Citizens, as theſe are his enemies, but the others have no deſign againſt him. Theſe and ſuch-like are the ſupports of a Tyranny, for it comprehends whatſoever is wicked.'

To this extract we ſhall add the following ſentences, ſelected from different parts of the work, with Mr. Ellis's tranſlation:

Ἡ δέ πολιτικὴ ελευθέρων καὶ ἴσων ἀρχὴ.	A political ſtate is the government of freemen and equals.
Διὰ τὸ τὴν Φυσιν ἴσȣς εἶναι πάνʹας, ἅμα δέ καὶ δίκαιον, εἴτ᾽ ἀγαθόν εἴτε Φαῦλον τὸ ἄρχειν, πὰντας ἀυτȣ μέτέχειν.	Nature has made all men equal, and therefore it is juſt, be the adminiſtration good or bad, that all ſhould partake of it.
Ὅλην δεῖν εὐδαίμονα ποῖειν τήν πόλιν τον νομοθέτην.	The legiſlator ought to make all the citizens happy.
Ζητȣ͂σι δ᾽ὅλως οὐ τὸ πατριον, ἄλλά τ᾽αγαθόν πάντες.	All perſons ought to endeavour to follow what is right, not what is eſtabliſhed.
Φανερόν τοίνυν ως ὅσαι μὲν πολιτεῖαι το κοινῇ συμφέρον σκοπȣ͂σιν, αὗται μεν ορθαι τυγχάνȣσιν, ȣ͂σαι κατά τὸ ἁπλως δικαιον. Ὅσαι δε το σΦέτερον μονον των ἀρχόνʹων, ἡμαρτημέναι πᾶσαι, καὶ παρεκϐάσεις των ὀρθῶν πολιτειῶν· δεσποτικει γαρ, η δέ πολις κοινωνία των ἐλευθέρων ἐςί.	It is evident that all thoſe governments which have the common good in view are rightly eſtabliſhed, and ſtrictly juſt; but thoſe which have in view only the good of the rulers, are all founded on wrong principles, and are widely different from what a government ought to be; for they are tyranny over ſlaves, whereas a city [ſtate] is a community of freemen.

We have ſelected theſe paſſages, partly that our learned Readers may form ſome judgment of the merit of the tranſlation, but chiefly to ſhew that Mr. Locke and his followers might quote Ariſtotle, as well as appeal to reaſon, in ſupport of their unfaſhionable doctrines.

ART. II. *Dialogues concerning innate Principles.* Containing an Examination of Mr. Locke's Doctrine on that Subject. By the Author of "Three Dialogues concerning Liberty *." 8vo. 2 s. Dodſley. 1779.

THIS ingenious Writer, to whoſe merit we have, on a former occaſion, borne our teſtimony [ſee Three Dialogues on Liberty, vol. lv. p. 218] undertakes, in theſe Dialogues, to refute Mr. Locke's doctrine concerning innate principles. For this purpoſe he ſets out with obſerving, that Mr. Locke has been led to conclude that there are no innate principles, by miſtaking *certain moral propoſitions*, perceived as true by the underſtanding, for the *internal ſentiments* on which thoſe propoſitions are founded. Nothing, he remarks, can be more obvious, than that the former, conſidered merely as propoſitions, formed by our rational faculty after a due conſideration of things, as all true propoſitions muſt be, are not innate. But in the nature of things there muſt be principles, which had exiſtence anterior to the formation of the axioms and propoſitions which ariſe from them. Theſe principles bear no reſemblance to any propoſitions whatſoever. Benevolence is pleaſant, and malevolence painful, becauſe there are principles in human nature which render them ſo. The truth or falſehood of moral propoſitions can only be judged of by appealing to our internal ſenſe, which perceives the juſt or unjuſt, the right or wrong of actions. All created beings have certain principles, neceſſarily innate, which conſtitute their natures what they are. If it be allowed that ideas are not innate, it will follow that no propoſitions can be innate, but not that we have no innate principles; for the moral principles are the foundation of our moral ideas, and muſt exiſt prior to them. Prejudice and paſſion may diſtort men's ideas, and prevent them from clearly diſcerning moral truth; but the principles on which they are grounded, have their exiſtence in nature, and muſt ſtill remain the ſame.

Our Author proceeds to obſerve, that by *principles* we are to underſtand ſuch properties, qualities, energies, or laws, as are neceſſarily inherent in any being, and conſtitute its nature. The general laws by which every kind of being exiſts, and is moved and acts, are the *general principles* of that kind: the particular laws by which every ſpecies exiſts differently, and is moved and actuated differently, are the *particular principles* of that ſpecies. Very different from theſe, are thoſe beginnings of human reaſoning, *data*, axioms, maxims, rules, &c. which are ſometimes called principles. Theſe are only inventions of the human mind to aſſiſt its progreſs in the ſearch of truth. Moral maxims, if true, muſt be founded on moral principles originally and independently inherent in man: for reaſoning could never make a man devoid of innate moral principles perceive the juſtice or truth of any moral maxim. Indeed, without ſuch principles he could never know any thing at all of moral maxims; for when any ſuch are propoſed to us, we judge of their truth or falſehood by obſerving their agreement or diſagreement with our innate moral ſentiments. Theſe are the ſame in kind in every man, and the diverſity of men's opinions on moral ſubjects ariſes from the different degrees of clearneſs in their diſcernment, or of ſtrength in their principles.

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* *For the Three Dialogues* on Liberty, ſee Monthly Review, *vol. lv. p. 218 and 258.*

It is no objection, our Author remarks, that the ideas and knowledge ariſing from them is progreſſive. ' Do we ſay, that the ſenſe of hearing is not innate, becauſe we are not born perfectly accompliſhed in muſic? Do we infer, that our ſight is not innate, becauſe we are not born opticians? —Certainly not. Why, then, ſhould we preſume, that our conſcience is not innate, becauſe we are not born moral philoſophers? If, to the ſight, to the hearing, and to the other ſenſes, time and experience be allowed neceſſary; and if, to adjuſt properly the ideas and thoughts they convey to us, underſtanding, attention, and judgment be wanting; why may we not, as reaſonably, allow, the ſame time and experience; the ſame underſtanding, attention, and judgment, to be requiſite to the nature and proper conduct of our innate moral ſenſe?—It ſeems reaſonable, anſwered I.

' In the imbecility of infancy, and giddineſs of childhood, continued he, we are but poorly qualified, for making nice obſervations on our ſenſations and ideas of any ſort: but much leſs on thoſe of the moral kind; becauſe the nature of our condition is, then, ſuch as ſcarcely, if at all, places us in the circumſtances of moral agents. In infancy, it is out of the queſtion: and in childhood, there are but few calls for the exerciſe of conſcience, which is wiſely ordered, for then we have but little judgment to obſerve its effects. God has naturally placed us, at theſe times, and much longer, under the care and tuition of parents; clearly indicating thereby, our inexperience and want of capacity to govern ourſelves. In ſhort, in morals, as in every thing elſe, our knowledge is progreſſive: and whoever deſires to be a proficient in that ſcience, will find, that experience, application, and good ſenſe, are, at leaſt, as requiſite, as they are to the learning of any other inferior art or ſcience. Nor do the nature and circumſtances of human life, by any means, require, what Mr. Locke aſſumes to be neceſſary as an evidence of innate moral principles, i. e. that they ſhould be *ſo born with us*, as to be inſtantaneouſly perceptible in the forms *of indiſputably* true propoſitions. For though all our faculties of mind and body, be born with us; yet, as the moſt perfect uſe, and higheſt perfection, of any one of them, is not naturally requiſite, or uſeful, in infancy or childhood; God having created both our minds and bodies in a progreſſive, and not in a perfect or full grown, ſtate; to object againſt any one of them, as not innate, becauſe it is not born with us, perfect or full-grown; is only to object againſt it, becauſe it is not, what it was never intended to be: and the ſame objection may, as reaſonably, be made againſt the innateneſs of every part or faculty of a man's body. Your ſenſes may be as ſtrong, as clear, and as perfect, as ever human ſenſes were; your *moral ſenſe*, may be as true, and as juſt; and though all be innate, yet is the knowledge acquired by them progreſſive; and perfected, if ever perfected, by ſlow degrees: nor do I ſee the leaſt reaſon for excluding the *moral ſenſe* out of this predicament. 'For my part, I can perceive nothing in all this, but what is intirely natural, and quite conſonant to the condition and circumſtances of humanity.''

Such is the ſubſtance of the Author's reaſoning on the ſubject of innate principles, the exiſtence of which, according to his definition of them, he has, in our opinion, fully eſtabliſhed. The whole piece is written with a degree of preciſion and correctneſs, both in thought and expreſſion, which will render it highly acceptable to thoſe who are fond of metaphyſical diſquiſitions.

Art. III. *The Sadducee :* A Poem. Occaſioned by ſeveral Publications, and particularly Diſquiſitions relating to Matter and Spirit, by Joſeph Prieſtley, LL. D. F. R. S. 4to. 1 s. Fielding, 1778.

SINCE the days of Blackmore—the Father and indeed the Homer of the *Bathos*—we have met with few proficients in the true *profound*, who have excelled the Writer of the preſent *Poem*. In imitation of our venerable predeceſſor, the learned and facetious *Martinus Scriblerus*, we ſhall execute our critical taſk by ſelecting certain characteriſtical ſpecimens; confining ourſelves principally to a few of the many paſſages in which our *Poet* exhibiteth the ſubject of his poem under various forms or ſimilitudes, either in the way of deſcription or compariſon.

He compares him to *Lucifer*—We ſuppoſe he means old Beelzebub himſelf, with whoſe character he makes very free, by ſuggeſting that he too—the Devil—would have killed his own father:

' Like him thou art ——————
' Still thou art like him!—Yes, more like him, rather—
' *For, if a ſpirit*—thou would'ſt kill thy father!'

He queſtions whether the Doctor be a *man*, or a *beaſt*.—Apoſtrophiſing him, he ſays,

'For *man*, too fooliſh! and, for *beaſt*, too wiſe!'

He next likens him to an aſs—and a ſkittiſh one too!—if all be true that our Poet avers in his alluſion to Balaam, and his *aſinine poney*,—where he makes a ſtrong effort towards wit and humour:

'He patient bore the prophet! Not ſo thou—
'For thou'lt no prophet bear—Nor falſe—Nor true!'

He queſtions, however, whether he is not too *tall* for an aſs:

'I crave thy mercy, ſhould I thee miſcall!
'But, can'ſt thou be an aſs; and yet ſo tall?'

In another place, he doubts whether he be a *man*;—and yet we have heard that the Doctor hath begotten ſeveral children:

'Vain man! and vain thy works!—*If man thou be!*'

Next, however, he is an *archer*—and ſhooting at high game indeed!

'Thy ſhafts ſhot upwards, aimed at God the Son,
'Fall on thyſelf; and thou art quite undone!'

Again, our Poet likens him unto a proud *emmet*, and a *fiſh*:

'Yet ſpite of heaven!—Will this proud *emmet* nibble
'And, ſpite of earth!—Thy vanquiſh'd pen will quibble
'Out of thine element, juſt like a fiſh,
'That, not quite dead, will flutter in the diſh
'With all his efforts, yet he cannot ſwim;
'Now, in divinity, thou'rt juſt like him.'

To a *robber*:

'Firſt of my God—next of my ſoul bereft!
'Thus robb'd by thee, alas! what have I left!'

—Not much indeed, poor Gentleman! if he even leaves you the laſt!

Towards the end, our Poet grows downright ſcurrilous; calls the Doctor a *fool*, and a *liar*; calls his mother a *wh—re*, and him a *baſtard*:

'Thy *Diſquiſitions*, ſpirit to decry
'Proclaim thee *fool!* and all thy creed a *lie!*
'But thou art privileged above all other,
'Thy father to diſown, and ſhame thy mother!

* * * * * *

'Plagu'd as thou art to prove thy mother wed,
'Thyſelf legitimate, well born, and bred'———

In the latter ſtanzas, however, our Poet, belike, meaneth only to ſpeak figuratively.—*Quidlibet audendi, &c.*

The only inſtance of modeſty that our Poet betrays is exhibited in a ſingle line, where he thus addreſſeth himſelf to the man he has been ſo unconſcionably abuſing:

'Teach me good common ſenſe, and *clear my pate.*'

Our Bard—ſome Methodiſtical belman—we ſuppoſe, ſeems to have *us* in his eye, when he exclaims

‘ Canſt thou not bear the meanneſs of my ſtyle ?’ &c.

—In good truth, *we* cannot any longer.

Art. IV. *Letters from an Officer in the Guards to his Friend in England:* Containing ſome Accounts of France and Italy. 8vo. 5 s. Cadell. 1778.

THE love of action is the moſt powerful principle in human nature. It operates with unremitting force on the greater part of mankind; and thoſe who, by the confinement of diſeaſe, or by the weight of years, are prevented from gratifying it in its full extent, ſtill receive their principal delight from relating their own exploits, or hearing thoſe of others. Even in ſuch lethargic minds as are the favourite abode of ſloth and inactivity, it is impoſſible for theſe lazy powers altogether to ſilence the ruling paſſion, the movements of which often diſturb the profound ſecurity of their repoſe. The love of employment appears in all our amuſements; and to render even the hours of idleneſs agreeable, they muſt be ſpent in ſome kind of frivolous exertion and indolent activity.

In that doubtful ſtate, in which a man fluctuates between the deſire of motion and reſt, rouſed on the one hand by the ardour of action, and allured on the other by the ſweets of repoſe, the mind often takes an intermediate direction, which is equally remote from that of either of the contending paſſions. Curioſity prompts us to viſit the wonders of unknown countries; lazineſs deters us from undertaking the fatigues of a tedious journey; we obey not implicitly the dictates of either principle, but by taking a middle courſe, endeavour to accommodate their difference, and to gratify our curioſity, while we indulge our ſloth, by reading the accounts of former travellers.

It is ſo agreeable to travel in the parlour or the ſtudy, that notwithſtanding the innumerable itineraries that have been publiſhed of every part of Europe, new itineraries are ſtill wanting to amuſe the languor of idleneſs, and to ſatisfy that compound paſſion of indolence and activity which prevails ſo generally in the preſent age. The work, which we are now to conſider, offers a ſhort and agreeable account of the principal places in France and Italy. The Author pretends not to be a virtuoſo; but he gives his opinion with freedom concerning the moſt celebrated pictures that are to be ſeen in the churches and palaces of Rome and Florence. His obſervations on this ſubject may be very entertaining to his particular acquaintance, to whom he writes, but they loſe much of their merit when laid before the Public. *It is to be wiſhed* that an Author would not expoſe *his opinions, except* to his moſt intimate friends, upon matters with which he profeſſes himſelf to be totally unacquainted. The knowledge of pictures and ſtatues, however frivolous and unimportant it may appear to ſome people, is real knowledge. It is not enough to ſee; we muſt ſee with the eyes of an artiſt, underſtand the language of his art, know what it can expreſs, where it is confined, and where it is copious. If the Author had formed the ſlighteſt idea of ſculpture, he would not have paſſed over the groupe of Laocoon and his children, (ſee p. 172) with ſimply mentioning 'the wondrous twiſting of the ſnakes,' when the ineffable expreſſion of grief, torture, agony, in the human figures, ought to have excited his admiration. It is not in the countenances only, but in every attitude, limb, and muſcle of this maſter-piece of art, that the feelings of the ſoul are deſcribed. The minuteſt part has its ſenſe, and ſpeaks to the heart The toes of Laocoon are drawn together like thoſe of a dying perſon, and exhibit, to the learned eye, that accumulation of the evils of life which ſpeedily end in death.

The rapidity with which our Author runs over the beauties of Italy, often prevents him from attending to what is moſt worthy to be examined. He viſits the court of the palace Farneſe (page 168), but forgets to walk up ſtairs, and even to mention the gallery, which contains the admired works of Annibal Carracci, repreſenting the agreeable mythology of the ancients, and univerſally held to be the moſt delightful ſcene of art that is to be ſeen in Rome, or in the world.

But although we cannot commend this Author as a connoiſſeur, juſtice obliges us to obſerve that his deſcriptions are in general plain, ſimple, and perſpicuous; and that his work may convey, in few words, a general, and, for the moſt part, a juſt idea of France and Italy, to ſuch as have never viſited thoſe countries. We ſhall ſelect, as a ſpecimen, the deſcription of St. Peter's at Rome:

This edifice, 'taking it all in all,' our Author conſiders as 'the moſt ſplendid temple that ever was raiſed in any age to any deity. The façade is elegant beyond deſcription, and was erected by Paolus V. On the top of it are ſtatues of Chriſt and the twelve apoſtles; and beneath is the gallery or colonade from whence the Pope gives his benediction. The famous cupola of this church is ſix hundred and ſeven Roman palmi high, and one hundred and ninety-ſix broad; and the church itſelf eight hundred and forty-four palmi in length. Its double colonade, the vaſt Egyptian obeliſk, and the fountains, are alſo beautiful and ſtriking performances; but it is a pity the colonade was not carried further, as the view from the church is now terminated by one of the uglieſt and beggarly ſtreets now in Rome. On entering into it, one is greatly ſtruck with its perfect ſymmetry and beauty; and I aſſure you, that although there have been ſuch vaſt ſums laid out in adorning it, there does not appear to me to be a picture, a ſtatue, or even a foot too much of carving or gilding.

On the right hand as you enter, at an altar of a chapel, is a famous dead Chriſt in the lap of Mary, by Michael Angelo Buonoroti. His figure is extremely fine, but her countenance, I think, has more the appearance of ſullen, or even ſtupid ſorrow, than of amiable grief for the death of the Saviour of mankind. A little farther on is a magnificent chapel of the Holy Sacrament, with a fine altar of lapis lazuli, beautifully carved, and the whole chapel enriched with bronze and gilding; before it are ſeven ſilver lamps, continually burning; and over the altar a picture, in moſaic, of the Trinity, done after the original of *Pietro di Cortona*.

'Before I proceed farther, I muſt explain to you the nature of the moſaic. It is a very curious work, and was originally derived from the ancients, who uſed to cut marble of different colours into very ſmall pieces, and by ſticking them into cement, formed flowers, figures, &c. but at preſent the modern artiſts make uſe of a compoſition, which is by fire made as hard as marble; and of this they have literally near ten thouſand ſhades or colours, which being chiſſelled into ſmall ſplinters, are thruſt cloſe together into a cement ſpread on a ſtone ſurface, and thereby they are able to copy any picture, ſo that neither time nor damp has any effect on its colours. This work, indeed, takes up a long time, but it is admirably adapted for churches, and believe me, it is not in nature to conceive at what an excellence they are arrived in it. All the pictures in St. Peter's are of theſe materials; and they have thereby collected from different parts the fineſt productions of the greateſt maſters, and thereby rendered their deſigns almoſt immortal.

'But to return to my deſcription of St. Peter's:—Many of its other chapels are very ſuperb, and the entire cathedral is encruſted with marble of various colours, with carvings by the moſt famous ſculptors, baſſo relievo's wrought to the higheſt degree of perfection.

'In every chapel, and over every altar, are large and capital copies in moſaic. Thoſe that delighted me the moſt were the Fall of Simon, after Domenichino, and the famous Transfiguration, after Raphael: of all theſe I have ſeen the originals, and ſhall ſpeak of them hereafter.

'Over the high altar is a canopy ſupported by four twiſted pillars of bronze gilt, adorned with ſculpture foliage, cherubims, flowers, &c. wrought in a maſterly manner; but they look rather black and dirty, as do the hundred and fifty ſilver lamps continually burning before it, and even the maſſy candleſticks on it are in this condition: but I am told theſe are changed when the Pope ſays maſs there, and ſolid gold ones placed in their ſtead; but as this is only once a year, thoſe that remain there on other occaſions make but a bad appearance: and indeed I have ſeen other altars that have been more magnificent, and pleaſed me much more, although the gilding of theſe columns is reported to have coſt 40,000 crowns. The bronze they are compoſed of was brought from the Pantheon. Behind the altar is St. Peter's chair, ſupported by four figures in bronze gilt, repreſenting four doctors of the church. In the cathedral are ſeveral fine monuments of Popes and Princes; and there is one now erecting to a late unfortunate perſonage, who once attempted to place himſelf on the throne of a nation, which never will be brought to ſupport the yoke of tyranny, or to groan under the oppreſſive weight of Popiſh ſuperſtition.'

ART. V. *Diſcourſes on ſeveral Subjects and Occaſions.* By George Horne, D. D. Preſident of Magdalen-college, Oxford, and Chaplain in Ordinary to his Majeſty. 2 Vols. 8vo. 12s. bound. Rivington, &c. 1779.

DR. HORNE having been prevented, by the diſcharge of a laborious but highly honourable office, from performing the more immediate duties of his profeſſion, is yet deſirous, we are told, not to loſe the clergyman in the magiſtrate, and therefore, as he could not form new diſcourſes, he has digeſted and publiſhed ſome which had been already compoſed. 'This form of publication,' he obſerves, 'is generally ſuppoſed leſs advantageous, at preſent, than any other. But it may be queſtioned,' he adds, 'whether the ſuppoſition does juſtice to the age; when we conſider only the reſpect which has ſo recently been paid to the ſermons of the learned and elegant Dr. Blair: and greater reſpect cannot be paid them than they deſerve.'

The Doctor farther remarks, that the multitude of old ſermons affords no arguments againſt the publication of new ones. 'There is a taſte,' he ſays, 'in moral and religious as well as other compoſitions, which varies in different ages, and may very lawfully and innocently be indulged. Thouſands received inſtruction and conſolation formerly from ſermons, which would not now be endured. The preachers of them ſerved their generation, and are bleſſed for evermore. But becauſe proviſion was made for the wants of the laſt century in one way, there is no reaſon why it ſhould not be made for the wants of this in another. The next will behold a ſet of writers of a faſhion ſuited to it, when our diſcourſes ſhall in their turn be antiquated and forgotten among men; though if any good be wrought by them in this their day, our hope is, with that of faithful Nehemiah, that our God will remember us concerning them.'

But as it may be expected that the productions of every author will contain ſomething new, either in matter or manner, it may be naturally aſked, ſays this writer, What are my pretenſions? To this queſtion he chuſes to reply in the words of the excellent and amiable Fenelon, extracted from the laſt of his *Dialogues on the Eloquence of the Pulpit*. The paſſage is too long for us to inſert; the ſubſtance of it is, that preachers ſhould pay an attentive and principal regard to the Scriptures, and endeavour to impreſs and influence their hearers by the ſeveral conſiderations which are to be drawn from thence. *This Dr. Horne* has done. And although, in his view of ſome parts of the ſacred writings, he may differ from ſeveral worthy and learned men, yet it will be pleaded, in his behalf, that his diſcourſes are ſcriptural, and evangelical: while, on the other hand, ſome readers may be tempted to aſk, whether he does not ſeem to pay nearly an equal reſpect to the *authority of the church*.

Many of theſe ſermons were preached on the feſtivals and faſts of the Engliſh eſtabliſhed church; and he does not fail to extol the wiſdom of thoſe obſervances; yet it is certain that we have no ſcriptural authority for conſidering theſe *days* and *times* as holy, or a regard to them as binding on the conſcience; it is alſo farther certain, that there is great danger, leſt ſuch attention and regard ſhould degenerate into dull, unmeaning formality, or ignorant ſuperſtition, which, indeed, *fact* too often verifies. Nevertheleſs, when it *is* thought proper to obſerve them, we are glad to find that preachers will take any pains to explain their nature and deſign to the people, and direct them to ſuch improvement of theſe inſtitutions as may tend to ſubſerve the great purpoſes of morality and piety.

Each of theſe volumes conſiſts of twelve diſcourſes: the ſubjects of the firſt are, The Creation of Man; the Garden of Eden; the Tree of Life; the Tree of Knowledge; the Prince of Peace; the King of Glory; the Word incarnate; the Caſe of the Jews; the beloved Diſciple; Rachel comforted; the Circumciſion; the Epiphany. In the ſecond volume the titles of the diſcourſes are as follow: The Righteous delivered; the Sinner called; the noble Convert; Jeſus riſen; the Reſurrection of the Body; the unſpeakable Gift; the prevailing Interceſſor; Daniel in Babylon; the Redemption of Time; Patience portrayed; the great Aſſize; the Origin of civil Government; the prodigal Son; Knowledge and Charity.

We have read many ſermons which might be conſidered as agreeable and elegant eſſays, having little relation to their texts, or to the ſcriptures; yet it ſhould ſeem highly proper, and indeed eſſential to a Chriſtian miniſter, to make the ſacred writings his authority and his guide: thus it is with Dr. Horne, who follows the directions delivered by the good archbiſhop of Cambray in the paſſage already mentioned. If he gives a little into conjecture when treating on the Garden of Eden, the Tree of Life, &c. his ſermons are, nevertheleſs, ſenſible, practical, and often animated. He addreſſes himſelf more to the heart than is commonly done, in the preſent day, by our argumentative preachers; and, conſequently, his diſcourſes are more calculated to anſwer the end of preaching, than others, which might, perhaps, be conſidered as ſuperior in *ſtyle and compoſition*; though there is little room to cenſure *Dr. Horne's compoſitions* in this reſpect. Some of the ſermons are not equal to others; his ſentiments appear to be what is generally termed *orthodox*, but he does not enter into controverſy. The ſacred font, the laver of regeneration, the viaticum, the holineſs of offices, ſanctity of the prieſthood, holy church, &c. are phraſes, or notions, in favour of which he ſeems to have a great prejudice, while other perſons, reading the New Teſtament with attention and care, apprehend, and as one may modeſtly conceive with greater juſtice, that there is nothing in its plain and ſimple narrations and inſtructions which ſhould call for, or juſtify any ſuch predilection. Allowing for ſome things of this kind, we conſider theſe ſermons as agreeably inſtructive and edifying, manifeſting the pious and good heart of the writer, and calculated to advance the beſt intereſts of the reader.

Art. VI. *Sketches of the natural, civil, and political State of Swiſſerland*; in a Series of Letters to William Melmoth, Eſq; from William Coxe, M. A. Fellow of King's College, Cambridge, and Chaplain to his Grace the Duke of Marlborough. 8vo. 6s. Boards. Dodſley. 1779.

IN this entertaining volume, we are gratified with a more ſatisfactory account of Switzerland than we recollect to have met with ſince the travels of Biſhop Burnet; whoſe deſcription of that romantic country is by no means ſo full and particular, as this of Mr. Coxe. From the dedication of theſe Sketches to the Counteſs of Pembroke, we collect, that the letters before us are the reſult of an actual tour through the cantons, with Lord Herbert; a circumſtance which gives credit to the following declaration:

> 'Our ſtay is ſo ſhort in moſt of the places we paſs through, that I cannot expect to gain an accurate knowledge of every circumſtance I wiſh to be acquainted with: but, though I may omit many things that are worthy of your curioſity, yet I ſhall atteſt nothing, of the truth of which I am not perfectly convinced. It is the fault of many travellers, to write from what they have read, and not from what they have ſeen, and to exaggerate the relations of others: but I promiſe you that I will deſcribe nothing, of which I have not been an eye-witneſs. The remarks I ſhall tranſmit to you, will be the genuine reſult of my own feelings; and I had even rather be frequently wrong in my ſentiments and reflections, than ſervilely follow the obſervations of others. On this you may therefore depend; that though the concluſions may perhaps be falſe, the facts will certainly be true: and I flatter myſelf you will readily pardon any error in judgment, when my intention is neither to exaggerate or to deceive.'

The relation of this journey abounds, therefore, with natural incidents, and deſcriptions of beautiful ſcenes, far beyond the conception of the natives of leſs *exalted* regions. Theſe particulars are detailed in a free and eaſy ſtyle; ſo that thoſe who cannot travel otherwiſe than by their fire-ſides, may accompany the Author (in ſpeculation) with much amuſement; without his fatigues, and unembarraſſed by his difficulties.

Quitting the *towns*, which are common objects, we ſhall join company with our travellers in one of the higheſt and wildeſt parts of their journey:

'We left the plain, and aſcended the Grimſel: one of thoſe alps which ſeparate the Vallais from the canton of Berne. We were near four hours climbing up a ſteep and craggy road to the ſummit; and we ſhould have conſidered the attempt to gain it as ſcarcely poſſible to ſucceed, had we not been encouraged by the experience of yeſterday. We croſſed the ſeveral ſhades of vegetation: in the valley, and the lower parts of the mountain, corn and rich meadows; then foreſts of larch and pine; next, ſhort graſs, together with ſeveral ſpecies of herbs, that afford exquiſite paſture to the cattle; to theſe ſucceeded the various tribe of moſſes; and then bare rock and ſnow. It would be curious to conſtruct, or at leaſt to imagine, a ſcale of vegetation, according to the idea of a French writer, whoſe name I have forgotten. It would appear from thence, that exceſſive cold and exceſſive heat are equally pernicious. The tops of theſe high mountains are barren, and produce no plants; and at certain heights nothing but moſſes will vegetate: the ſame is obſerved in climates where the heat is intolerable; as no other vegetable productions are ſeen in the burning ſands of Africa. The *moſſes* then, which ſupport the cold better than other plants, would form the firſt degree of a ſcale adjuſted to determine how far vegetation accords with the *temperature* of the atmoſphere. The ſame family of plants, as it ſupports alſo the heat much better than any other, would occupy the laſt degree in the ſcale above mentioned. Thus the two extremes touch one another ſurpriſingly.

'From the top of the Grimſel we deſcended about two miles, and arrived at a ſmall plain or hollow in the midſt of the mountains; containing one ſolitary hovel: and from this hovel I am now writing to you. It made ſo bad an appearance at firſt ſight, that we concluded we ſhould get nothing to eat; we were, however, very agreeably diſappointed; as we have found in this deſart ſpot all the accommodations we could wiſh for. The landlord is ſtationed in this forlorn region by the canton of Berne, and he reſides in it about four months; the roads being almoſt impaſſable the remaining eight: his buſineſs is to receive all travellers; but upon condition, however, that they pay for their accommodations. When he quits the place, he leaves a certain quantity of cheeſe, hard bread, ſalted proviſion, and fuel, in caſe any unfortunate wanderer ſhould come this way, when the winter has ſet in.

'Numerous herds of goats are kept, during the ſummer months, upon theſe mountains: they are let out every morning to feed upon the rich paſtures; and return every evening before ſun-ſet to be milked and houſed. It was a pleaſing ſight to obſerve them all marching homeward in the ſame herd; and following one another *down the broken precipices*, and along the rugged ſides of the rocks: *their milk is delicious.*——

‘ The ſources of the river Aar are in theſe mountains. Near our hovel are two lakes; and farther on a larger one: from each of theſe flow caſcades, that fall into the Aar, which rolls down in an impetuous torrent from the neighbouring glaciers*. I walked by the ſide of that river while dinner was getting ready, ſearching for chryſtals; which are very common in theſe parts: we picked up pieces of divers colours, white, black, yellow, and green. Not far from hence are ſeveral very curious mines of chryſtal: I regretted much that I had not time to viſit them. Theſe mountains certainly abound alſo in rich veins of gold, and other metals; a conſiderable quantity of gold-duſt being found in the bed of the Aar, and in the various torrents. I can conceive nothing more fatal to the intereſts of Swiſſerland, nor more repugnant to the liberties of the people, than to have theſe mines of gold or ſilver traced and opened. A ſudden overflow of riches would effectually change and corrupt their manners: and it is an inconteſtable truth, that the real power of a country, not ambitious of making conqueſts, is derived leſs from the wealth than from the induſtry of its ſubjects; the happineſs of a people, as well as of an individual, conſiſting in being contented.

‘ What a chaos of mountains are here heaped upon one another! a dreary, deſolate, but ſublime appearance: it looks like the ruins and wreck of a world.——

‘ I found the cold upon the Grimſel more piercing than I had experienced upon the top of St. Gothard †; and laſt night I ſuffered ſo much from it, as ſcarcely to ſleep one minute. But then circumſtances were ſomewhat different in the two lodgings: for at the Capuchin's I had a comfortable bed; whereas laſt night I lay in the hay-loft, and could not get any covering: I declare my blood has hardly yet recovered its circulation. Take notice, this is the 12th of Auguſt.

‘ We are now in the diſtrict of Haſli, which makes a part of the canton of Berne: it is encloſed on all ſides by the mountains Grimſel, Wetterhorn, Shereckhorn, Brunig, &c. the higheſt alps of Swiſſerland; and of theſe the Shereckhorn is the moſt elevated. We paſſed thro' an uninterrupted chain of alps, following the courſe of the Aar: all around us, for ſome way, was wild, and uninhabitable. The whole ſurface of what little vale there was between the ranges of mountains, was ſtrewed thick with vaſt fragments of rock; while thoſe, which ſtill hung on the ſides of the mountains, ſeemed threatening to tumble upon our heads; the river, the whole way, thundering along in a continual fall. This valley exhibits the ſame kind of ſcenes we have been long accuſtomed to; except that the Aar ruſhes with more impetuous rage even than the Rhone or the Reuſs; and is frequently ſo ſwelled with the torrents it receives in its courſe, as to ravage all the adjacent country: we ſaw many marks of theſe terrible devaſtations. We croſſed it in ſeveral places; in one of which the landſcape was very much of the ſame dreary kind as that of the Devil's Bridge *. Near the ſmall village of Hundeck, about three leagues from Spital, we had a glimpſe, through the trees, of the Aar falling from a conſiderable height. In order to gain a nearer view of it, we climbed along the ſides of a rock, which happened very luckily to be well covered with moſs, otherwiſe, from its ſteepneſs, it would not have been practicable: I leaned againſt a tree that hung over the precipice, and ſaw the river ruſhing all at once as if from a crevice of the rock, and then ſpreading into a kind of ſemicircular expanſion in its deſcent. It fell with fury into a deep and narrow channel, and then loſt itſelf in the midſt of the foreſt. The river was very full, and its perpendicular fall, as far as I could judge by the eye, might be about 150 feet. The ſcenery alſo was ſolemnly majeſtic; the rocks on each ſide riſing perpendicularly, and totally bare, except their tops, which were crowned with pines.

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* The *glaciers* are mountains and vallies of ice: ſee a curious deſcription of theſe aſtoniſhing and beautiful phænomena, in our account of Bourritt's *Journey to the Glaciers of Savoy*, tranſlated by *Davy*; Rev. vol. liii. p. 142.

† *A neighbouring mountain, of great height, which our Travellers had* aſcended a few days before.

'Great part of this land of Haſli is extremely fertile, and well wooded: we traverſed in our way to Meyringen large foreſts of beech and pines, the Aar roaring along the vale; and the road, which was as craggy and as rugged as uſual, inceſſantly aſcending and deſcending. We now paſſed through ſeveral ſmall villages, which afforded us a pleaſing ſight, after the deſolated country we had ſo lately been accuſtomed to; and came into a beautiful little vale of a moſt lively verdure, and delightfully planted. All here was calmneſs and repoſe: neither rapid river nor roaring torrent to interrupt the unuſual ſtillneſs and tranquillity of the ſcene. This ſhort interval of ſilence, made us the more ſenſibly affected by the turbulence of the Aar and the loud clamour of the cataracts.

'We have now ſeen the three greateſt rivers in Swiſſerland (the Rhine excepted) iſſuing from their reſpective ſources; and have traced them in all their violence through a tract of country in which Nature has exhibited ſome of the grandeſt and moſt auguſt of her works. But how impoſſible have I found it to convey to you an adequate idea of theſe her majeſtic, variegated, and aſtoniſhing ſcenes! They muſt all of them upon paper neceſſarily appear much the ſame: yet, in fact, every river and cataract, every rock, mountain, and precipice, are reſpectively diſtinguiſhed from each other by an infinite diverſity of modifications, and by all the poſſible forms of beauty, or magnificence; of ſublimity, or horror. But theſe diſcriminating variations, though too viſibly marked to eſcape even the leaſt obſerving eye, elude every kind of repreſentation, and defy the ſtrongeſt powers both of the pen and the pencil. In a word, you muſt not judge of the beauties of this romantic country, from the faint ſketches I have attempted to delineate: for, upon the whole,

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* A bridge thrown acroſs a very deep chaſm over the Reuſs, in the valley of St. Gothard, which here forms a conſiderable cataract down the ſhagged ſides of the mountain, and over immenſe fragments of rock, which it has undermined in its courſe. 'Theſe,' ſays our Author, 'are ſublime ſcenes of horror, of which thoſe who have not been ſpectators, can form no idea: neither,' adds he, 'can the *powers of painting nor poetry* give an adequate image of them.'

they can no more convey to you a complete and perfect idea of theſe wonderful ſcenes, than if I were to aim at giving you ſome notion of the pictures of Raphael and Corregio, by telling you, they are compoſed of paint and canvas.

'Meyringen is a large neat village, being the capital burgh of this land of Haſli: a diſtrict which enjoys conſiderable privileges.—In this diſtrict there are about 6000 men capable of bearing arms, and about 20,000 ſouls.

'The inhabitants are a very fine race of people: the men in general remarkably ſtrong, luſty, and well made; the women tall and handſome. The latter have an elegant manner of wearing their hair, which is commonly of a beautiful * colour: it is parted from the top of the forehead, from thence brought round and joined to the locks behind; which either hang down their back in long treſſes, braided with ribband, or are woven round the head in a ſimple plait. But the other part of the dreſs does not in the leaſt correſpond with this elegance; as their ſhapes, naturally fine, are ſpoiled by an abſurd faſhion of wearing their petticoats ſo high, that they all appear as if they were round ſhouldered and big-bellied.

'Meyringen is ſituated near the Aar, in a very romantic valley; ſurrounded by meadows of a moſt luxuriant verdure, ſprinkled with cottages, which are occaſionally ſeparated from each other by huge intervening ſtones and deep channels, the remaining effects of ſtorms and torrents. Cloſe to the village, the Alp-bach, a torrent ſo called, falls from the mountain Houſli, in two beautiful perpendicular caſcades, but with ſo much violence, and in ſo large a body of water, as to cauſe frequent inundations: indeed the burgh itſelf has been in danger of being overwhelmed and deſtroyed by its repeated ravages; againſt which, however, it is now protected, by a wall of conſiderable height and ſolidity. Near this torrent is another fall of water, that glides gently down the bare rock, which is there more ſloping; and, farther on, a third gliſtened as it deſcended through a hanging grove of pines, that feather the ſides of the mountain.

'The following is the ordinary price of proviſions throughout the mountainous parts of Swiſſerland: I have reduced the price to the value of our money.

		s.	*d.*
Butcher's meat, per pound	- - -	0	2$\frac{1}{2}$
Bread - -	D° - - -	0	1$\frac{1}{2}$
Butter - -	D° - - -	0	2$\frac{3}{4}$
Cheeſe, - -	D° - - -	0	2$\frac{1}{4}$
Salt, - -	D° - - -	0	1$\frac{1}{4}$
Milk, per quart	- - - -	0	1$\frac{1}{2}$
Worſt wine, per D°	- - - -	0	1$\frac{1}{2}$
Pays de Vaud wine	- - - -	0	6

'By this you will perceive, that, in proportion, bread is much dearer than the other articles; and the reaſon is obvious: for, all theſe mountainous parts conſiſt almoſt entirely of paſturages, and produce little corn. The peaſants of Swiſſerland (I mean thoſe who inhabit the mountainous diſtricts) live chiefly upon milk, and what reſults from it, together with potatoes, which are here much cultivated. According to the price of proviſions in England, the above liſt will appear exceedingly cheap: but then it ought at the ſame time to be conſidered, that money is very ſcarce in theſe parts. Nor indeed is it ſo much neceſſary in a country, where there is no luxury; where all the peaſantry have, within themſelves, more than ſufficient for their own conſumption; and are tolerably well provided with every neceſſary of life from their own little demeſnes. I had, to-day, a long converſation with one of the lads, who came with us from Altdorf, and takes care of the horſes. He lives upon the mountains of Uri; and, as their winter laſts near eight months of the year, during ſome part of which time there can be little communication between the ſeveral cottages, every family is of courſe obliged to lay in their proviſion for the whole winter. His own, it ſeems, conſiſts of ſeven perſons, and is provided with the following ſtores: ſeven cheeſes, each weighing twenty-five pounds; an hundred and eight pounds of hard bread, twenty-five baſkets of potatoes, each weighing about forty pounds; ſeven goats, and three cows, one of which they kill. The cows and horſes (if they keep any) are fed with hay, and the goats with the boughs of firs; which, in a ſcarcity of hay, they give alſo to their other cattle. During this dreary ſeaſon the family are employed in making linen, ſhirts, &c. ſufficient for their own uſe: and, for this purpoſe, a ſmall patch of the little piece of ground belonging to every cottage, is generally ſown with flax. The cultivation of the latter has been much attended to, and with increaſing ſucceſs, in theſe mountainous parts of Swiſſerland.

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* With ſubmiſſion to this ingenious Writer, *beautiful* colour is not *deſcription*. We are not told whether *black*, *red*, or *brown* hair is honoured with Mr. Coxe's preference.

‘ The houſes are generally built of wood; and it was a natural remark of one of our ſervants, as we paſſed through ſuch a continued chain of rocks; that as there was ſtone enough to build all the cottages in the country, it was wonderful they ſhould uſe nothing but wood for that purpoſe: a remark that has been made by many travellers. But it ſhould ſeem, that theſe wooden houſes are much ſooner conſtructed, and are eaſily repaired; that they are built in ſo ſolid and compact a manner (the rooms ſmall, and the ceilings low) as to be ſufficiently warm even for ſo cold a climate. The chief objection to them ariſes from the danger of fire; as the flames muſt rage with great rapidity, and communicate eaſily from one to the other. This inconvenience, however, is in a great meaſure obviated by the method of building their cottages apart; all their villages conſiſting of detached and ſcattered hamlets. This obſervation, however, does not hold with reſpect to ſome of their largeſt burghs: and theſe muſt conſequently be expoſed to the ravages of this moſt dreadful of all calamities. I am, &c.’

The Author gives a ſummary account of the *Helvetic Union*, or confederacy, which preſents us with a pleaſing view of political connexion, on the beſt of all principles, that of reciprocal ſupport and benefit. We wiſhed to extract this part of the work, for the information of ſuch of our Readers as have no adequate idea of the poſſible advantages of confederated, national ſociety; but the preſent Article is already of ſufficient extent.

The human paſſions operate alike in all parts of the world, in proportion to the opportunities of exertion; hence Providence ſeems to intend human felicity for the rudeſt ſituations, where the temptations are few. Theſe mountainous ſpots are ſecluded from more favourable regions by natural barriers. To live comfortably there, requires an habitual induſtry; to live ſecurely there, requires friendſhip and fortitude. They are difficult of acceſs by individuals, and much leſs acceſſible by multitudes; conſequently, they cannot be invaded ſo eaſily as they can repulſe an attack, where the very elements are their auxiliaries: and what is perhaps more in their favour than all the reſt, they are not, to other ſtates, worth the coſt and dangers of ſubjection; ſince thoſe virtues on which their political exiſtence depends, would expire under the iron hand of foreign power,—like flowers torn from their natural roots, and put in water for the tranſient decoration of a palace!

ART. VII. *Lucius Junius Brutus; or, the Expulſion of the Tarquins:* An hiſtorical Play. By Hugh Downman. 8vo. 3 s. Wilkie, &c. 1779.

TO this very ſingular play is prefixed the following ſhort preface, containing, in a narrow compaſs, much matter, well worth the attention of all who admire, or cultivate, the drama:

' To thoſe who judge of dramatic merit from the Greek models, the rules of French critics, or the examples of modern writers, a juſtification of the following piece would be attempted in vain. They would call it a motley performance, deficient in almoſt every article which conſtitutes a true and proper tragedy. If the Author was to allege, that he never meant to compoſe a tragedy, according to their acceptation of the word, but that his intention was to fill up a picture of real life, in a certain given time, the outlines of which were taken from hiſtorical facts, his reaſon would be deemed unſatiſfactory.

' Regardleſs of the end propoſed, they would continue to exclaim, that the unities were neglected, that the grave was intermingled with the ludicrous; that the buſineſs of the drama frequently ſtood ſtill; that the dialogue was too familiar, and the metre little better than meaſured proſe.

' How far ſome of theſe objections may be valid, and how many more might, perhaps, with reaſon be urged againſt particular paſſages, the Author would not determine. The force of others of them he would endeavour to diminiſh, by anſwering, that they militate equally againſt human life itſelf; and that while he ſhould be ſorry to have this denominated an artificial poem, he would flatter himſelf, it cannot be juſtly thought an unnatural one.

‘ Dr. Johnſon indeed, in the preface to his edition of Shakeſpeare, ſeems to have ſufficiently vindicated this particular ſpecies of writing, to which, thoſe who pleaſe, may (inſtead of tragedy) give the more ſimple name of hiſtory. Neither are there wanting many good judges of compoſition, who wiſh that the leſs ſtudied diction, and more plain and level metre of the ſchool of that immortal poet, (which ſeems to have ended with Southern) had been continued to the preſent time. Even this performance, with all its imputed irregularities and deficiencies, will, perhaps, be preferred by them, to thoſe tranſlated tragedies or imitations, which of late years have, through novelty, lived their nine nights on the ſtage, and been damned for ever after in the cloſet: though they had been corrected and metamorphoſed by managers, calculated to afford to favourite actors or actreſſes opportunities of ſhining, and curtailed by lord chamberlains.

‘ A diverſification of characters hath been attempted in this piece; and to give to every character the mode of ſentiment and expreſſion, peculiarly ſuited to it. It is not at all difficult for a man of a very middling genius, to contrive a regular plot, to pen down a certain number of ſounding lines; and though his Dramatis Perſonæ are diſtinguiſhed by particular names, to put his own ſentiments in their mouths throughout five acts. Had the Author been ſolicitous of adapting his plan to the ſtage, or wiſhed to conciliate the favour of the indiſcriminating multitude, he might probably have followed the ſame method.

‘ However it may appear to us, when we are reading, no ſmall attention is requiſite in written dialogue of any kind, for an author entirely to caſt off ſelf. This was the characteriſtic of Shakeſpeare; and perhaps after all, the Author of this play hath deceived himſelf, and it may with reaſon be applied to him,

——— *Sudet multum fruſtraq; laboret*
Auſus idem.’

That the Reader may, in ſome meaſure, judge how far the Author has effected his own purpoſe, we ſhall next lay before him ſome part of the firſt Act, not as the moſt advantageous or unfavourable ſpecimen of the whole, but as a paſſage more eaſily detached from the reſt:

SCENE II. *The Camp before Ardea.*

TITUS, ARUNS.

Titus. Why, Aruns, in what corner ſits the wind?
What! not a word to ſay! quite down i’ th’ mouth!
Aruns. I am, and ſtranger cannot gueſs the cauſe,
Unleſs ’tis living in inaction thus.
I would I was in Rome, or Rome was here,
Or that theſe coop’d up Ardeats would but fight.
I wonder that our father ſits contented
Lounging in’s camp. Plague on their petty ſallies!
Why doth he not attack the neſt at once
With fire and ſword, and rouſe up all the ſwarm?
It was not thus he triumph’d o’er the Sabines,
Or wreſted from the warlike Volſci’s hands
Sueſſa Pometia, with whoſe glorious ſpoils

Turning religious all at once, he built
The temple in the capitol to Jupiter.
Though had he aſk'd of me, I could have told him
A better way of laying out his money.
Titus. I do believe thee, Aruns, well I know
To what divinity thou would'ſt have rear'd
Thy golden altars.
Aruns. Aye, and wiſely too.
Pleaſure's my deity, my Jupiter,
My Juno, and Minerva. Titus too,
If I miſtake not, is no Atheiſt there,
But worſhips with as warm enthuſiaſm
As any votary of them all; 'tis true
He wears a graver brow, and commits ſin
With a more ſerious philoſophic face:
There's all the difference between me and thee,
A touch of feature only, in our hearts
We are moſt cordially alike.
Titus. Alike!
Why now indeed thy airy ſpirits dance,
Sparkling in either eye; but when I met thee,
What wert thou then? Inwrapp'd in diſcontent.
What wilt thou be anon? Chiding at ſtraws
For lying in thy path; then quick, by th' ſparks
Of angry paſſion, kindled into flame;
Still varying like the wind—Thy heart like mine!
When didſt thou find my ſkittiſh temper ſtart,
And fly like thine from one to t'other ſide?
Aruns. Well, be it ſo, heaven ſpeed us both! But Sextus!
I envy that ſame Sextus; for his genius
Soars o'er us both, and robs us of our birthright.
Not that I think, we halt behind him much
In our *deſign'd intentions*; but ſucceſs
Befriends him farther, one would ſwear he kept
Fortune in pay, and that the blind eyed goddeſs
Accepted bribes from him. There's not a woman
He looks on with deſire but he poſſeſſes;
He ſays but to an enemy, Fall down,
And down he falls. Hah! ſay'ſt thou, is he not
A ſon of Tarquin, and a glorious villain?
Titus. Glorious I grant, but not a villain, Aruns.
Pſhaw! that's a name may ſuit a vulgar mouth,
A tradeſman talking of his brother knave;
But rank and ſtation ſanctify men's deeds;
A king ſucceſsful, cannot be a tyrant,
Nor a king's ſon deſerve a title leſs
Than that of prince.
Aruns. Thou reaſon'ſt well, by Mars!
When I want oracles to be delivered,
I need not go to Delphos.—Out! Alas!
My blood's again obſtructed, and I feel
A pain here in my head, or in my heart,

A ſort of creeping kind of lethargy.—
Are you e'er ſeiz'd thus? Hah! here comes my antidote.
Titus. Brutus! true; he's a doctor for the ſpleen.
You mention'd Delphos; when we two went thither
Through the unknown ſeas of Greece, ſent by our father
T' enquire the meaning of the prodigy,
The ſnake portentous, which with dreadful creſt
Appearing in his palace hiſs'd aloud
A direful omen! Brutus then went with us.
Oh! I remember well the precious ſcenes
Of folly which he acted. When we gave
Rich preſents to the God: He offer'd him
A walking-ſtick; as if the god would walk,
And take the air, but that the god was lame.
Coming from out the temple, gazing back,
As loth to leave a place ſo fine, he fell
Over the threſhold, and plough'd up the ground,
Fixing his face i' th' earth.
Aruns. You may remember
The oracle too ſaid, that he ſhould bear
Chief ſway in Rome, who firſt ſhould kiſs his mother.
When we came home, both at one time we kiſs'd her.
In that I think we are at leaſt before
Our brother Sextus, jointly we reign
After our father.

Enter BRUTUS.

Titus. Brutus, where ſo faſt?
Why, thou art running like a loaded horſe.
Aruns. Or like a ſlave with fetters on his legs.
What! have the Rutili attack'd the camp,
That thou art poſting in this plaguy hurry?
Brutus. Pray, my Lords, ſtop me not; I'm ſent to you
On ſpecial ord'nance from the king; farewel,
I muſt return again.
Aruns. But wert thou ſent
Only to ſee us? Tell the king our father
We're in good health; we thank him for the meſſage,
Which thou haſt well remembered to deliver.
Brutus. Oh! my good Lord, I had forgot indeed.
But in the multitude of public cares
And daily buſineſs—if my memory fails
A little—'tis no wonder—and you know
Memory is ſuch a thing as——
Titus. As a cart-wheel.
Brutus. Indeed, my Lord, you've hit it; mine turns round,
And round—ſometimes I think my head is turn'd.
Aruns. I too have thought it oft.
Brutus. Have you, my Lord?
I'm always glad when you and I agree:
You have juſt ſuch a wit as I ſhould chooſe.—
Would I could purchaſe ſuch an one, and put it

Into my brain! Yet ſo I fear 'twould ſplit
My head, as air ſhut up does water bubbles.
Titus. Thou haſt ſpoke wittier, Brute, than thou'rt aware.
Aruns. But what wilt give me now for a recipe
To make a wit? I had it from the Sibyl,
Her thou ſaw'ſt t'other day, who ſold to th' king
Her books at ſuch a rate.
Brutus. Pray let me ſee it;
What will I give!—Ten acres of my land.
Aruns. Thy land! where lies it?
Brutus. Aſk the king my couſin:
He knows full well: I thank him, he's my ſteward,
And takes the trouble off my hands.
Titus. Who told thee ſo?
Brutus. The king himſelf.—Now twenty years are paſt,
And more, when he ſent for me from the farm
Where I had liv'd ſome time ſtudying philoſophy,
And ſuch like ſerious matters.
Titus. Noble ſophiſt,
I bend with the profoundeſt admiration
Of thy rare, hidden knowledge.
Brutus. Yes, yes, all men
Muſt grant that I have no ſmall ſmattering.
But where was I? Oh—Kinſman, ſays the king,
Says he, and ſmiled moſt graciouſly upon me,
For deeds of blackeſt and moſt treaſonous nature,
Thy father and thy brother were accuſed of,
They've paid the forfeit with their lives: for thee,
Who knew'ſt not of their crimes, as I love mercy,
Nor take delight in wanton deeds of cruelty,
Live, and be happy; the ingenuous heart,
And ſimple manners ſpeaking in thy face——
Aruns. Aye, 'tis a ſimple manners-ſpeaking face.
Brutus. Nay, is it right to interrupt me thus?
Aruns. Pardon, moſt noble Brutus.
Brutus. Theſe thy qualities,
Promiſe, ſays he, thou ne'er wilt form a plot
Of damn'd conſpiracy againſt thy ſovereign——
Titus. Indeed for that, I'll be thy bondſman, Brutus.
Brutus. Live in my houſe, companion of my children.
As for thy land, to eaſe thee of all care,
I'll take it for thy uſe; all that I aſk
Of thee, is gratitude.
Titus. And art thou not
Grateful for goodneſs ſo unmerited?
Brutus. Am I not? Never, by the holy Gods,
Will I forget it! 'tis my conſtant prayer
To heaven, that I may one day have the power
To pay the debt I owe him.—But the charm
For wit you told me of.
Aruns. Oh—take it gratis—

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Firſt then; attend with caution—But the meſſage
You brought from Tarquin.——
Brutus. Father Romulus,
That I ſhould loiter thus! Why would you keep me
Engaged in talk? The king your father calls
A council, to conſider of the ſiege
Of Ardea, and the future operations
Againſt the ſtubborn Rutili: your preſence
Is aſk'd immediately; ſhall I before,
And ſay you're coming?
Aruns. If thou wilt, good Brutus;
Or elſe behind; or otherwiſe in th' middle:
Come, we'll all go together; or ſtay there,
And follow at thy leiſure. [*Exeunt* Aruns *and* Titus.
Brutus alone. Yet, 'tis not this which ruffles me—the gibes
And ſcornful mockeries of ill-govern'd youth—
Or flouts of painted ſycophants and jeſters,
Reptiles, who lay their bellies on the duſt
Before the frown of majeſty. All this
I but expect, nor grudge to bear; the face
I carry too demands it.—But what then?
Is my mind faſhion'd to the livery
Of dull ſtupidity, which I have worn
Theſe many a day? Is't bent aſide, and warp'd
From its true native dignity? Elſe why,
How is't that vengeance now hath ſlept ſo long?
O prudence! ill delayer of great deeds,
And noble enterprizes!—Yet—not ſo.
Chance may, and accidental circumſtance
Crown bold and lucky raſhneſs with ſucceſs—
But oftener not. There is perhaps a time,
A certain point, which waited for with patience,
Seiz'd on, and urg'd with vigour, will go near
To baniſh chance, and introduce aſſurance
And fixedneſs in human actions.—
T' avenge my father's and my brother's murder!
(And ſweet I muſt confeſs would be the draught)
Had this been all, oft hath the murderer's life
Been in my hands; a thouſand opportunities
I've had to ſtrike the blow—and my own life
I had not valued as a ruſh.—But ſtill—
There's ſomething farther to be done—my ſoul!
Enjoy the ſtrong conception; Oh! 'tis glorious
To free a groaning country from oppreſſion;
To vindicate man's common rites, and cruſh
The neck of arrogance.—To ſee Revenge
Spring like a lion from his den, and tear
Theſe hunters of mankind!—Give but the time,
Give but the moment, gods! If I am wanting,
May I drag out this ideot-feigned life
To late old age; and may poſterity
Ne'er know me by another name, but that
Of Brutus, and the Tarquin's houſehold fool. [Exit.

We confeſs ourſelves to be in the number of thoſe, ‘ who wiſh that the leſs ſtudied diction, and more plain and level metre of the ſchool of that immortal poet (which ſeems to have ended with Southern) had been continued to the preſent time.’ And as far as our Author has adopted the diction of the ſchool of Shakeſpeare, we approve of his dialogue, which is often flowing, eaſy, nervous, and characteriſtic; but it cannot be denied that it often ſinks into groſs familiarity and meanneſs, and ſometimes goes in ſuch a hobbling pace, and falls into ſuch low expreſſions, that it cannot with juſtice be termed even ‘ meaſured proſe.’

‘ A diverſification of character’ hath not only been attempted in this play, but in many inſtances ſucceſsfully executed: nor can we think with the Writer, that his piece is, on that account, leſs proper for the ſtage, or leſs adapted to the multitude. The ſtage and the multitude are equally favourable to pieces of character, and receive, with equal coldneſs, ſuch dramas as are void of that ingredient; which is the chief reaſon why ſo many tragedies (ſince the days of Southern) have “ ſtrutted and fretted their ſhort hour upon the ſtage, and then been heard no more!”

It is a very unfortunate circumſtance for an Author to indulge his ſelf-complacency ſo far, as to take it for granted that his taſte and abilities are ſuperior to the age in which his works are publiſhed. This idea is the parent of ſlovenlineſs and inaccuracy; and there is in the piece before us, if we may hazard the expreſſion, a kind of laboured incorrectneſs; the Author ſeeming to diſdain the trouble of giving the neceſſary compactneſs to his fable, or the laſt poliſh to his ſtyle.

Notwithſtanding theſe defects, which it was our duty to obſerve, this hiſtorical tragedy abounds with uncommon beauties of language and ſituation, and much exquiſite delineation of character; all which excellencies would be ſtill heightened, if the Author would vouchſafe to amend the irregularities, and ſupply the deficiencies, which would, in its preſent ſtate, prove the only obſtacles to its ſucceſs in theatrical repreſentation. Such corrections would alſo render it ſtill more pleaſing in the cloſet.

ART. VIII. *The Hiſtory of Edinburgh.* By Hugo Arnot, Eſq; Advocate. 4to. 1 l. 5 s. Boards. Edinburgh printed; ſold by Murray in London. 1779.

IN the viciſſitudes and accidents which characteriſe the hiſtory of towns, we find, in general, many important objects of reſearch and curioſity; but when the towns deſcribed have the peculiarity of being the capitals of a nation, the inſtruction communicated is of the greater moment, and the materials of the author are the more connected with great events. The plan of the work before us was originally of a limited nature; and we are informed, by Mr. Arnot, that it grew into its preſent magnitude from his attention to a variety of matter which tended to illuſtrate the ſtate of manners in Scotland, and to throw a new light upon its public tranſactions. There is nothing, indeed, which appears more certain, than that the affairs of a kingdom and its capital are deeply interwoven. To give a wide range to inquiry and inveſtigation is, of conſequence, the moſt inſtructive method which can be adopted in works of this kind.

The minuteneſs of this Hiſtorian will, perhaps, be conſidered, by ſome readers, as a merit. The ſearch which he acknowledges was made by him into moſt of the public records of Scotland, was highly proper. The colleges of St. Andrews, Aberdeen, and Edinburgh conſented to afford him the aids he required; and to ſeveral private gentlemen he returns his acknowledgments for the politeneſs of their communications.

Whatever has a particular relation to the city of Edinburgh, in the civil and eccleſiaſtical hiſtory of Scotland, is detailed by this laborious Inquirer, and furniſhes ſuch materials as are the moſt capable of compoſition and ornament. The manners of the Scottiſh nation, the prices of proviſions, and the value of money, engage his attention. He deſcribes the public buildings of Edinburgh, its religious houſes, its population, and its amuſements. He treats of the legiſlative and the judicial aſſemblies; and, on this ſubject, he advances the evidence of many improper acts of magiſtrates. His freedom and ſpirit, in this particular, are worthy of praiſe, as they have in view the promotion of the intereſts of liberty and mankind.

The account he has given of the Court of Juſticiary in Scotland will afford entertainment to our Readers, and will be accepted as a ſpecimen from which they may form a judgment of the abilities of the Author:

‘ It has been already explained, that the *Juſtice-ayre,* or Court of Juſticiary, was the ſupreme court, civil as well as criminal, over the barons, and thoſe reſiding within their domains. After the original Court of Seſſion was inſtituted, it ſtill retained its civil juriſdiction; but, upon the erection of the College of Juſtice, the authority of the Court of Juſticiary was reſtricted to criminal affairs. The judges were the Lord Juſtice General, Juſtice Clerk, and certain aſſeſſors added to them by the Privy Council, who were choſen from among perſons not verſant in the laws, and whoſe commiſſions only laſted during the particular trials upon which they were appointed to preſide. A conſtitution [*] ſo highly improper, was altered by Charles II. and the court modelled into its preſent form. It now conſiſts of the

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[*] ‘*Charles II. parl. 2. ſeſſ.* 3. c. 16.’

Lord Juſtice General, who is always a peer of the moſt diſtinguiſhed rank or influence, the Lord Juſtice Clerk, and five Commiſſioners of Juſticiary, who are alſo Lords of Seſſion. The office of Lord Juſtice General bears a ſimilar relation, in the Court of Juſticiary, to that of one of the extraordinary Lords formerly in the Court of Seſſion, and, like theſe too, ought to be aboliſhed †.

' The Court of Juſticiary has a ſupreme juriſdiction in criminal affairs. The decrees of ſheriffs, and other inferior criminal courts, as well as thoſe of the Court of Admiralty, are liable to its review. It has been doubted, how far the decrees of the Court of Juſticiary itſelf are ſubject to the review of the Houſe of Lords. This is a matter of great importance; and, in ſo far as may be conſiſtent with the deference due to the reſpectable perſons who entertain oppoſite notions, we deliver our opinion without diffidence or reſerve, "*That an appeal lies from the Court of Juſticiary to the Houſe of Lords.*"

' The decrees of the ancient court of King's Juſticiary, or Juſtice-ayre, from which the preſent court has, after ſeveral changes, been modelled, were ſubject to the review of parliament. That court took cognizance of cauſes both civil and criminal, *and theſe too by jury.* After the inſtitution of the College of Juſtice, when the King's Juſticiary no longer meddled with civil cauſes, we find * King James V. taking the opinion of parliament, upon a criminal trial depending before that judge. Even ſince the erection of the court into its preſent form, frequent inſtances of the reverſal of ſentences of § *forfeiture* occur in the parliamentary proceedings. But further, an appeal from the Court of Juſticiary was actually received by the Houſe of Lords, A. D. 1713 ‡, and the judgment of that court reverſed. In a late caſe, where a petition of appeal, preſented from that court, was diſmiſſed, it was only found, "That the ſaid petition ‖ and appeal, was not properly brought;" nothing was decided reſpecting the general point.

' The ſtreſs which is laid upon no inſtances of appeal being to be found from the Court of Juſticiary, as preſently modelled to the Scots parliament, is over-balanced by other conſiderations; beſides, it is eaſy to explain why there were none. Appeals from the ſupreme civil court were not admitted after the inſtitution of the College of Juſtice, down till the revolution. In that period of a hundred and fifty years, appeals from the Court of Seſſion were only thrice attempted, and each attempt was rejected: therefore, by a parity of circumſtances, people would be led to acquieſce in the ſentences of the ſupreme criminal court. Beſides, the Court of Juſticiary was very ſubmiſſive to government, its decrees were engines of oppreſſion, the court uſed often to remit the jury, ordering them to amend their verdict. Now, it was in vain to think of obtaining relief from parliament, againſt an iniquitous ſentence of that court, if procured by the influence of the crown; becauſe, the Lords of articles might put a negative upon hearing of the cauſe; and, if the Lords of articles failed to do it, the King's commiſſioner might himſelf do it. Further, the Privy Council, which was, indeed, a moſt tyrannical court, uſed to interfere with the ſentences of the Court of Juſticiary, ſometimes by mitigating them, ſometimes by remitting the puniſhment entirely, and at others, by ordering no ſentence to paſs upon the verdict of the jury: nay, there is an inſtance of the Court of Seſſion ſuſpending and reviewing a decree of the Lord Juſtice General, although it was * expreſsly pled, that he was ſupreme in criminal affairs; and, therefore, the juriſdiction of the court declined.

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† ' We apprehend there was no ſyſtem of liberty in Scotland till the union. Since that, we know but of three trials in which the Lord Juſtice General preſided. They were all political. In all of them, government exerted itſelf to make the priſoners objects of exemplary puniſhment. The firſt was that of the Glaſgow rioters; and in it, the Lord Juſtice General entered his diſſent and proteſt againſt the opinion of the ordinary judges, in finding that the rioters were not ſubject to a capital puniſhment. The ſecond was that of Provoſt Stewart. The third was that of James Stewart of Aucharn, for the murder of Campbell of Glenure, the only trial that we know of, in which a Lord Juſtice General, and Lord Advocate, condeſcended to go upon a circuit. A trial, in which government was ſuppoſed to have exerted its utmoſt influence to procure a conviction of the priſoner; and in which, upon his conviction, the Lord Juſtice General addreſſed him in a moſt inſulting ſpeech; a ſpeech, which, far from being expreſſive of generoſity and compaſſion, breathed an ardent ſpirit of political hatred and reſentment. Rec. of Juſt. 4th Oct. 1725; printed trial of James Stewart of Aucharn, A. D. 1753.'

* ' James V. parl. 6. c. 69.'

‡ ' *Law Tracts*, p. 276.'

§ ' i. e. conviction of high treaſon.'

‖ ' Maclaurin's caſes, p. 581.'

'Every argument which can be drawn from analogy, or from the foundation of appeals, favours our hypotheſis of an appeal lying from the Court of Juſticiary. The decrees of the Courts of Seſſion and Exchequer, in ſhort, of every ſupreme court in Britain, are ſubject to the review of the Houſe of Lords. It would require, then, ſome very expreſs law to exempt the Court of Juſticiary from a juriſdiction to which all other courts of the ſame rank in the nation are ſubjected. The foundation of all appeals ſeems to be, that a ſuperior and ſupreme court is both poſſeſſed of higher wiſdom, and not expoſed to that undue influence which may be ſuppoſed to have operated in an inferior court; and that, as all inferior courts are limited in their juriſdiction, either in reſpect of territory, or of the cauſes brought before them; ſuch as civil, criminal, maritime, &c. a challenge is competent, that the court which pronounced the decree, had no juriſdiction. We hold, therefore, that the decrees of every court, which has not an univerſal juriſdiction, muſt be ſubject to review. We have already remarked a caſe in which the Court of Seſſion ſuſpended and reviewed a decree of the Court of Juſticiary. Let it be ſuppoſed, that the latter had inſiſted upon its judgment being inforced, and that no obedience was due to the interdict of the Court of Seſſion (which it appears would have been well founded), there would have been no poſſibility of deciding upon the pretenſions of the courts, but by appeal to the Houſe of Lords.

'An appeal muſt be founded, either upon a court having exceeded its juriſdiction, upon ſome informality in the proceedings; or, upon wrong being committed by ſome falſe finding in law or in fact. Now, in all of theſe, the laſt excepted, ground of appeal *may* be given by the Court of Juſticiary: nay, in one of the caſes already noticed, that of Macdonald of Bariſdale, the only trial before that court for high treaſon, ſince the acceſſion of the Houſe of Hanover, *the court not only* decided without a jury, but alſo refuſed the priſoner a proof of facts, which, if he had made good, we apprehend no jury in the nation would have convicted him.

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* '*Stair's deciſions*, 16th December 1664, Innes.'

'It cannot be, upon the head of trials before this court, being taken by jury, that it is argued appeals ſhould be refuſed; for this, in England, would tend to exclude almoſt every appeal: beſides, the Court of Juſticiary is *in uſe* to review the ſentences of other courts, ſuch as thoſe of ſheriffs and of the † Admiralty, which have proceeded upon the verdict of a jury. And further, the ſentences are often not ſupported by the verdict of a jury; for inſtance, when the verdict returned is ſpecial, and conſequently the guilt is fixed by the court; when there is any informality in the proceedings of the jury, which ought to vitiate and annul their verdict; or, when the court proceeds to judge altogether without jury. If the caſe of Drummond the printer is to be made a precedent, and any pamphlet, offenſive to government, ſhould make its appearance, there is nothing to hinder the Lord Advocate from libelling the ſuppoſed author or printer before the Court of Juſticiary, nor to prevent that court from convicting the priſoner without a jury, and finding him liable in pecuniary penalties, or ſentencing him to pillory and baniſhment.

'It cannot be on account of the want of importance of the cauſes tried before this court, that it is pretended no appeal lies from it; for what ſo ſacred as life, honour, property, and poſterity? Neither can it be upon the infallibility of the judges, either real or ſuppoſed; for, if it is ſuppoſeable, that the judgment of a majority of the Court of Seſſion may be erroneous, ſurely that of any ſingle * judge in the number may be ſo: and, within a period of three years, in a matter of life and death, the judgments of the Court of Juſticiary at Edinburgh, and ‡ of the Circuit Court at Aberdeen, in ſimilar caſes, were directly oppoſite.

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† 'Maclaurin's caſes, p. 75. 80. In one of the caſes alluded to, the Judge-admiral ſentenced two men to be hanged. The convicts applied to the Lords of Juſticiary for a review of the ſentence. The court, accordingly, pronounced an interdict. The Judge-admiral was of opinion, that the court had no juriſdiction; and, notwithſtanding the interdict, iſſued orders to the magiſtrates of Edinburgh to put the ſentence in execution; but the magiſtrates did not think proper to yield obedience.'

* 'The Judges of Juſticiary muſt all be Lords of Seſſion. Any one Lord of Juſticiary can hold a circuit court; and it has been found by a late deciſion, that the judgments of the circuit courts are not liable to be reviewed by the Court of Juſticiary. Records of Juſticiary, 11th July 1763.'

‡ 'In the caſe of Janet Ronald, indicted A. D. 1763, for poiſoning her ſiſter, one of the jurymen fell ſuddenly ill, and the trial was adjourned. Next morning, the jury were incloſed, and returned a verdict, finding the priſoner guilty. But, upon its being pled in arreſt of judgment, that the verdict was null, and that no ſentence could paſs upon it, in conſequence of the jury not having been conſtantly kept together from the beginning to take the evidence, till they had pronounced a verdict, the court diſmiſſed the priſoner from the bar. But, in the caſe of Helen Watt and William Keith, indicted for parricide before the circuit court at Aberdeen A. D. 1766, a caſe in which the evidence was ſo lame, that, although it created a preſumption, it afforded no legal proof of guilt, one of the jurymen went out of court into the open ſtreets: yet the ſingle judge who was on the trial, notwithſtanding the precedent, and alſo an act of parliament, over-ruled the objection, and condemned the priſoners: but his Majeſty granted them a pardon.

'But, further, not to compare the decrees of the Juſticiary with thoſe of the circuit, but thoſe of the Juſticiary with each other, it was found, A.D. 1754, in the caſe of Robert Lyle, who was convicted of theft and houſe-breaking, that two jurymen, going out of the court-houſe, in the midſt of the trial, to the diſtance of about fift

‘ There is ſtill an additional reaſon why appeals ſhould lie from the Court of Juſticiary. There is no determined ſyſtem of criminal juriſprudence in Scotland. It is a matter of doubt what is a crime in the eye of her law, and what not, alſo what is the puniſhment annexed [*]. The libels conclude, that the priſoner, upon being convicted, ought to be puniſhed with *the pains of law*. Before an indictment goes to proof, it is always aſcertained, indeed, whether a capital ſentence can follow upon conviction; but, in caſes not capital, the degree of puniſhment to be inflicted generally remains at the diſcretion of the court. The indictments are ſometimes laid upon the ſtatute law, ſometimes on the civil, ſometimes on the Levitical. The Scots ſtatute-book is full of unrepealed laws, abſurd, tyrannical, and oppreſſive; and (as has been already obſerved) it becomes a matter of debate, whether they are gone into deſuetude. There is no profeſſed treatiſe on the criminal law of Scotland, that either is, or ought to be conſidered as an eſtabliſhed authority. Now, in theſe circumſtances, to exclude all remedy by appeal, againſt the ſentences of this court, much more of a ſingle judge upon a circuit, would, in our opinion, be to prevent redreſs of thoſe wrongs, which, from the frailty or depravity of mankind, may be committed in the diſpenſing of juſtice.

‘ In a country where ſuch anxiety has been ſhown to guard againſt oppreſſion from the crown, it ſurely will not be ſaid, that the liberty of petitioning for royal mercy is a ſufficient remedy againſt iniquity. Alas! although we live at preſent under a mild and gracious Prince,

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fifty yards, where they got a refreſhment of wine and biſcuit; and two more of the jurymen going to a tavern about the like diſtance, and there joining a company, drinking ale and punch with them, and chaffering about the leaſe of a farm, did not vitiate the proceedings. The caſe of Janet Ronald is mentioned above. *Now, from theſe, it follows incontrovertibly, either that in A. D. 1754, a perſon, convicted of theft, ſuffered death, in conſequence of an illegal ſentence of the Court of Juſticiary; or, that in 1763, a woman, convicted of poiſoning her ſiſter, was acquitted, by an illegal ſentence of the ſame tribunal.* And, in the caſe of William Wood, tried at the circuit court of Jedburgh, 27th May 1776, for entering a houſe, and ſtealing ſome pieces of cloth out of an open cheſt, when the clerk of court was going to incloſe the jury in the uſual manner, as the acts directed, James VI. parl. 11. c. 91.: Charles II. parl. 2. ſeſſ. 3. c. 16. the judge told them, “ That the caſe was clear; that there was no neceſſity for incloſing at all; and that Mr. **** (naming one of the jury) was a proper perſon to be their foreman.” Not only were his Lordſhip's directions obeyed, but the jury, after making out a verdict, finding the priſoner guilty, *ſhowed it to the counſel for the proſecutor, and aſked his opinion if it was a proper verdict.* Although, on theſe accounts, the verdict, beyond diſpute, was null, the judge pronounced ſentence of tranſportation for life againſt the priſoner, and alſo adjudged him to ſlavery for three years. In this caſe, a remedy was attempted, by a bill of ſuſpenſion, or application for an interdict, preſented to the Court of Juſticiary. Not only, for the reaſons already mentioned, but becauſe the ſentence of tranſportation to the Colonies could not take place, as they were in a ſtate of rebellion, and that, if he was confined till an opportunity ſhould occur, of tranſporting him thither, his ſentence might turn out to be perpetual impriſonment. But no relief could be granted; for it was found incompetent to bring the ſentence of a ſingle judge upon a circuit under the review of the whole Lords. In this, as in the caſe of Keith, his Majeſty extended the royal mercy; Records of Juſticiary, 20th December 1753, 18th January 1754, 11th July 1763, 4th February 1777: Printed trial of Helen Watt and William Keith, 1776.’

[*] ‘ In the caſe of the Glaſgow rioters, A. D. 1725, the Lord Juſtice General entered a proteſt againſt the judgment of the court, in finding, that *certain parts of the indictment did not infer* a capital puniſhment.’

it muſt not be forgotten, that, from the influence of the crown, the chief danger is to be dreaded. "Can a man † (as is well ſaid by a writer on this ſubject) expect juſtice from his party, or mercy from his enemy?" Nay, although the royal mercy be extended, the reparation is not adequate to the injury. A royal pardon may, indeed, heal the wound, but it cannot remove the ſcar. We approach the throne, the humble ſuppliants for favour; but, before a court of law, we are entitled boldly to demand juſtice.

'In a late caſe, it has been, with great propriety, eſtabliſhed as law, that an appeal cannot be received againſt an interlocutory ſentence * of the Court of Juſticiary; becauſe, otherwiſe cauſes might be protracted unmeaſureably. But we can perceive no alarming conſequences from appealing againſt a definitive ſentence. The vanity of challenging a decree, proceeding upon a clear point of law, and regular verdict of a jury, will be perceived. Although it ſhould not operate upon every occaſion, it cannot be ſuppoſed that the Houſe of Lords will receive appeals promiſcuouſly; and, at all events, the appeal may ‡ be diſcuſſed before there is a poſſibility of executing the criminal. Thus, by admitting of appeals, we are entitled to maintain, that a remedy will be provided againſt the violation of the moſt ſacred rights of mankind, till ſome one ſhall ſtep forth bold enough to aver, that, from the hiſtory of this court, and from the ſtudy of human nature, " no ſentence of the court, or of any ſingle Lord of Juſticiary, ever has been, or will be founded on error, caprice, or corruption."

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† 'Maclaurin's caſes, p. 594.'

* 'Maclaurin's caſes, p. 523.'

‡ 'By act 11 George I. c. 26. in Scotland, no ſentence of death, or corporal puniſhment, can, on the ſouth ſide of the Forth, be put in execution in leſs than thirty, and on the north, than forty days.

'After the deciſions of the Court of Juſticiary mentioned above, it muſt be confeſſed, that this ſtatute, retarding executions, has not been unattended with good conſequences. It was enacted, however, upon an occaſion ſufficiently humiliating for the country. After the acceſſion of the houſe of Hanover, the northern counties of Scotland were reckoned to be exceedingly diſaffected to government. Numerous bodies of the military were quartered among them, to check and overawe them. As the officers looked upon the inhabitants as enemies to their King, theſe military gentlemen indulged themſelves in an inſolence of demeanour, now rarely to be met with among that reſpectable body; and, when their irregularities were even of ſuch a nature as to fall within the cognizance of the law, it was thought proper to connive at them, or to ſuſpend its execution. In A. D. 1723, an officer went into a dancing-ſchool at Perth, and uſed indecent familiarities with a young girl. The dancing-maſter, reſenting the inſult to his pupil with equal ſpirit and propriety, ſeized the officer by the neck, and turned him out of the room; and, as the officer was muttering vengeance, the dancing-maſter aſſured him, that, ſhould they happen to meet, he would not find him unprovided with a ſword. In a few days, accordingly, they met by accident; the officer drew, the dancing-maſter drew alſo. He parried the thruſts of the former, and could (it is ſaid) eaſily have put him to death. But a ſerjeant, who attended the officer, came behind the dancing-maſter, and pinioned him, upon which the officer run him through the body, and he died upon the ſpot. The public were enraged at ſo foul a murder; they were bent on vengeance; they foreſaw an interpoſition of the crown, and were reſolved to prevent it. The Provoſt of Perth ſat in judgment upon the officer. He was convicted by a jury; and was ſentenced to be hanged within three ſuns. He diſpatched an expreſs to London, applying for a pardon, which was granted; but he was hanged ere the pardon arrived; upon which the act already mentioned was paſſed. Although the view of the legiſlature was to prevent the law from laying hold on the friends of government; yet, in *effect*, it has been the means of ſaving the lives of ſubjects, when affected by abſurd and iniquitous judgments, in violation of law.'

' As civil actions of peculiar intricacy and importance, could only be tried before the Court of Seſſion; ſo anciently, the crimes of rape, robbery, murder, and wilful fire-raiſing, which were called the *four pleas of the crown*, could only be tried before the Court of Juſticiary. The Court, however, has not, for a long period, poſſeſſed ſuch excluſive juriſdiction; treaſon being now, perhaps, the only crime which can be tried before the Court of Juſticiary alone. In trials before this court, the priſoners enjoy many favourable circumſtances. They are always ſerved before-hand with a liſt of the witneſſes to be adduced againſt them; and, in capital trials, the evidence muſt be all reduced into writing. But there is no neceſſity for the jury being unanimous, the verdict of a bare majority of *the fifteen* is fully ſufficient. If the priſoner be indigent, counſel are always appointed for him, and they are indulged in a liberty, which they take too often, of being extremely prolix and trifling in their pleadings upon the relevancy of the indictment. Thus, from the trials before the Court of Juſticiary, and thoſe we have ſeen at the Old Bailey, although, in both, they appear very fair, yet their manner is extremely oppoſite. In the latter, they are conducted with plain ſenſe, candour, and expedition; nothing eſſential rejected, nothing ſuperfluous admitted: but, in the former, a great deal of wrangling is admitted; ſo that, together with the evidences being taken down in writing, the trials are ſpun out to an immoderate length. A trial is rarely finiſhed in leſs than a day; they will often take up forty-eight hours; and, upon one occaſion, the trial laſted ninety-four hours[*].

' Before this court, the counſel for the priſoner is entitled, by act of parliament, to ſum up the evidence in his behalf, and to be the laſt ſpeaker, except in trials for high treaſon; and the addreſs, or *charge* (as it is called), to the jury by the Lord Advocate, or other counſel for the public proſecutor, is always delivered with the utmoſt candour. But a notion ſome how prevails, that the Lords of Juſticiary are generally inclined to be unfavourable towards the priſoner; and, in fact, they do frequently addreſs the jury after the counſel[†] for the priſoner has finiſhed.'

After diſcuſſing the courts of juſtice at Edinburgh, Mr. Arnot explains its military government, and its political conſtitution. Its revenue, manufactures, commerce, and charitable foundations are then canvaſſed; and he concludes his work with a deſcription of Leith, which is the port of Edinburgh.

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[*] ' That of Provoſt Stewart.'

[†] ' In a trial before the Circuit Court at Perth, A.D. 1774 (it was only, indeed, a matter of *adjudging to ſlavery for ſeven years, and tranſportation for life*), we were witneſs to the judge, after the counſel for the priſoner had finiſhed his argument, addreſſing the jury, muſtering up *only* the evidence againſt the priſoner, taking to pieces the argument *made by* his counſel in his behalf, and declaring (although the proof was by no means direct), that he could not ſuffer himſelf to entertain a notion *that the jury would* acquit the priſoner.'

It is impoſſible, in attending to the numerous branches of this performance, not to applaud the diligence of the Author; whoſe exemption from prejudices in a country which has been torn with the wildeſt factions and the groſſeſt bigotry, are demonſtrations of candour and ſincerity. In his compoſition, though not free from a variety of little defects, he is generally clear and perſpicuous; and when his ſubjects permit, his narration is not inelegant; but ſometimes too florid.

Art. IX. *A Collection of Prints, in Imitation of Drawings.* To which are annexed Lives of their Authors, with explanatory and critical Notes. By Charles Rogers, Eſq; F. R. S. and S. A. S. 2 Vols. Folio. Imperial Paper. 12 l. 12 s. White, &c. 1778.

TO collect the precious remains of ingenious artiſts, is a mark of elegant taſte; to preſerve thoſe remains, at great expence, and to endeavour to beſtow on them immortality, is a proof of generous ardour for the improvement of ſociety: for the cultivation of refined arts, whatever the eloquent but fanciful Rouſſeau and his followers may pretend, contributes not only to the embelliſhment and ſplendor of poliſhed life, but to its real happineſs and perfection:

> “ *Ingenuas didiciſſe fideliter artes*
> “ *Emollit mores, nec ſinit eſſe feros.*”

When we conſider the imitative arts in their relation to the general improvement of civil ſociety, the invention of engraving is entitled to a principal ſhare of our regard. This art, though but the copy of a copy, diffuſes and perpetuates the ſublime conceptions of the painter, and renders that which would otherwiſe be confined to a particular place, and to a few centuries, the general entertainment of the preſent age, and the moſt diſtant poſterity. The ſame advantage which printing has beſtowed on ſcience and literature, engraving has conferred on the arts of deſign; and had theſe valuable inventions been known to the celebrated nations of antiquity, the taſte of beauty, as well as the knowledge of truth, would in all probability have advanced with a more rapid progreſs, and have already approached nearer to that degree of perfection, which is conſiſtent with the limited powers of human nature. But the invention of engraving, as well as of typography, was reſerved for the middle of the 15th century; and the improvement which, ſince that period, the modern nations of Europe have attained in arts, ſciences, laws and manners, is unrivalled in the hiſtory of mankind.

The ſplendid work of which we here announce the publication, is executed in various kinds of engraving; if we apply *that term* generally to denote the art of copying drawings as well as *paintings*, on wood or metal, to be afterwards impreſſed on paper; but we do not find that this branch of the art has received a particular name in any modern language; and the ancients, as we have already hinted, were entirely unacquainted with printing, in every ſenſe of the word.

The work before us contains one hundred and twelve prints, in imitation of the drawings of the greateſt painters; and they are executed by the moſt celebrated artiſts of this kingdom. We ſhall give the names of the maſters, whoſe works are here faithfully copied, and a liſt of the pieces which ſeem moſt worthy of attention.

VOL. I.

1. Lionardo da Vinci. *The laſt Supper.*
2. Michel Angelo Buonarotti. *The Madonna and Jeſus.*
3. Raffaelle. *1ſt, The gathering of Manna. 2d, Terræ motus.*
4. Giulio Romano. *Nature and Time.*
5. Caravaggio. *Birth of Jupiter.*
6. Bandinelli. *Two Lovers.*
7. Battiſta Franco. *Diſcovery of Achilles.*
8. Perino del Vago. *Battle of the Centaurs and Lapithæ.*
9. Zuccaro. *Queen Elizabeth.*
10. Domen. Paſſignano. *Sleep in the arms of Night.*
11. Pietro da Cortona. *Scilurus recommending concord to his ſons.*
12. Bernino. *Angel bearing the Croſs.*
13. Andrea Sacchi. *St. Antony preaching to the fiſhes.*
14. Stefano della Bella. *Theatrical figure of a young man.*
15. Romanelli. *Judgment of Paris.*
16. Bourgognone. *Two battle pieces.*
17. Filippo Lauri. *Coriſca and the Satyr.*
18. Carlo Maratti. *Aſſumption of the Virgin.*
19. Ciro Ferri. *Cæſar preferring his Agrarian Law.*
20. Leone Ghezzi. *Portrait.*
21. Titiano. *Repoſe.*
22. Tintoretto. *Study for a Crucifixion.*
23. Paolo Veroneſe. *Firſt thought for a large compoſition.*
24. Jacopo Palma. *The woman wiping Jeſus' feet with her hair.*

VOL. II.

1. Correggio. *Study for the principal part of his cupola.*
2. Parmigiano. *David and Goliah.*
3. Camillo Procaccini. *David with Goliah's head marching before Saul.*
4. Lodovico Carracci. *The Car of Harmony.*
5. Agoſtino Carracci. *Cupid with the ſword of Mars.*
6. Annibal Carracci. *The Bacchanalia.*
7. Michel Angelo da Caravaggio. *A ſtudy.*
8. *Guido Reni. Repoſe.*
9. *Albani. Joſeph and Jeſus.*

10. Dominichino. *St. Catherine.*
11. Guercino. *Pſyché attiring from the bath.*
12. Schidoni. *A heroine.*
13. Mola. *Cain and Abel.*
14. Peſareſe. *Boys playing with a lamb.*
15. Maria Canuti. *Diſcovery of Achilles.*
16. Elizabetta Sirani. *Holy family.*
17. Luca Cambiaſo. *Prometheus.*
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19. Franciſco Vieira. *Caliſto diſcovered.*
20. Nicholas Pouſſin. *Proceſſion of Silenus.*
21. Le Sueur. *Moſes expoſed.*
22. Raimond le Fage. *Vulcan's forge.*
23. François Boucher. *Bathſheba.*
24. Breughel. *Landſcape.*
25. Rubens. *Helena Forman.*
26. Van Dyk. *Jacob perſuaded to ſend Benjamin into Egypt.*
27. Rembrandt. *1ſt, A monk ſitting in his cell. 2d, Turks drinking coffee.*
28. Wouwerman. *Hawking.*
29. Van de Velde. *A riſing ſtorm.*
30. Ryſbrack. *Time.*

The portrait alſo of each painter, in a *rondeau* cut in wood, is prefixed to his life.

In order to render theſe prints faithful imitations, they are engraved by the ſame lines, of the ſame ſize, and, as nearly as poſſible, of the ſame colours, with the original drawings. This, doubtleſs, will give them a very high value with ſuch as are fond of collecting the deſigns of great maſters; and muſt alſo render them extremely precious to ſtudents in the arts, who will here perceive, more diſtinctly than in the moſt finiſhed paintings, the beautiful lines by which a Raphael and a Guido expreſſed thoſe divine conceptions which have been ſo juſtly and ſo univerſally admired. Valuable pictures are commonly placed in churches or palaces, which are open, in all parts of Europe, to the inſpection of the public. Drawings are concealed in cabinets, to which only a few *virtuoſi* have acceſs. The publication of exact copies from the latter will be received therefore with gratitude by thoſe who could not otherwiſe expect to obtain an exact knowledge of the originals.

When we conſider Mr. Rogers as an *author*, we muſt abate ſomewhat of that commendation which is due to him as an *editor*. In his Introduction, his Lives of the Painters, and his Appendix, his ſtyle is ſometimes careleſs and inaccurate, and he has employed ſeveral peculiarities of expreſſion, and even of ſpelling, which denote a degree of affectation unworthy the magnificence of his undertaking. But if we can make allowance for ſlight defects of language, we ſhall have reaſon to be ſatisfied with the information which it conveys. The Introduction and Appendix, combined with the Lives of the Painters, afford a general hiſtory of the arts which are the ſubjects of this noble publication.

Theſe arts, Mr. Rogers informs us, were early cultivated by the eaſtern nations. The Jews, indeed, were forbidden to make images, as objects of worſhip; but on other occaſions they were not only permitted, but even enjoined the practice of ſtatuary. Thus, two cherubims of beaten gold were directed to be made in order to be placed at the two ends of the mercy-ſeat, which they over-ſhadowed by their wings, their faces looking towards each other. It is probable, however, that the Jews made but a ſmall proficiency in the ornamental arts, compared with that of the Egyptians and Tyrians. Bazaleel of the tribe of Judah, and Ahaliab of the tribe of Dan, were appointed in the time of Moſes to execute the works for the ſervice of the ſanctuary (Exod. xxxi, &c.). But Solomon was not willing to truſt the decoration of his temple to the taſte of Jewiſh artiſts: he ſent to Tyre for Hiram, "who was cunning "to work all works in braſs."

The Tyrians, it is probable, acquired much of their knowledge in the arts from their neighbours the Egyptians. The fable of Prometheus ſhows that the Greeks had very early an idea of ſculpture; but ſo confuſed is the ancient chronology of Greece, that it is impoſſible to aſcertain the period at which they began the practice of this or of any of the ſiſter arts. In Greece, however, they all ſhone with peculiar luſtre; and from the Greeks were tranſmitted to their conquerors the Romans, who carried them in their declining ſtate to Conſtantinople, which, from the year 330, had become the ſeat of the Eaſtern empire. Here they had to ſtruggle with many inconveniences, particularly the madneſs of the Iconoclaſts, who deſtroyed every picture, and broke every piece of ſtatuary, that came within their reach. At length Conſtantinople was taken by Mahommed II. ſurnamed the Great, in 1453; and the barbarous ſuperſtition of the Turks expelled the poor remainder of artiſts, who were glad to eſcape in ſafety into the weſtern provinces, to which they offered the fruits of their ingenious labour, in return for the protection which they ſolicited. The Italians, in particular, were well prepared to receive theſe new gueſts. For as early as the year 977 the beſt architects were invited from Conſtantinople to direct the rebuilding of the church of St. Mark of Venice. Ninety-ſix years were employed in erecting that edifice, which was ornamented by Greek artiſts with ſeveral pictures in moſaic. (Ridolfi, P. 1ſt. p. 12.)

In the beginning of the eleventh century, the celebrated dome of Piſa was built, under the direction of Buſchetto a Greek architect; and his ſtyle of building was ſoon imitated in Florence and other towns of Italy. The ancient ſtatues and paintings were ſtill buried with the other ruins of Roman grandeur; and the Greeks of Conſtantinople continued to be the only maſters of the modern Italians, till Florence, in the thirteenth century, produced Giovanni Cimabue, who made great improvements in the art of painting, and is ſaid, by Vaſari and other writers, to have far ſurpaſſed his Grecian models. G. Cimabue is commonly reckoned the father of modern painting. This, however, can only be underſtood of his great improvements in the art; for painting was never entirely abandoned in the great cities of Italy during the thickeſt darkneſs of the middle ages. Even in Britain, the art of deſign was practiſed with ſome degree of ſucceſs, amidſt the barbariſm of the eighth century; as appears by a drawing prefixed to a treatiſe of Virginity in the Saxon language, preſerved in the Lambeth library*.

In the middle ages, the monks frequently employed their leiſure in ornamenting the ancient manuſcripts which they thought particularly valuable. Some of theſe are adorned with ſo much care, that the labour beſtowed on them muſt have conſumed many years.

The ſtyle of the Florentine painters, who ſucceeded Cimabue, was, in general, hard, dry, and taſteleſs. At length Lionardo da Vinci appeared, poſſeſſed of a genius ſo acute, penetrating, and univerſal, that if the merit aſcribed to him were leſs clearly authenticated, we ſhould be diſpoſed to rank him with thoſe fabulous heroes, whoſe accompliſhments and exploits have been invented by poets and orators to flatter the vanity of their countrymen. Lionardo was born in the year 1443, and died in 1518. Nature formed his perſon, which united the perfection of ſtrength and beauty, to excel in all the faſhionable exerciſes of the age. His talents were equally ſuited to active and to contemplative life. While he practiſed with ſingular ſucceſs all the liberal arts, he ſtudied and improved every ſcience that is uſeful to man. Painting was his favourite purſuit; and managed by his ſkilful hand, that art ſpeedily aſſumed a new appearance. He was the firſt who animated his figures, gave ſtrength of ſhade in his oil pictures, and enriched them with expreſſion.

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* Mr. Rogers cites authorities to prove that the manuſcript was written in the eighth century; and ſeems not to think it neceſſary to offer any other evidence of the antiquity of the drawing prefixed to it. But it is not abſolutely certain that the drawing is coeval with the writing.

After the time of Lionardi da Vinci, painting ſeems to have ſoon attained the higheſt perfection to which it was capable of arriving. For as ancient Rome was peculiarly happy in having three kings who poſſeſſed the qualities beſt adapted for laying the foundations of a great empire, ſo modern Rome enjoyed three artiſts, whoſe early diſcoveries have ſecured to her that honourable empire of taſte and elegance, which ſhe ſtill maintains unrivalled. From Lionardo da Vinci ſhe acquired expreſſion and colouring; from Michel Angelo invention, drawing, greatneſs, and the ſublime; and from Raphael, all theſe united in the higheſt perfection, with the noble additions of compoſition and grace. Raphael was born in 1483, and died in 1520; and notwithſtanding what is ſaid of the tints of Titian, the happy pencil of Annibal Carracci, the graceful airs of Correggio, and the angelic beauty of Guido, it may be affirmed, that nothing eſſential was added to the art of painting after the age of Raphael.

In that age the art of engraving was alſo much improved by the admirable ſkill of Mark Antonio, who appears to have been ſo highly delighted with the finiſhed productions of his contemporaries, that he conceived the noble idea of conſigning them to immortality. About the ſame time a new art was diſcovered, which imitated, with great exactneſs, ſuch of their works as were only drawn with the pen.

This invention, called *Chiari-ſcuri* by the Italians, and *Camayeux* by the French, is commonly aſcribed to Ugo da Carpi, a man of great ingenuity. He made his firſt trial with two pieces of pear-tree or box, the moſt proper woods for his purpoſe. With one of theſe pieces he ſtamped the outlines of his figures, and the darkeſt ſhadows; with the ſecond he gave the waſh; and thoſe parts of the paper were left white, which required to have the appearance of being heightened. Having ſucceeded in this contrivance beyond his expectation, he began to make prints with three blocks of wood. The firſt gave the profiles and dark ſhadows; the ſecond the middle tints; the third the light grounds; and the heightenings were expreſſed as before by the natural colour of the paper. In this manner he executed a large print of Æneas carrying Anchiſes on his ſhoulders from the flames of Troy, bearing date 1518.

The inventions of Ugo da Carpi were highly eſteemed by his countrymen. He was deſirous of availing himſelf of the profit ariſing from his labours, and, in order to prevent others from ſharing it, obtained decrees of excommunication from the Pope, and menaces of ſevere penalties from the Doge of Venice, againſt every one who ſhould print his Æneas, without his own conſent. Albert Durer had already obtained from the Emperor Maximilian denunciations of confiſcation, accompanied with other threats, againſt every perſon who ſhould copy or vend his works in the Emperor's dominions.

Mazuoli of Parma, called Parmigiano, who, if not the inventor of etching in aqua fortis, at leaſt made great improvements in that art, began to imitate the prints of Ugo da Carpi in 1529. While Parmigiano reſided at Bologna, he printed on a large ſheet, a chiaro ſcuro of Diogenes, which is the beſt work of the kind that had been hitherto executed. He greatly improved the art by diſcovering a method of enabling the prints to bear a nearer inſpection, and of rendering them more pleaſing to the ſpectator. This was done by printing two tints with wood on the outlines, while the more delicate ſhades were etched on copper. Of this he gave an admirable example in a copy of a drawing of Raphael, which repreſents Peter and John healing the lame man at the beautiful gate of the temple. This work is the more intereſting, being Raphael's firſt thought for the Cartoon on that ſubject.

The art, which Parmigiano learned from Ugo da Carpi, he communicated to Antonio da Trento, who, among a variety of other works, executed a famous print of the martyrdom of St. Peter and St. Paul. Antonio diſcovered great ingenuity in working with two, and even with three blocks; but his treachery and ingratitude blaſted all the hopes that might reaſonably have been formed from the continuance of his labours. While his maſter reſided at Bologna, and was aſſiduouſly employed in painting for the noblemen of that city, Antonio one morning ſeized the opportunity to rifle his cheſt, ſtole all his drawings, as well as his prints in copper and wood, and having eſcaped through the gates of the city, was never heard of more.

Theſe artiſts were ſucceeded by Meccarino of Sienna, and Antonio Cremoneſe; but the perſon who has moſt enriched our collections with prints in imitation of drawings, is Andreani of Mantoua. He wrought with two, three, and even four blocks; and has left a greater number of prints, copied after a greater variety of maſters, than any of his predeceſſors. Soon after the death of Andreani, Bartolomeo Coriolano practiſed the ſame art with great taſte and accuracy at Bologna. He chiefly employed himſelf on the works of Guido, his favourite painter; and ſucceeded ſo well in his imitation, that on preſenting to Pope Urban VIII a Madonna of this artiſt, he was dignified with the order of knighthood of Loretto, and obtained a conſiderable ſalary.

The Germans are fond of conteſting with the Italians the merit of many ingenious inventions. As to the art of which Mr. R. traces the hiſtory, Sandrart of Stockau accuſes Vaſari of appropriating a diſcovery, which of right belongs to the Germans, who he ſays, as early as the year 1503, publiſhed chiaro-ſcuro prints in black, yellow, and green. Although the Germans ſhould be allowed the honour of the invention, the merit of the improvement will ſtill belong to the Italians; for even Albert Durer, the greateſt genius of Germany, did not exhibit any thing in this way, executed with three blocks, till the year 1600; at which time Goltzius the engraver alſo publiſhed ſeveral prints with three blocks, particularly one of Hercules killing the robber Cacus in his den. Paul Moreelſe, a painter of Delft, engraved on three blocks in 1612, and even the great Rubens directed a chiaro-ſcuro block to be cut for a print graved on copper by Witdouc in 1638, repreſenting Jeſus ſitting at table with two of his diſciples. L. Buſinck graved prints after P. Lalliman, on two and three blocks, about the year 1645; and many others of leſs note, who, from an exceſs of modeſty, ſuppreſſed their names.

From this time till the reign of George I. of England, the art, inſtead of receiving any further improvements, began gradually to decline; except that in 1681 James Lutma publiſhed in Holland four portraits imitating black lead drawings *ſtumped*, which, as he deſcribes the operation, were made '*opere mallei*,' by means of a hammer. But after this laſt effort, made by James Lutma, to preſerve a decaying art, it was allowed to linger and periſh. So entirely was it neglected and forgotten, that ſome of its revivers, at the period above mentioned, ſpeak of it as a new invention; and Zanetti, a gentleman of Venice, who, between the years 1720 and 1741, publiſhed many prints in imitation of drawings, obſerves in a letter, that they were engraved on wood in the method of Trento, ſince loſt. The ſame obſervation is repeated at the bottom of one of his prints, dedicated to William Duke of Devonſhire. Zanetti took particular delight in copying the works of Parmigiano; and his enthuſiaſm for this maſter, together with the eſteem in which his imitations were held in England, encouraged him to continue the practice of an art which he conſidered as equally tedious and troubleſome*.

About the ſame time Le Blon publiſhed in England a treatiſe on "the Harmony of Colouring in Painting." This work, which was dedicated to Robert Walpole, Eſq; Chancellor of the Exchequer, laid open an extenſive plan, which was no leſs than to publiſh portraits of the ſize of life, as well as hiſtory-pieces, after great maſters; all in the ſame colours with the originals. This he ſucceſsfully effected, by means of three mezzotinto plates, on which he ſkilfully blended yellow, red, and blue, which he terms the three primitive colours. His contrivance was followed by ſeveral of his pupils, particularly by Robert and Gautier of Paris. The former chiefly applied himſelf to imitate ſubjects of hiſtory, and the latter to repreſent anatomical preparations. During the ſame reign Edward Kirkwall publiſhed ſeveral prints in imitation of highly finiſhed drawings. Having etched the outlines on copper-plate, he ſhaded the figures with mezzotinto work, covered with an even waſh by means of a pewter plate, which was perforated in thoſe parts in which it was intended that the print ſhould be heightened; and the paper being there raiſed did, not inelegantly, imitate the thick body of white, laid on finiſhed drawings.

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* *Lettere ſulla Pittura.*

A magnificent collection of prints, copied after the beſt pictures and drawings in France, was publiſhed at Paris in 1729. In this valuable work, well known by the name of its patron Mr. Crozat, the chiaro-ſcuro was performed, as uſual, with blocks; but, beſides this, a method of imitating pen-drawings with copper-plates was revived, which had not been practiſed ſince the time of Parmigiano; a method of the greateſt value, as the operations of a fine pen may be copied by etchings, with far more preciſion and reſemblance, than by any inciſure in wood.

Mr. Stephen Slaughter publiſhed in London in 1733, a print after an original drawing of Parmeſan. In this print the waſh is given with a wooden block, and the figures are etched in copper; and to the approbation which it univerſally met with, is owing the beautiful collection of Pond and Knapton, the largeſt and moſt elegant work of the kind ever publiſhed in England; in which the beauty of Slaughter's print is equalled, and the province of the art itſelf extended, by introducing a great variety of new ſhades, and by imitating drawings in red chalk, which had never been before attempted.

Mr. Rogers concludes his Appendix by an account of the works of the ingenious artiſts during the preſent reign (many of them now alive), who have cultivated or improved the methods of imitating drawings. As this part is written more conciſely than the reſt, we intended to take the liberty of tranſcribing it for the entertainment of our readers; but the article is already extended beyond our uſual limits.

In treating the lives of the painters, Mr. Rogers is more copious than any writer in the Engliſh language. He mentions ſeveral intereſting particulars that are omitted by Vaſari, Philibien, and others; and his life of Correggio in particular is more perfect than any we have met with. He gives an agreeable variety to his ſubject, by introducing ſuch epiſodes as are naturally connected with the ornamental arts; of which there is an example in the life of Stephano della Bella, where the reader will find an explanation of the origin of maſquerades, triumphs, carnival ſongs, and other entertainments, which formed the principal amuſement of all the different courts of Europe, during the ſixteenth century.

We ſhall conclude this article by inſerting a paſſage from the life of Guido Reni, which may ſerve not only as a ſpecimen of the ſtyle of our Author, but as an illuſtration of an important doctrine which cannot be too often inculcated; that is, the corruption to which the arts are liable, even in the happieſt ages; and the danger that artiſts of ſuperior merit ſhould condeſcend to imitate bad models, when ignorance, novelty, or caprice have rendered ſuch models faſhionable.

'About this time * Guido began to paint on his own account †; and in his coronation of the Virgin Mary, in the church of St. Bernard, he demonſtrated ſo great a knowledge of *the naked*, that Annibale Carracci himſelf, who at firſt tenderly loved, now began to fear him, regarding him always with a jealous and ſevere eye: nevertheleſs he, contrary to his intentions, opened the way to his rival's future reputation, in this manner. After the time of the great Michel Angelo, Raffaelle, and ſome of their followers in the Roman *ſchole*, the art was conſiderably fallen, the artiſts running rather into a chimerical whimſicalneſs, and weak colouring, than imitating the truth of nature. Cavalier Giuſeppe d'Arpino was accounted an able man among them, and, by Fortune's aſſiſtance, acquired the firſt place; although, to a very capricious invention, he had joined the ſtyle of a *manneriſt*, with languid colouring. At this time alſo appeared Michel Angelo da Caravaggio, a fantaſtical and beaſtly man, who having formed a manner entirely new (with broad lights artificially obtained in a darkened chamber, and with the deepeſt ſhadows), he ſo effectually inſinuated himſelf into the favour of the great, that every gallery, in every muſeum, was accounted poor which had not one of his pictures in it. The fame of theſe two men ſpread over all Italy; and not only their reputation, but their pictures arrived at Bologna; not without great joy to the Carracci, who longed to ſee ſome of their works, particularly of Caravaggio, of whom they had heard ſuch great things. The picture was ſeen by Annibale, and by Lodovico, who readily declared, that he found the work very different from the fame of the maſter; but that nothing was more plauſible than novelty: to which Annibale added, that he was not at all ſurpriſed, but was of opinion, that any one who, in time to come, ſhould ſtrike out ſome new manner, would certainly obtain from Fortune and the ſilly vulgar, the like admiration; that as to himſelf, he was ſatisfied with his own ſtyle, wholly oppoſite to this, by which he hoped he had ſecured a better founded applauſe; that he had endeavoured, with a tender colouring, and day-light in the open air, to give truth and relief to his figures; and that, inſtead of imitating, like Caravaggio, what was ugly as well as what was agreeable in nature, he had always been ſolicitous to make choice only of that which was moſt beautiful. The lively genius of Guido immediately took the hint, and he ſoon applied himſelf to the ſtyle of Caravaggio, as the more advantageous ſcheme.'

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* The period in which Guido lived was from 1575 to 1642.

† Or, as we commonly ſay, to *ſet up for himſelf*; he had, in his youth, ſerved under the Carracci, and other eminent maſters. His firſt inſtructor was Denys Calvart.

We muſt add, however, to the honour of Guido, that he followed the ſteps of Caravaggio, in his dark and diſagreeable paths, but for a time; after which he fell into his *ſecond manner*;—a manner, as Mr. Rogers well obſerves, far more ſcientific, graceful, and ſweet; highly finiſhed, with clear and bright colouring, gay, and tranſparent:—which has eſtabliſhed him chief in the modern ſtyle of painting, and juſtly obtained him the greateſt applauſe.

Art. X. *The Prince of Peace, and other Poems.* 4to. 2 s. 6 d. Murray. 1779.

THE "pomp and circumſtance of glorious war," the acquiſition of victory, and the participation of renown, are ſo flattering to human vanity, that excluſive of all views of pecuniary emolument, we are not to wonder that ſo great a part of mankind have, in all ages, followed the profeſſion of the ſword. The incidents of battles and ſieges afford ſuch variety of intereſting ſubjects for deſcription, and ſuch frequent opportunities of introducing the pathetic and the ſublime, that it is not at all ſurpriſing that they have ſo often employed the pen of the poet.

In the poem before us, entitled, *The Prince of Peace* (the moſt conſiderable piece in the collection), the ingenious Author has deviated from the common road. He has not recommended war by pleaſing pictures of heroiſm and military fame; he has rendered it an object of deprecation, by forcible and affecting repreſentations of the miſery which it inevitably produces. The preſent unhappy American conteſt is the particular object of his reprehenſion, though, evidently, not from party motives, but from conſiderations of a ſuperior nature. The poem opens with the following animated precatory apoſtrophe, to the Prince of Peace:

O thou! that on the ſapphire throne
  Of glory ſeated, look'ſt on human race
With eyes of tendereſt love! ſtill deign to own,
  Though much their madneſs ſlight thy proffer'd grace,

The ſons of thoughtleſs ALBION! Write thy law
  Freſh in their hearts! that now, on blood intent,
With complicated vengeance, ſtrive to draw
  The thunders down of Heaven's keen puniſhment!
Plac'd at the dread right-hand of POWER SUPREME,
Extend thy mercy ſtill! ſtill mighty to redeem!

After deploring the loſs of peace, and the diminution of commerce, the poet digreſſively regrets the diſcovery of America; expatiates on the pleaſing ideas which the *diſcoverers* might naturally be ſuppoſed to conceive of the country, and contraſts them with its preſent melancholy ſituation. He then proceeds to paint, in the moſt ſtriking colours, the *horrid war* of thoſe Indian barbarians, whom Chriſtians, of different nations, have too often, to their eternal diſgrace, employed againſt each other. He juſtly deſcribes them as furious; inſenſible of compaſſion; unmoved by the ſmiling innocence of infancy, the pitiable debility of age, and the inchanting power of female beauty:

Yet Infants hold no forfeit life——
  They, ſinleſs beings! ſurely 'ſcape the foe!
Their little hands provoke no hoſtile ſtrife;
  Save ſmiling innocence, no arms they know!
With tears, that more than ſpeak, they ſurely move
  The murderer's breaſt, recalling nature's law;
Or melt to mercy with their looks of love,
  The heart, now milder than the milk they draw!
In vain—their little tears ſhall not avail!
Nor Innocence—their coat of mail!

And ſee, where feeble Age extends
  His nerveleſs arm! to ward th' impending blow;
He vainly tries! th' impending blow deſcends!
  Subdu'd he falls beneath th' inſulting foe!
Alas! life's evening hop'd a brighter cloſe!
  Not theſe the promiſes that nature gave!
He fondly thought, with glory to repoſe
  Belov'd and honour'd in the peaceful grave.
His grave, alas! the vulture ſhall ſupply;
  Bleach'd by the parching winds his bones unbury'd lie!

Yet Beauty meets a milder doom—
  Yet female weakneſs bends the ſtubborn ſoul—
In vain, or ſex ſhall plead, or beauty bloom:
  Their furious paſſions feel no ſoft controul.
Perchance e'en now, in yon ſequeſter'd bower
  Some maid ſhall liſten to her lover's voice,
In thought anticipate the golden hour,
  When holy rites ſhall ſanctify her choice.
Vows of long love ſhe breathes, with fondeſt breath!
Ah! ſoon to cancel all thoſe vows in death!

E'en now ſhe hears the ambuſh'd foe:
  What ſound, ſhe ſtarting cries, pervades my ear?
In yonder moonlight glade it lingers ſlow—
  No foe inſidious ſurely lurking near!
Suſpect, the youth replies, no baſe deſign;
  Our ſafe retreat what prying foe ſhall find?
'Twas but the whiſper of the murmuring pine,
  Or diſtant waters ſounding in the wind.
Her fears remov'd, he thinks no danger nigh,
And reads freſh tranſports in her ſmiling eye.

Alas! that eye ſhall ſmile no more!
  No more that lovely cheek with beauty glow!
In graceful negligence no more ſhall flow
  Thoſe waving ringlets ſtiff with clotted gore!
The wolves of war now rend that flowing hair!
  Impending o'er their agonizing prize,
With gnaſhing unrelenting fangs they tear
  The horrid trophy of their victories!
This ſees the youth, expiring as he lies,
With aggravated horror ſees and dies!

His laſt ſtanza except one, is a ſevere but juſt reproof of the ſhocking practice of praying for ſucceſs in the buſineſs of deſtroying our fellow-creatures:

Ah! ſurely dead to human woe
  Their iron hearts, that deeds like theſe approve!
All future Hope they ſurely muſt forego,
  Nor fear a vindicating Power above!
And yet—to Heaven they bow the ſuppliant knee,
  And breathe the formal prayer with lips defiled;
And yet—they lift their blood-ſtain'd hands to Thee,
  To Thee, meek Saviour, merciful and mild!
And yet—to Thee thoſe hands they DARE to ſhew!
To Thee, who did'ſt COMMAND affection to the foe!

The precatory ſtyle is beautifully reſumed in the concluſion:

Man's guardian friend! at Pity's call
  Once more thy ſpirit in their hearts renew;
And, O may Heaven, whoſe mercy ſtoops to all,
  Their crimes forgive!—they know not what they do!
In rival breaſts awake thy law of Love!
  From Thee all human hope, all comfort ſprings!
The mutual wound's keen anguiſh to remove,
  Ariſe once more with healing on thy wings!
So may each doubt diſſolve, all Diſcord ceaſe,
And kindred nations bow before THE PRINCE OF PEACE.

This performance is one of the few in which a ſpirit of piety and a ſpirit of poetry are united. The Reader muſt have obſerved that the ſtanza is moſtly conſtructed of heroic lines, with tetraſtich and couplet rhyme: this ſtructure is perhaps better adapted to the dignity of the greater ode, than one conſiſting of lighter and ſhorter meaſures. It pleaſed in ſome of AKENSIDE's odes, and it pleaſes in the preſent inſtance.

The third piece in this agreeable aſſemblage, entitled, an Elegy in Memory of a Lady, appeared in print ſeveral years ago, under the title of CONSTANTIA, and was mentioned in our Review, vol. xxxix. The ſubject of this elegant tribute of grief and friendſhip was the firſt lady of the late ingenious Dr. Langhorne: a gentleman whoſe death will be long lamented by his friends, and will prove a conſiderable loſs to the lovers of literature. The remainder of this collection conſiſts of *Two Elegies*, a *Hymn to Patience*, *Four Odes*, and *Two Sonnets.*

⁂ Report, on good authority, (we believe) has given the poems in this collection to the Rev. Mr. Cartwright, Author of that excellent performance, entitled, ARMINE AND ELVIRA, a *Legendary Tale:* ſee Monthly Review, vol. xlv. p. 103.

ART. XI. LONGINI *omnia quæ extant, Græce & Latine. Recenſuit Notaſque ſuas atque Animadverſiones adjecit* Johannes Toupius. *Accedunt Emendationes* Davidis Ruynkenij. 4to. 10 s. Boards; 8vo. L. P. 5 s. 6 d. ditto; and Sm. P. 8vo. 4 s. ditto. Oxford printed, and ſold by Elmſly in London. 1778.

REFINEMENT in learning, like cultivation of manners, is apt to degenerate into effeminacy and diſſipation: the ſtudent grows wanton on the improvement of others; and is ungrateful enough to overlook, nay ſometimes to deſpiſe, the labour of thoſe who have cleared the paths of ſcience, and made them eaſy and delightful. This, we are afraid, is too much the caſe with the profeſſors of learning in our times: it ſeems their utmoſt ambition to be eſteemed men of *polite and elegant taſte*; and it is no wonder, when labour is ſuppoſed uſeleſs, that the mind, unaccuſtomed to ſevere and fundamental ſtudies, ſhould ſink into trifles, and vainly imagine itſelf poſſeſſed of what appears ſo eaſy to attain. Among thoſe acquiſitions which require manly application, and which tend to give ſtrength and confidence to the mind, we rank the accurate knowledge of words, which is indeed the baſis of all other improvements. This ſtudy ſeems to have undergone a very uncommon fate. It has been railed at by the idle, rejected by the polite, and ridiculed by the witty. We are told indeed, what, if true, muſt for ever deſtroy its credit; that it is both *dull* and *uſeleſs*. To the firſt we ſhall bring our anſwer from facts, and obſerve, that it has employed the pens of the firſt heroes in the republic of letters. Who is ignorant of the names of *Scaliger*, *Eraſmus*, *Clarke*, *Bentley*, and *Le Clerc?* Theſe writers, it may be ſaid, have explained words as connected in compoſition, and have ſupplied food to the imagination by reſtoring beauties which *were loſt, and reviving* colours which time had obſcured; but what excuſe can be offered for the barrenneſs of thoſe who have conſumed much time and labour in picking up ſingle words, and piling them in a vaſt heap?—What pardon can be expected for *Dictionary-makers?*—Milton muſt be deemed, by our objectors, little better than a dull drudge; and Johnſon, with all his genius and learning, muſt dwindle into a laborious Idler.—It would be endleſs to produce great men among the moderns, who have been ornaments of human nature, as well as of this ſtudy; and among the ancients we ſhall be contented with the teſtimony of Quintilian, who, with more than uſual fire and ſpirit, interrogates certain cavillers like ours: "An ideo minor eſt Marcus Tullius orator, quod idem artis hujus diligentiſſimus fuit; & in filio (ut in epiſtolis apparet) uſquequaque aſper quoque exactor? Aut vim Caii Cæſaris fregerunt editi de analogia libri? Aut ideo minus Meſſala nitidus," *(elegant)* "quia quoſdam totos libellos non de verbis modo ſingulis ſed etiam litteris dedit?" Quint. Inſtit. Orat. lib. 1. cap. 7.

Let none hereafter call that *dull* which *Tully*, *Cæſar*, and *Meſſala* have thought worthy their ſtudy and attention. But enough of authorities.

Our objectors ſtill cry that it is *uſeleſs*. Need we anſwer, if any learning is uſeful, that ſurely cannot be without advantage on which all knowledge is built. What? Are they of no ſervice to mankind who have brought to light, refined, and explained, thoſe ancient models, from whom genius has caught fire, and patriotiſm ardour? Is it then of no importance to the world that the thoughts of Tully and Tacitus, the fine poetry of Virgil, the neat elegance of Horace, ſhould be exhibited as far as poſſible genuine and unmixed? Is it of no advantage that the oracle of heaven ſhould be purified from the corruptions of time, and ignorance, and the miſrepreſentations of bigotry? The days of infallibility, we thank God, are now over. We hear no more of divine inſpirations and ſpiritual workings. All know that the New Teſtament is delivered down with the ſame diſadvantages as other ancient writings. No miracle has been diſplayed to preſerve it. It depends therefore intirely on a nice and critical knowledge of words to interpret and inveſtigate what Chriſt has commanded; and many of thoſe monſtrous perverſions of ſcripture, which fix ſo deep a ſtain on the hiſtory of human nature, derive their origin from the moſt groſs ignorance in the language and phraſeology of the apoſtles, and are nothing but the crude effuſions of unlettered ſuperſtition. Let any Chriſtian but reflect a moment on this, and let him bleſs the days when *Clarke*, *Wetſtein*, and *Eraſmus* conſidered the New Teſtament as critics, not for ſyſtems but for ſenſe. It may be obſerved here, that if learned men, in thoſe dark ages, have been abſurd in their opinions, cauſes ſtill more deplorable than ignorance have influenced them. Thoſe cauſes are now happily removed. We obey not now the edicts of the Pope. We are allowed to think, and want nothing but manly learning and ſtudy to think right. But while we recommend *verbal knowledge*, we do not mean that all men ſhould waſte their ſtrength in poring over *words* and *ſyllables*; for the part of diſcovery and inveſtigation happens but to few. It will be ſufficient for the purpoſes of general ſtudy, if they ſtore up what others have delivered; and let them remember that they enjoy, in a few hours, the fruits of many painful days and many ſleepleſs nights; nor refuſe the tribute of gratitude and reverence, when they conſider (what muſt of neceſſity happen from the limited faculties of man) that their knowledge can be purchaſed at no leſs a price than the ſacrifice of a whole life waſted in their ſervice. We have detained our Readers, perhaps, too long on this ſubject; yet we would remind them that it is the chief object of our plan to recommend as well as to give an account of what relates to learning.—We therefore were willing to obviate certain objections againſt a ſtudy highly rational, and which deſerves the moſt attentive conſideration in the preſent improved ſtate of letters. We were led into theſe remarks upon a review of the work now before us, in which we have an excellent ſpecimen of verbal criticiſm, for which the learned world is indebted to the labour and accuracy of Mr. Toup, who has given us a full proof of his great erudition, by reſtoring the true reading of Longinus. This rhetorician, as every body knows, is full of corruptions and defects; and it is no ſmall addition to the glory of Longinus that he has, at laſt, met with a critic who will do all for him which learning and ſagacity can do: *Si Pergama dextra defendi poſſent, &c. &c.* He has been aſſiſted with new copies and manuſcripts, of which his own abilities have made good uſe. He has, very properly, likewiſe called to his aid writers which Longinus ſeems to have ſtudied with peculiar care, *Quintilian—Dionyſius of Halicarnaſſus—Plutarch.*—We have Pearce's tranſlation unaltered; not that Mr. Toup was fully ſatisfied with any tranſlation, but he complied with the general cuſtom, which, in all caſes, is ſupreme. Where Dr. Pearce ſeems to have gone widely from the ſenſe of the Author, he has remarked it in his notes. There is prefixed to this edition a Diſſertation on the Life and Writings of Longinus, compiled with great care and intelligence by the learned *Schardam.*—We will not trouble our Readers with any extracts from this part of the work, as the life of Longinus is well known; and our Author has rather confirmed received facts, by many new authorities, than added to the number. To make this work ſtill more complete the celebrated *Ruhnkenius* has adorned it with notes and emendations; which diſplay that extent of reading in the Greek language for which he is ſo juſtly famed.

It would be endleſs, and indeed it is inconſiſtent with our plan to produce paſſages in which Longinus has either been reſtored or elucidated: we cannot, however, refrain from gratifying the learned reader with an inſtance or two.—The famous remains of ſome old tragedian, in the ſecond ſection of Longinus, which has been the ſubject of ſo much conjecture, is, at laſt, diſcovered to be a fragment of Æſchylus, from a manuſcript of *Johannes Siceliota* on *Hermogenes.* It is a ſpeech which *Boreas* is ſuppoſed to roar out when refuſed Orythia. The Reader ought not to wonder if the language of ſuch a bluſtering lover, painted in rage by Æſchylus, be uncommonly inflated; and if it ſhould ſwell into what Longinus calls "παρα τραγωδα," or into the *abſurd.* We think no ſingle commentator has given fully the true ſenſe, but that all have ſupplied uſeful hints. Take the whole paſſage, as, in our opinion, it ought to be read:

Και καμινȣ σχωσι μακιϛον σελαρ.
Ει γαρ τιν' εϛιȣψον οψομαι μονον,
Μιαν παρειρας πλεκτανην χειμαρροον
Στεγην πυρωσω και κατανθρακωσομαι.
Νυν δ'ȣ κεκραγα πω τογενναιον μελος;

The tranſlation of which is: "Let them repreſs the ſpiry beams of the chimney: for if I ſhould ſpy but a ſpark, I will wind this ſingle curl into a torrent of flame.—I will fire the houſe, and burn it to aſhes! Have not I roar'd out now a lofty ſtrain?"

Ridiculous as this may ſeem to an Engliſh ear, it is the ſenſe, and, as we think, the very ſpirit of the original, which perhaps might appear equally abſurd to the Grecian taſte.—We read Και καμινȣ with Pearce, who follows all the editions and manuſcripts. We read *μονον*, not *ψολον*, as Muſgrave. Εϛιȣψον is applied to *fire* or *ſparks*, for the reaſon which Ruhnkenius gives. Plutarch has "Πυρ εϛιȣψον." Mr. Toup indeed underſtands by it the perſon appointed to watch Orythia; but this ſenſe is quite foreign to the ſentiment of the paſſage. Upon the word *μιαν*, Ruhnkenius aſks, "Cur unam potius quam plures? Lege Βια." The reaſon is plain from our tranſlation. It adds much to the ſpirit to make an interrogation at the laſt line. It is highly natural that ſuch a character as Boreas ſhould exult in his own ſounding pompous language, and in the wantonneſs of boaſting rage demand the applauſes of others. But this we offer to the conſideration of the learned, declaring with Mr. Toup, "De his quiſquiliis nihil certi."—We ſhall propoſe an emendation of our own on a paſſage in the 30th ſection, which Mr. Toup, if he thinks it deſerving, may inſert in his next edition. Longinus, ſpeaking of the great importance of ſignificant words, ſays, "Οτι μεν, τοινυν ἡ των κυριων και μεγαλοπρεπων ονοματων εκλογη θαυμαστως αγει και κατακηλει τους ακουοντας, και ὡς πασι τοις ρητορσι, &c. &c. &c.

The intelligent reader will perceive that it is very difficult, if not abſolutely abſurd, to apply the words μεγεθος, καλλος, ευπινειαν, βαρος, &c. to αγαλμασι. We would, therefore, by a ſlight tranſpoſition, read, "και ὁιον ει ψυχην τινα τοις πραγμασι, ὡσπερ αγαλμασι καλλιστοις φωνητικην εντιθεισα." Every one muſt ſee the propriety of the emendation. Who is ignorant that good poets, like good ſculptors, give life and ſpeech to their ſubjects?—One more remark, and we have done.

Longinus, ſpeaking of the force of ſublimity, ſays beautifully, "Υψος δε που καιριως εξενεχθεντα τα πραγματα δικην σκηπτου παντα διεφορησεν και την του ρητορος ευθυσαθροαν ενεδειξατο δυναμιν."

Upon this place Dr. Pearce makes a very *ingenious* remark, according to the opinion of that "true prieſt of the Muſes," Smith. That our Readers may be more ſenſible of the *ingenuity* of the remark, they ſhall have it through the improved medium of Smith's tranſlation: "It is not eaſy to determine whether the precepts of Longinus, or his example, be moſt to be obſerved and followed in the courſe of this work, ſince his ſtyle is poſſeſſed of all the ſublimity of his ſubject. Accordingly, in this paſſage, to expreſs the power of the ſublime, he has made uſe of his words with all the art and propriety imaginable. Another writer would have ſaid διαφορει and ενδεικνυται, but this had been too dull and languid. Our Author uſes the preterperfect tenſe, the better to expreſs the power and rapidity with which ſublimity of diſcourſe ſtrikes the minds of its hearers. It is like lightning, ſays our Author, becauſe you can no more look upon this, when preſent, than you can upon the flaſh of that. Beſides, the ſtructure of the words in the cloſe of the ſentence is admirable. They run along, and are hurried in the celerity of ſhort vowels: they repreſent to the life the rapid motion either of lightning or the ſublime."—To the criticiſm of Pearce, and commendation of Smith, we ſhall oppoſe the opinion of a ſcholar, and "a ripe and good one" too: it ought to be tranſlated, ſays Mr. Toup, with Petrus Paganus, "Res omnes fulminis inſtar disjicere, & univerſam ſtatim oratoris vim patefacere *ſolet.*" Here we ſee all the ingenuity of the remark vaniſhes at once. Can any one who even affects learning, be ignorant that the firſt aoriſt ought frequently to be tranſlated by *ſoleo?* The ſenſe of Pearce is quite foreign from the nature of the Greek language. It is from obſervations of this kind, *ignorant* and trifling as they are, that a commentator is ranked among the number of *elegant* editors; while the manly criticiſms of a ſcholar, who endeavours to inform his readers, are deſpiſed as the *taſteleſs* labours of plodding dulneſs. We would have men *elegant*, but firſt let them be *learned*.

We cannot diſmiſs this edition of Longinus, without congratulating the world on ſo valuable an acquiſition, recommending, at the ſame time, verbal knowledge, as the ſureſt defence againſt the incurſions of barbariſm, and the abſurdities of prieſts.

We will conclude this Article with a few remarks on the ſtyle and ſentiments of Longinus. His diction, like that of other rhetoricians, who flouriſhed in the later ages, is loaded, and conſequently obſcure. The Greek language is better adapted than any other to expreſs the ideas of the mind with richneſs and fulneſs. This excellence has been abuſed by the rhetoricians, and they have laboured, by ſtrained and unnatural combinations, to add ſtrength to ſtrength, and to accumulate abundance on abundance. The conſequence is, that all the nerve and natural vigour of the language has been cruſhed under a weight of incumbrances, as the might of ancient warriors under coats of mail. The language of Longinus is full of metaphors, and thoſe are generally broken and disjointed. But here ſhould be offered an excuſe, which may, with peculiar propriety, be applied to the writers in the decline of learning, that metaphors, when they become common, ceaſe to be conſidered as metaphors, and that the ſtrange confuſion of ſtyle, which we ſo much wonder at in Longinus, is nothing but the ordinary language of his own times, heightened by a ſtudied imitation of the ſublimity of the more ancient writers. Of the ſentiment and matter of Longinus, we may obſerve, that he makes but few general remarks, and thoſe commonly borrowed from writers before him, as Mr. Toup has ſufficiently ſhewn. His aim is not to inform the judgment, to lead us into the *penetralia*, as Quintilian terms it, of his art; neither is it to engage our admiration in favour of his authors, but of himſelf. He ſeems to praiſe many paſſages, only becauſe they will admit ſome quaint fancy of his own, or ſome higher improvement, tacitly diſplaying, at the ſame time, the greatneſs of his own powers, which are able to ‘paint the lily, and throw a perfume on the violet.’ He takes notice that Homer has ſaid *ſublimely* of Diſcord, that her “head is fixed in the heaven, and her feet upon the earth;” only becauſe he himſelf can, as he imagines, improve the thought, and *more ſublimely* apply it to the genius of Homer.

Longinus is not more reprehenſible for the quaintneſs of his panegyric than for the ſeverity of his cenſure. Throughout his whole performance the admired name of Euripides is treated with too little reſpect; and his opinion on this ſubject is oppoſed by the general voice of antiquity. In the brighteſt period of Grecian literature, Euripides carried off the palm of dramatic compoſition; nor was the fame of his inimitable productions confined to his own age, or to his native country. At a very diſtant period the grave ſober-minded Plutarch warms at the flame of this divine poet, and breaks out in the exact numbers, and with all the vigour of iambic,

Τις γαρ ειρηκε της ἑαυτȣ πατριδος
Εγκωμιον τοιȣτον ὁιον Ευριπιδης.

The well known treatment of the Athenian priſoners in Sicily, is a monument to the glory of Euripides, of which no other poet can boaſt. In the cruel war carried on between the Athenians and Syracuſans, the reſentment of the contending parties was embittered by every circumſtance that can exaſperate hoſtility, and render it incurable. The Athenian fleet ſuffered a fatal diſaſter in the harbour of Syracuſe, by which the greateſt part of their ſeamen fell into the hands of the enemy. The public aſſembly of the Syracuſans immediately condemned theſe unfortunate priſoners to a cruel and ignominious death: but from this general doom they excepted thoſe, and thoſe only, who could repeat any verſes of Euripides. Theſe they kindly received into their houſes, treated with all the honourable diſtinctions of ancient hoſpitality, and, after learning from them the moſt admired paſſages of their favourite poet, they reſtored them to their native city in triumph. Yet to Longinus, Euripides appears a man of an ordinary genius, and *a poet rather in ſound than in ſenſe*[*].

Longinus affects great indignation at a phraſe in Herodotus, which we think not only unexceptionable, but very natural and expreſſive. In the beginning of his fifth book, the Father of Hiſtory gives an account of a Perſian embaſſy into Macedon. The ambaſſadors were treated with every mark of attention, and invited to a magnificent entertainment, at which the greateſt beauties of the court of Amyntas were preſent. Such, however, was the rude ſeverity of Macedonian manners, that the ladies were not blended promiſcuouſly with the other gueſts, but placed at a great diſtance, and in a ſeparate body. This was not agreeable either to the cuſtoms or to the taſte of the Perſians. They could not get a full view of the Macedonian women after ſtraining their ſight; and the faint glimpſe, which the remote diſtance afforded, tended rather to excite than to gratify curioſity. The Perſian ambaſſadors therefore requeſted Amyntas that his fair ſubjects might be brought nearer, obſerving that, in their preſent ſituation, theſe beautiful women were *torments to the eyes*, αλγηδονας οφθαλμων. Upon this expreſſion Longinus obſerves, as ſome excuſe for Herodotus, that he has put it in the mouth of a drunken barbarian; and adds, with the ſtern haughtineſs of criticiſm, "but he ought not, in the language of ſuch a perſonage to have given to all poſterity an indelible mark of his littleneſs of ſoul. Is it the ſoul of Heredotus that is little, or is it the ſoul of Longinus that is overgrown, ſwollen, and gigantic?

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[*] *Long. ſect.* 40.

We ſhall mention, with peculiar pleaſure, another example of the ſeverity of our critic, becauſe it gives us an opportunity to juſtify the character of an ancient writer, which, though exceedingly admired at Athens, in the age of Socrates, and equally admired at Rome in that of Cicero, has not, till very lately, met with due regard in modern times. Longinus (ſect. 38.) aſſerts, "that Iſocrates, in his panegyric, ſpeaks like a child." The ſubject of that diſcourſe is to prove, that Greece has received more good offices from the Athenians than from the Lacedemonians. But on entering upon this topic, he ſays, "that eloquence can repreſent the ſame objects under many different terms, and at pleaſure leſſen or enlarge them." Is it thus, therefore, Iſocrates, might the audience exclaim, that you are to deceive us concerning the reſpective pretenſions of the Athenians and Lacedemonians? For the encomium which you beſtow on eloquence may be conſidered as an admonition not to give credit to your diſcourſe." The impropriety of this ſarcaſtic obſervation, which has been adopted by the Archbiſhop of Cambray, and other French critics (See *Lettres à l'Academie Françoiſe*) will evidently appear, by conſidering the whole paſſage in Iſocrates; which, as it is ſhort, we ſhall tranſcribe from the Engliſh tranſlation: "Many pretended ſophiſts, I know, have already exhorted you to lay aſide your private differences, and to declare war againſt the barbarians. I purpoſe once more to addreſs you on the ſame important topic, hoping to treat it in a manner ſo different from that in which it has been hitherto handled, that the ſubject will yet appear new and unoccupied; and thoſe ſurely are the nobleſt fields of eloquence, which, by their vaſtneſs and extent, afford an opportunity to diſplay the utmoſt abilities of the ſpeaker, and which, if properly cultivated, may promote the higheſt intereſt of his hearers. The ſubject, which I have choſen, unites theſe advantages, and is, beſides, particularly ſeaſonable at the preſent juncture; for our affairs ſtill continue in the ſame unhappy condition, becauſe thoſe who undertook to retrieve them, have proved unequal to ſo arduous a taſk: Why ſhould I, then, decline any labour or exertion by which Greece may be healed of her preſent wounds, delivered from her inteſtine diviſions, and ſaved from thoſe final calamities which threaten to overwhelm her? Though I make uſe of the ſame materials which my prececeſſors have already employed, my obſervations ſhall have nothing in common with theirs; for eloquence can repreſent the ſame objects under many different forms, and, at pleaſure, leſſen and enlarge them." Thoſe parts which appeared moſt bright, the orator can throw into the ſhade; to thoſe which were faint or obſcure, he can give brilliancy and colour: he can exhibit what is new in a venerable ancient garb; and adorn what is ancient with all the graces of novelty."

We acknowledge that Iſocrates here ſpeaks of himſelf in a manner that muſt offend the refined artificial modeſty of modern times; but he is juſtified by the general practice of ancient writers, who had not yet learned the art of diſguiſing, with ſtudied politeneſs, the ſenſe of their own importance. The queſtion, however, is to decide, not concerning the vanity of Iſocrates, but concerning his eloquence; and we appeal to the candour of our Readers, whether the encomiums, which he here beſtows on the art of compoſition, ſeem introduced, as Longinus aſſerts, on purpoſe to admoniſh his hearers not to believe his diſcourſe, or whether theſe encomiums are not evidently deſigned to awaken the reluctant attention of his audience to a ſubject on which they had been often addreſſed, but always unſucceſsfully. The criticiſm of Longinus appears, at firſt ſight, ſevere and unjuſt; but to thoſe who examine the paſſage of Iſocrates with attention, the obſervation made upon it by our critic will appear to be *abſurd.* It is abſolutely impoſſible the audience ſhould exclaim, "Is it thus, Iſocrates, that you are to deceive us concerning the reſpective pretenſions of the Athenians and Lacedemonians? "For Iſocrates has not as yet ſaid a ſingle word about theſe pretenſions; nor does he propoſe them, as Longinus aſſerts, for the ſubject of his diſcourſe."

Longinus (ſect. 13.) praiſes thoſe who have imitated the ancients, and compares them to young combatants who enter the liſts againſt famous veterans, in which conteſt 'tis glorious even to be conquered. In this light Longinus ſought to be conſidered; though none of the commentators, as far as we know, have taken notice of it. He takes the field (to carry on his own compariſon) againſt all antiquity, affects the large ſtride, and ſublime gait, of the great heroes of old, with all the confidence of certain victory. What can be loſt, he cries, when monarchs are the combatants? Noble as this man appears to the blindneſs of preſumption, it muſt ſeem far otherwiſe to the ſpectators of the conteſt. How completely ridiculous is it for the dwarfs of modern times to ape the ſtalk of ancient giants: and many of *thoſe who would* ſuſtain no unequal and diſhonourable conteſt

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with Dares, Epeus, and Euryalus, would be juſtly expoſed to contempt, ſhould they preſume to throw the gauntlet with Cadmus and Hercules, Eryx, and Entellus. But to drop the compariſon: our opinion of Longinus is, that when he attempts to improve upon the ancients, he draws himſelf into a very unfavourable point of view, and ſinks in the approbation of his readers. We muſt obſerve, too, that the commentary of this rhetorician cannot, with any propriety of language, be ſtiled a work of *criticiſm* in the ſame ſenſe in which we apply that word to the writings of Ariſtotle, Horace, Dryden, Boileau, and Pope. It may be called a florid declamation on the beauties and faults of the ancients, abounding with all the pride of ſelf-applauding panegyric, and the laboured vehemence of rhetorical indignation. Theſe, we apprehend, are the faults of Longinus. His excellencies are many and great. He is adorned with extenſive learning, and variety of knowledge. His genius is warm and vigorous, rich and lofty; and he ſometimes attains the true ſublime. The compariſon of the declining faculties of Homer to the ſetting ſun, is well imagined, and finely expreſſed, and that of the beautiful extravagancies of the Odyſſey to the "dreams of Jove," is perhaps one of the moſt happy and grand conceptions of antiquity. In ſhort, though we conſider Longinus as a great man, yet we cannot eſteem him as the prince and flower of critics; and we are unwilling to rank him with ſuch illuſtrious names as Ariſtotle and Dionyſius of Halicarnaſſus, or even with the learned and judicious critics who adorn the preſent age. Take his character in his own words, which he deſigned for the portrait of Timæus:

"Θατερȣ δε, ὡν ειπομεν (λεγω δε τȣ ψυχρȣ) πληρης—ανηρ τα μεν αλλα ἱκανος και προς λογων ενιότε μεγεθος, ȣκ αφορος, πολυιστωρ, επινοητικος πλην αλλοτριων μεν ελεγκτικωτατος αμαρτηματων, ανεπαισθητος δε ιδιων· ὑπο δε ερωτος τȣ ξεναγνοησεις αει κινειν πολλακις εκπιπτων εις το παιδαριωδεστατον. Altero vero eorum, de quibus mentionem fecimus (dico autem frigido) plenus eſt—vir in aliis ſatis peritus virtutibus ſcribendi, & nonnunquam in ſublimitate ſcriptorum, non ſterilis, eruditus, ſenſibus abundans, ſed maximus alienorum vitiorum inſectator ad ſua vero non attendens quique præ ſtudio ſemper concipiendi novos & peregrinos ſenſus ſæpe incidit in id quod maxime puerile eſt."

Art. XII. *A Philoſophical Inquiry into the Cauſe of Animal Heat*: With incidental Obſervations on ſeveral phyſiological and chemical Queſtions, connected with the Subject. By P. D. Leſlie, M. D. 8vo. 6 s. Crowder, &c. London. Gordon, &c. Edinburgh. 1778.

SCARCELY any thing in the animal œconomy has more excited the attention and inquiry of philoſophers than the cauſe of vital heat; and from the variety of opinions ſtill prevailing concerning it, we may conclude that their reſearches on this head have not yet proved in general ſatisfactory. There can be no doubt, therefore, of the favourable reception of any new attempt to illuſtrate this ſubject, on principles deduced from that experimental mode of reaſoning, which, to the credit of modern philoſophy, is the only kind of inveſtigation at preſent thought worthy of regard. Whatever be the degree of conviction produced by the inquiry before us, we do not in the leaſt queſtion that it will be univerſally allowed the merit of great ingenuity, and that many of the obſervations it contains will be thought no leſs valuable than original.

The Author informs us in his Introduction, that the ſubſtance of this work was publiſhed in an inaugural theſis at Edinburgh in 1775; and that the perſuaſions of ſome ingenious phyſiologiſts have induced him to give it more at large, in its preſent form.

He begins with ſome general obſervations on animal heat; and then proceeds to a particular account of the phenomena attending it. Theſe he treats of in four ſections: in the firſt of which he ſhews that *the latitude in the temperature of animals is conſiderable*; in the ſecond, that *the uniformity in the temperature of animals is remarkable*; in the third, he conſiders *the connexion between the ſtate of reſpiration, the colour of the blood, and the degree of heat in animals*; and in the fourth, the *connexion between the ſtate of circulation and the degree of heat in animals.*

The Author's third chapter preſents us with *a view of the prevailing opinions on the cauſe of animal heat.* Moſt of theſe, he obſerves, may be referred to one or other of the three general cauſes of heat, mixture, fermentation, and mechanical means. The notion of an efferveſcence occaſioned by *chemical mixture* producing heat in the animal body, which was that of Van Helmont, Sylvius, and others, is juſtly reckoned by our Author too chimerical to need much refutation. That *fermentation* is not the agent in this operation is proved, by remarking that the putrefactive fermentation (the only ſpecies which can with probability be ſuppoſed to take place in the body) has been found, by accurate experiments, to produce no heat at all; as, indeed, is very apparent in a dead body, which continues cold, though running ever ſo faſt into putridity. The mechanical generation *of heat*, by means of friction, which has with the greateſt plauſibility been inſiſted on by ſeveral modern phyſiologiſts, is ſhewn not to be applicable to the animal body, from the unaptneſs of its ſolids and fluids to produce ſuch a degree of attrition as is found neceſſary in other caſes to occaſion heat. A ſhort ſection is next beſtowed on Dr. Cullen's ſolution of this queſtion; if, indeed, that can be called a ſolution, which is only a reference to ſome occult principle of the animal œconomy, not analogous to any thing known. The vital principle, according to this celebrated Profeſſor, may have ſuch a peculiar power, that where it is different, different degrees of heat may be generated, though the velocity of the blood be the ſame. But, as Dr. Leſlie remarks, to ſay that the principle of life can generate heat or cold, independent of chemical or mechanical means, is contrary to experience, and ſeems in itſelf abſurd.' The laſt theory examined by our Author is that of Dr. Black; who ſuppoſes, that animal heat is all generated in the lungs, by the action of the air on the principle of inflammability, and is thence diffuſed over the reſt of the body by means of the circulation. Several arguments are adduced againſt the truth of this ingenious hypotheſis, which is ſhewn to be repugnant to the known laws of the animal machine.

Dr. Leſlie next proceeds to lay down his own idea on the ſubject. This is, 'that the ſubtle principle, by chemiſts termed *phlogiſton*, which enters into the compoſition of natural bodies, is, in conſequence of the action of the vaſcular ſyſtem, gradually evolved throughout every part of the animal machine, and that, during this evolution, heat is generated.' This opinion, he ſays, was firſt explicitly delivered by Dr. Duncan of Edinburgh; but that ſomewhat very near it is to be found in Dr. Franklin's works, and in a paper of Dr. Mortimer's in the Philoſophical Tranſactions. He endeavours to eſtabliſh it by the following well-connected chain of argumentation. 1ſt, That the blood contains phlogiſton: 2d, That the action of the blood-veſſels evolves phlogiſton: 3d, That the evolution of phlogiſton is attended with heat: 4th, That the heat thus generated is ſufficient to account for the heat of living animals: 5th, That the moſt ſtriking phænomena of animal heat evince the truth of theſe propoſitions.

That the blood contains phlogiſton, is readily proved by the conſent of all modern chemiſts, who make this principle a component part of every animal matter; and particularly by a deciſive experiment of Dr. Prieſtley's, who found that pieces of the craſſamentum of ſheep's blood, put into dephlogiſticated air, imparted ſo much phlogiſton to it as to render it unfit for reſpiration.

That the action of the blood-veſſels evolves phlogiſton, is a propoſition ſcarcely capable of demonſtration, and with reſpect to which, therefore, we muſt be contented with probable arguments drawn from concurring facts. Thoſe which our Author principally dwells on are, 'That phlogiſton is the chief ingredient in all alimentary ſubſtances; that a chemical analyſis evinces its preſence in the blood; that it is the principle of taſte and colouring matter in the bile; that the chyle, after being for a ſhort time ſubjected to the action of the veſſels, becomes of a deep red colour; and that the halitus, which eſcapes from blood newly drawn, and the vapour flying off from every part of the body, conſiſt chiefly of the principle of inflammability.'

In proceeding to ſhew that the evolution of phlogiſton is attended with heat, the writer takes a very extenſive view of his ſubject, diſcuſſing the mechanical and chemical doctrines of fire, and endeavouring to reconcile them with each other. He attempts to prove that phlogiſton is the cauſe of concretion, and that in every proceſs of reſolution there is an eſcape of this principle. He treats on the identity of the phlogiſtic fluid and the electric, the matter of light, and the ether of Newton. He ſhews, that in the ſeveral ways of exciting heat, by ignition, fermentation, and chemical mixture, phlogiſton is evolved, and its evolution is the probable cauſe of the heat. This is a long and curious chapter, and evinces an intimate acquaintance with ſome of the abſtruſeſt parts of natural philoſophy.

The chief argument adduced to evince that the heat generated by the evolution of phlogiſton from the blood is the *ſole* cauſe of animal heat, is derived from the ſimplicity obſervable in the laws of Nature, who is never found to employ more agents than are neceſſary to effect her purpoſes. That the agitation and compreſſion the blood undergoes in the veſſels would promote the developement of its phlogiſton, by cauſing an inteſtine motion in its conſtituent parts, is rendered probable by analogous facts. In this chapter the Author declares his belief, that phlogiſton is the chief pabulum of animal life, and the grand principle of muſcular motion, as well as the only ſource of vital heat.

In the concluding chapter it is attempted to be ſhewn, that the moſt ſtriking phænomena of animal heat evince the truth of the theory propoſed. Here, the Author firſt treats of the connexion of animal heat with the ſtate of motion in the ſanguiferous ſyſtem; and obviates ſome objections to his doctrine which might ariſe from obſerving that quickneſs of pulſe is not always attended with increaſe of heat. He then diſcuſſes that *difficult ſubject*, the ſtability of animal heat; and here, being *obliged not to admit* any power of creating cold reſident in the animal machine, which ſome late philoſophers have attempted to eſtabliſh, he canvaſſes, at ſome length, the extraordinary experiments which have been publiſhed, relative to the power of ſupporting degrees of heat vaſtly ſuperior to that of the human body. He points out, with the juſteſt criticiſm (as we think), ſeveral fallacies in the deductions drawn from theſe celebrated experiments; which chiefly turn upon not having taken into conſideration the different time required by different bodies to riſe to their temperature, the different degrees of heat they are capable of imbibing, and the difference in bulk of the maſſes which were expoſed to the ſame heat. His own ſolution of the ſtability of animal heat in various temperatures is, that in the hot, a balance is preſerved by the cooling effects of evaporation; and in the cold, by the tonic and ſtimulant effects of cold air on the animal fibres. Laſtly, he briefly explains on his principles the connection between the degree of animal heat, the ſtate of reſpiration, and the colour of the blood.

Thus have we given a conciſe view of the general doctrine and method of proof in this very ingenious work; the great variety of matter in which, however, renders a complete analyſis ſcarcely practicable within the bounds we preſcribe to ourſelves. This, beſide, is the leſs neceſſary, as we imagine few of our philoſophical readers will be ſatisfied without a peruſal of the work itſelf. Whether or no ſuch a peruſal will produce a full conviction of the main doctrine attempted to be eſtabliſhed in it, we cannot determine; but we will venture to pronounce, that it cannot fail of inſpiring a very favourable idea of the ſcientific and literary abilities of the Writer.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

HOLLAND.

Aanmerkingen op de Tegenwoordige Toeſtand van Zaaken, &c. i. e. *Obſervations on the preſent State of Affairs between England and Holland.* 1779. This pamphlet, anonymous both with reſpect to its Author and the place of publication, comes to us from the Hague, where, we are told, it was printed ſome weeks ago. It contains a judicious and candid ſtate of the points, at preſent conteſted between England and Holland, and carries, in the elegant ſimplicity of its ſtyle and manner, evident marks of its coming from *no ordinary pen.* The Author ſets the perfidious conduct of the French miniſtry, and the bold iniquity of their American connexions, in a palpable and ſtriking light, but without either animoſity or invective: he ſhews the Dutch how ungracious, unfriendly, and unjuſt it is to ad

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here rigorouſly to the fourth article of the treaty of 1674 (without attending to ſubſequent and more eſſential engagements), and on the ſtrength of it to furniſh France with naval ſtores: and he demonſtrates the prejudice, that muſt enſue from hence to their own eſſential intereſts in the iſſue of things. His language, here, is *that* of a real friend to two countries, whom religion, liberty, and national character ought to bind together in the moſt indiſſoluble union; whoſe independence can only be inſured by that union, and whom nothing but the greateſt imprudence can engage to prefer temporary and ſubaltern advantages to a connection that aſcertains their moſt eſſential intereſts. A connoiſſeur in the Dutch language has aſſured our Editor, that this pamphlet has all the marks of a tranſlation from an Engliſh original; adding, that it is ſuppoſed to have come from the pen of a public miniſter of diſtinguiſhed merit at the Hague. A decent tone of dignity, that runs through the compoſition, renders this conjecture probable, and the concluding words of the pamphlet confirm it; they are as follows—or to the following purpoſe: "The treaties ſubſiſting between Great Britain and Holland ſtand not in need of the intervention of France to explain them. Neither of the contracting parties have called in that power as a mediator; and until they do ſo, his *Moſt Chriſtian* Majeſty has no right to meddle in their affairs.—The King of Great Britain loves the republic; eſteems its chief; wiſhes peace and proſperity to its ſubjects, and ſtability and independence to its preſent conſtitution: he has always been, and ever will be, ready to maintain that conſtitution to the utmoſt extent of his engagements, and he can do this with a power at leaſt equal to theirs who endeavour to undermine it. This virtuous prince can never be ſuſpected of any deſign to make an improper uſe of this power: he prefers the language of friendſhip to every other mode of perſuaſion; but, neverthelеſs, it is both the duty and intereſt of his allies to conſider ſeriouſly the unhappy conſequences that may follow from ſacrificing ancient connections to a low and tranſitory intereſt, or to ſudden movements of impatience and paſſion.—As an Engliſhman, a Hollander is dear to me, and I ſhall willingly liſten to his juſt complaints; but if he adopts, in this time of war and conteſt, the tone, the intereſts, and the meaſures of France, then he cannot juſtly blame me, if I make no difference between him and my enemy." *Ex ungue Leonem.*

MONTHLY CATALOGUE, For MAY, 1779.

NAVIGATION.

Art. 14. *The Practice of Navigation*, on a new Plan: by Means of a Quadrant of Difference of Latitude and Departure; and an eaſy and true Method of bringing Departure into Difference of Longitude; and, vice verſa, without the Uſe of a Variety of nautical Tables, or any Knowledge in Trigonometry: The Whole calculated to inſtruct the moſt common Capacity in this uſeful Branch of Knowledge. By James Rymer, S. R. N. 4to. 5s. Evans. 1778.

THIS performance, with its title-page and preface, conſiſts of 28 pages of letter-preſs, and a copper-plate, ſaid to be invented by the Author, Mr. James Rymer. Inventions ought certainly to be paid for, and fair and candid reports ought to be made of them to the Public: but as we find ourſelves rather at a loſs *what account* to give of this new invention, and apprehending that the Author can have no objections to *his own*; the candid Reader is therefore deſired to accept it, *verbatim*, as follows:

'If this little treatiſe has any merit, the world will ſoon diſcover it. If it has *none*, it might be uncharitable to treat it with contempt. I dedicate its utility to the young and ignorant; and ſolicit indulgence from men of ſcience and genius. If I pretended to raiſe its value by depreciating books which contain ſyſtems of mathematical navigation, I ſhould hold myſelf guilty of irreverence and diſreſpect to the memory of many great and worthy names.

'Indeed, I ſhould do wrong to recommend, much more to extol it, any farther than it proved of utility to myſelf, when the *ſcheme* firſt occurred to me. At that time I had not the ſmalleſt ſyſtematical knowledge in navigation; and often wondered at my own ignorance, when I reflected on the length of time that I had been at ſea. I had often heard them talk of difference of latitude and departure, allowance for lee-way, variation of the compaſs, heave of the ſea, the action of tides and currents, without in the leaſt comprehending what was meant. All of a ſudden, one day, at ſea, I was determined, by ſome means or other, to learn how to work a day's work, and keep a reckoning. I got a Daily Aſſiſtant, a Mariner's Compaſs, a Robertſon's Elements, &c. and applied myſelf diligently for about two hours—when my head began to ach, and my ideas became confuſed: I put away the books—yauned—ſcratched my temples—went to bed—raved—and, the preſent work is the reſult of the dreams of that night. Whoever doubts what I aſſert, does me an injury: but, as I allow of an univerſal toleration of belief and ſentiment in all trivial matters, I can readily forgive him.'

This Author's account of his work is not of the common caſt; and our Readers will form what judgment they think proper of it. For our own parts, as we wiſh neither to have the extent of our faith called in queſtion, nor to be laughed at for our credulity, we ſhall not ſay yea or nay to this ſolemn aſſeveration, but content

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ourſelves with obſerving, that if he had mentioned, amongſt the books which *deranged* his ideas ſo dreadfully, *Traite complet de la Navigation, par Bougeur*, or a later edition of the ſame work, under the title *Nouveau Traite de Navigation, par Bougeur, abrégé par M. l'Abbé De la Caille*, there would not have been the leaſt reaſon for any one to diſpute either the exiſtence, the regularity, or diſtinctneſs of his midnight viſions. Every one is apt to dream, at night, of what he has ſeen or read the day before; and therefore, as the whole of what this publication contains, plate included, is contained in that work, and almoſt in the ſame order, ſuch dreams might then have been naturally expected.

Some of our Readers may, perhaps, think it our indiſpenſable duty to give an opinion of a work, eſpecially where ſo much money is charged for ſo little matter: if ſo, we may obſerve, that it is poſſible that ſome may receive benefit from it. The means of perception, even of the ſame idea, are, in different perſons, as various as their faces; and this ſcheme may ſtrike ſome when all other modes of inſtruction have failed: but we muſt declare, for ourſelves, that we think the *Traverſe-table*, as it is uſually called, ſolves every thing much more readily than can be done by the method here recommended; and, we apprehend, that the generality of perſons will think, with more *perſpicuity* alſo.

MEDICAL.

Art. 15. *A Diſſertation on the Teeth and Gums, and the ſeveral Diſorders to which they are liable, &c. &c.* By W. Bennett, Surgeon. 12mo. 1 s. Harriſon, &c. 1779.

Every writer naturally ſets out with attempting to impreſs his reader with an idea of the great importance of his particular ſubject; but few whom we have met with go beyond the Author before us in this reſpect, who affirms, "that one of the moſt material duties of a perſon, intended for an orator, is that of attending to his teeth." This is a matter that Cicero and Quintilian ſeem never to have thought of, and may ſerve as an additional proof of the ſuperior accuracy of the moderns above the ancients in conſidering a ſcientific ſubject. It is not only by his pamphlet, but by a certain *Dentilave Tincture* and *Dentifrice* that Mr. Bennett propoſes to aſſiſt his countrymen in this very eſſential point; the virtues of which we leave to be determined by thoſe who think fit to give them a trial.

Art. 16. *The Inſtitutions of Medicinal Pathology.* By H. D. Gaubius, Profeſſor of Chemiſtry in the Univerſity of Leyden. Tranſlated from the Latin by Charles Erſkine, Surgeon. 8vo. 4 s. ſewed. Edinburgh printed; ſold by Cadell, London. 1778.

We cannot but wiſh that it might occur to all who engage in the buſineſs of tranſlation, that, humble and eaſy as their taſk is uſually accounted, it requires a qualification which is not neceſſary in every ſpecies even of original compoſition; this is, the accurate knowledge of two languages. Obvious as this remark may appear, we are convinced, from diſagreeable experience, that it is not impertinent now and then to remind authors of it. Were it ſufficiently attended to, we certainly ſhould not ſee tranſlators blundering round about a *meaning, in a ſtyle* neither native nor foreign, and often giving *neither the ſenſe of* their author, nor any other.

We are concerned at being obliged to rank the preſent attempt among thoſe unfortunate products of preſumption and ignorance, which can reflect no reputation on its Author, nor afford inſtruction to the Reader. The following quotations, which we have made without ſelection, merely by opening the book at random, will fully juſtify our cenſure:

The learned Gaubius, treating *on the Nature of Diſeaſe*, begins (ſect. 35) by defining what is underſtood by the *ſtate of body*; which he makes to comprehend all the defects, exceſſes, and changes of thoſe things in the body, and its parts, which are required for the due exerciſe of the functions. To this he adds, " Nec facile quis impedimenta externa huc retulerit, niſi qui ludere in re ſeria velit." By *impedimenta externa*, he certainly means thoſe external circumſtances which may, for a time, prevent the exerciſe of the functions, but do not reſide in the body; but our tranſlator renders it, " nor can any one *offer objections*, unleſs, &c."

Sect. 36, the Author goes on to ſay, that medicine is concerned only in thoſe diſorders which ariſe from aberrations of the *body*; but which, he ſays, " habent tamen, mutui nexus lege, primam ſæpe originem in mente, *hujuſve operationes ſua efficacia perturbant.*" The Tranſlator ſays, " They may, however, on account of the mutual connection of the mind and body, have their origin in the former, *and the operations of it may obſtruct its own cure.*"

Sect. 37. The clauſe " præcipua medici *in opere verſantis* cura eſſe debet," is tranſlated, " ought to be the principal care of the phyſician *having a ſhare in the work.*"

Sect. 38. The Author ſays, that ſince diſeaſe ſuppoſes a ſtate of body deviating from a ſound one, " eo præſente effectus, ex ſanitate *ut ex ſua cauſa* profluentes, id eſt actiones, quoque alienari neceſſe eſt." This is rendered, " when it is preſent, *the effects of health ariſing from their own cauſe*, i. e. the functions, muſt neceſſarily be eſtranged."

Sect. 40. The word *inſuetudo*, " diſuſe," is rendered by its oppoſite, *habit*.

In our ſhort progreſs we had marked the ſubſequent ſections 41, 43, 44, 45, as containing blunders equally deſtructive of the ſenſe of the original; but we apprehend our Readers will not think it neceſſary for us to quote any farther. Nor ſhall we add to theſe proofs of the Tranſlator's ignorance of Latin, the innumerable inſtances we could produce of his equal incapacity to write Engliſh. We have done enough to prevent the Public from being miſled, and we wiſh to do no more.

Art. 17. *Formulæ Medicamentorum Selectæ*; *or*, *Select Preſcriptions of the moſt eminent Phyſicians, for various Diſeaſes incident to the human Body.* By Edward Fox, Apothecary in Ordinary to her Royal Highneſs Princeſs Amelia. 8vo. 7 s. bound. Cadell.

Here is a goodly volume manufactured in the eaſieſt manner that can be conceived. The matter is all taken from an apothecary's file; and the arrangement cannot have coſt the Compiler much trouble, ſince it is only an alphabetical liſt of intermixed names of diſeaſes and claſſes of medicines, part Latin, part Engliſh. There are, doubtleſs, many elegant and efficacious *formulæ* in the collection

tion; and there are many more neither uncommon nor excellent. Our general opinion of collections of this kind is, that they cannot be uſed without a conſiderable degree of previous medical knowledge, and that to perſons ſo qualified they are not at all neceſſary. Our preſent Compiler hopes they may at leaſt be uſeful to thoſe who live at a diſtance from the metropolis. The country practitioners are obliged to him for his intentions; but as they derive their principles from the ſame maſters with their London brethren, we apprehend they will not expect much improvement from turning over a parcel of their preſcriptions.

POLITICAL.

Art. 18. *The Conduct of Admirals Hawke, Keppel, and Palliſer compared.* 8vo. 1 s. Bew. 1779.

A diſpaſſionate remonſtrance againſt the behaviour of an Admiral reported to have refuſed his farther ſervices to his country, unleſs he is gratified by removal of the firſt officer over the naval department: a conduct which the Writer deduces from party ſpirit; and conſiders as an unbecoming example, deſtructive to all the ties of political ſubordination.

Whenever a commander ſuffers private pique to take place of his obligations to his country, there is ſome conſolation in knowing that men of military merit are always to be found, equally able and willing to undertake the duties of ſuperior ſtations.

Art. 19. *Strictures on the Philadelphia Miſchianza, or Triumph upon leaving America unconquered.* With Extracts, containing the principal Part of a Letter publiſhed in the "American Criſis." In order to ſhew how far the King's Enemies think his General deſerving of public Honours. 8vo. 1 s. Bew. 1779.

Another twelve-penny worth on the truly ridiculous military raree-ſhew in America! Verily, if all theſe pamphlets[*] have anſwered the Writer's purpoſe, he has made a pretty penny of his ſubject, and is in duty bound to ſhew his gratitude by trying one at leaſt on the *other* ſide.

Art. 20. *Obſervations upon the Conduct of S—r W——m H—e, at the White Plains;* as related in the Gazette of December 30th, 1776. 8vo. 1 s. Bew. 1779.

General Howe having invited a public inquiry into his conduct in America, I muſt make haſte, quoth this ready Obſerver, and get the ſtart of it. Accordingly taking the Gazette letter for his text, and as part of his pamphlet, which, by the bye, is making it anſwer a twofold purpoſe, and without waiting for any farther knowledge of circumſtances to explain the brief relation of facts; out comes twelve-penny worth of faſhionable abuſe, for the good of our country.

All that perhaps ought to be ſaid on a pending ſubject, will be to adviſe thoſe who wiſh to form a mature judgment, to have a little patience, for the benefit of more ample and more authoritative information, than is to be expected from thoſe who kindly undertake to guide our opinions without intitling themſelves to our confidence.

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[*] Review, March, p. 236, Art. 39.

Art. 21. *The R—l Regiſter.* With Annotations by another Hand. Vols. II. and III. 12mo. 2 s. 6 d. each. Bew. 1779.

In our Journal for February, 1778, p. 153, we gave an account of the firſt volume of this pretended *Royal Regiſter*, intimating the plan, and exhibiting a ſpecimen of the execution. The work is much ſuperior to the common catch-penny things. The Writer has acquired information; he poſſeſſes ability to make the moſt of it; and his remarks are enlivened by the number and variety of characters and anecdotes with which theſe little volumes abound. In brief, this *Regiſter* may be conſidered as one of the more tolerable ſort of *ſcandalous chronicles*; for ſtrict juſtice is done to ſome worthy perſonages, whoſe portraits ſerve as ſtriking contraſts, not *companions*, to ſome of the ill-favoured figures which are grouped in this motley exhibition.

Art. 22. *The Earl of Briſtol's Speech*, taken exactly down, as ſpoken in the Houſe of Lords, *Die Veneris*, 23° *Aprilis*, 1779. 4to. 1 s. Almon.

This celebrated Speech will, no doubt, be conſidered as a valuable ſtate-tract, relative to the preſent condition of the Britiſh navy;—according to the view taken of it, by an anti-miniſterial inveſtigator. It is well known in what manner, and with what *eclat*, Lord Sandwich triumphed over this formidable attack upon his adminiſtration.

Art. 23. *La Caſſette Verte de Monſieur de Sartine, &c.* The Green Box of M. de Sartine, found in the Dreſſing-room of Mad. du Thé. The Fifth Edition, reviſed and corrected according to the Editions of Leipſic and Amſterdam. Printed at the Hague for the *Widow Whiſkerfeld*, in the *Platte Borſe*, near the *Vrydagmerkt.* 8vo. 2 s. Sold by Becket, &c.

It is not neceſſary to read ſo far in this truly humourous performance, as the plan of operations for the *enſuing* campaign, to perceive that it comes from the ſame pen which produced the pamphlet ‘Anticipation,’ of ludicrous memory. The preſent work has, if poſſible, ſtill more of the *vis comica*; and Mr. T. if he has written the French, which we are led to believe from ſeveral errors in idiom, diſplays great verſatility of genius, in deſcribing foreign manners and characters, in a foreign language, with a degree of humour that unites the ſtrength of Swift and the grace of Voltaire. In the domeſtic part of the work the Shelburn party are painted with a bold ſeverity of ridicule, ſcarcely paralleled but in the “clouds of Ariſtophanes.” The learned reader will draw a compariſon between the edifying ſpeculations of the Socratic ſchool, and the phyſico-politico-theological reveries of his Lordſhip and his friends. It belongs to the Public to determine whether the ſatire againſt the Engliſh ſtateſman be equally unjuſt with that againſt the Athenian ſage. There is, doubtleſs, great originality in the execution of this performance; but the deſign and title of it have, probably, been borrowed from a lively effuſion of French gaiety, intitled, “Le Petit Poſte devaliſé*.”

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* “The Penny-Poſt robbed.” The full import of *devaliſé* cannot, we believe, be tranſlated into Engliſh.

POETICAL.

Art. 24. *An Elegy on the Death of the Rev. John Langhorne,* D. D. Prebendary of Wells, and Rector of Blagdon in Somerſetſhire. 4to. 1 s. Portal. 1779.

Productions of this kind being commonly dictated by perſonal friendſhip, ought, whatever be their merit, to be exempted from the ſeverity of criticiſm. Where they are excellent, it is but juſtice to praiſe them; where they fall ſhort of that character, humanity will interpoſe, were it only in tenderneſs to the ſubject and occaſion. In general, the faireſt part which a Journaliſt can act, in theſe caſes, is to let the performance ſpeak for itſelf, by a ſpecimen indifferently extracted; we ſhall follow this rule, in regard to the preſent Article:

Yet, gentle Bard! if from that ſhining ſphere,
 Where, to high praiſe, thy ſacred numbers flow,
Thou can'ſt to friendſhip's ſigh incline thine ear,
 And love the fond ſincerity of woe,

Deem not diſgraceful this heart-labour'd ſtrain,
 Though far beneath my lofty aim it riſe;
Than praiſes drawn from friendſhip's hallow'd pain,
 What purer incenſe can affect the ſkies?

But ſhould each tongue, and ev'ry lyre be mute,
 No grateful muſe thy honour'd aſhes mourn,
The Maids of Mem'ry would ſuſtain thy lute
 Enwreath'd with flowers, and place it o'er thy urn.

Still on the banks of Eden's parent ſtream
 The grateful Naiads ſhall thy * ſongs rehearſe,
Still wave his willows o'er thy golden dream,
 And elves bound lightly to thy magic verſe.

This modeſt and honeſt Writer is well known in the Poet's walk, on account of his former publications, which have, in general, been favourably received. The pieces here alluded to are, *Olindo and Sophronia*, a Tragedy; *Innocence*, a poetical Eſſay; *War*, an Ode; and *Nuptial Elegies*.

Art. 25. *A Funeral Eulogium to the Memory of David Garrick, Eſq;* a Poem. Dedicated to Richard Brinſley Sheridan, Eſq; 4to. 1 s. Etherington.

A poor attempt to traduce the memory of Garrick.

Art. 26. *The Apotheoſis of Punch:* A ſatirical Maſque: With a Monody on the Death of the late Maſter Punch; as now performing at the Patagonian Theatre, 8vo. 1 s. Wenman.

Alius & idem!

Art. 27. *Reflections on the Death of Miſs Martha Ray*; by a Gentleman who was accidentally preſent at the laſt Scene of her dreadful Murder. 4to. 6 d. Harriſon.

The miſtreſs of Lord S—— is here lamented *as a virtuous character*:

But why lament her fall? She fell to riſe,
If Virtue ſtill aſcends its native ſkies.

Is a farther account, or a larger ſpecimen neceſſary?

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* Ode to River Eden.

Art. 28. *The Diſtracted Lover*; a Poem; ſuppoſed to have been addreſſed to an unfortunate Lady, a few Hours before her melancholy Death. 4to. 1 s. 6 d. W. Davis, &c.

'—— Mr. Hackman, before the fatal act for which he ſuffered, wrote ('tis ſaid) many letters to Miſs Ray, which ſhe returned unopened, or anſwered in a manner unfavourable to his paſſion. The following epiſtle is ſuppoſed to have been the laſt addreſſed by him to that unfortunate lady, and repreſents the conflicting paſſions which agitated his mind previous to the melancholy deed.' AUTHOR's *Advertiſement* prefixed. The Author of this *Epiſtle* makes the late unhappy Mr. H. ſay many very good things; and the poetry has uncommon merit. The poem is introduced by a preface, written in a ſenſible and moral ſtrain; to which the noble and the opulent, the gay and the diſſipated, would do well to pay ſome attention:—*if they can find time.*

Art. 29. *Reviewers Reviewed*; a familiar Epiſtle to thoſe *Partial* Sons of Momus. 4to. 2 s. Bew. 1779.

Who are '*thoſe* partial ſons of Momus?' Oh! the "Reviewers Reviewed." Pſhaw! that is not half ſo clever as the *copper plate* part of the title page: the owl, the purſe, the devil, the ſpectacles, &c. &c. The owl is a very fine ſagacious looking fellow, indeed: and when we are in want of a theological coadjutor, we will ſend for him.

This unreaſonable ſatiriſt, who, in *The Watch*, an ode; in *Royal Perſeverance*, a poem; in *The Genius of America to General Carlton*, a poem; in *Tyranny the worſt Taxation*; in *Capt. Parolles at Minden*; in *An Epiſtle to Lord M——d*; and in *The Favourite*, a character, &c.) abuſes King, Lords, and Commons, thinks it extraordinary that Reviewers ſhould preſume to cenſure *him*!—But he may have reaſon:

> "Why baulk an Author's *appetite* and *ſale*?"

We ſhould be ſorry to baulk the *appetite* of a brother ſcrib, by obſtructing the ſale of his works; and we are happy in the perſuaſion that, in fact, we have not rendered ſuch diſſervice to the preſent Writer. Every body knows that ſcandal and ſcurrility are the moſt marketable of all literary commodities: and certain it is, that we have always given a faithful report of his merits, by letting the lovers of Billingſgate poetry know, that in this Gentleman's productions they would not fail to meet with plenty of the moſt delicious *morceaux*;—and this have we generouſly done, without charging the ungrateful grumbler a ſhilling for advertiſements!—But ſome people are of ſuch perverſe diſpoſitions, that they will not let you ſerve or oblige them with impunity:—like the galley-ſlaves who threw ſtones at Don Quixote, in return for his gallantry and benevolence in ſetting them at liberty.

Art. 30. *Momus*; *or, the Fall of Britain*: A Poem. 4to. 1 s. Cadell. 1779.

The infernal deities, a pack of malignant raſcals as they are, meet in council, to plot the deſtruction of poor Old England. After ſome debate, it is at laſt ſettled, that this goodly event is to be accompliſhed by the united efforts of *Mammon* and Momus. The office of god Mammon will be readily ſuppoſed; that of his compeer is to laugh religion and virtue out of doors, to make way for ruin and deſolation to enter in.—The machinery of the piece is not ill imagined; but the poetry merits little praiſe.

Art. 31. *Mimoſa; or, the Senſitive Plant:* A Poem. Dedicated to Mr. Banks, &c. 4to. 1 s. 6 d. Sandwich.

Ability proſtituted to indecency.

Art. 32. *A Parody on the Carmen Seculare of Horace,* lately ſung before the celebrated Dr. Samuel Johnſon, and his attendant *Literati,* at Free Maſon's Hall, in Great Queen-ſtreet. 4to. 1 s. Bew. 1779.

Obſtinate dulneſs and ſcurrility, unenlivened with the leaſt tincture of pleaſantry.

Art. 33. *Pieces ſelected from the Italian Poets,* by Agoſtino Iſola, (Teacher of the Italian Language) and tranſlated into Engliſh Verſe by ſome Gentlemen of the Univerſity of Cambridge. 8vo. 4 s. ſewed. Robſon, &c. 1778.

In this ſelection the Reader will meet with ſome beautiful paſſages of Petrarch, Taſſoni, Arioſto, and Metaſtaſio, tranſlated into Engliſh verſe. The original is printed in the oppoſite page, and may afford him an opportunity of examining the merit of the tranſlation. We are afraid the Engliſh poetry will not gain by the compariſon. The firſt piece which the Author has inſerted in his ſelection is the deſcription of Endymion ſleeping, by Alexander Taſſoni. It begins,

Dormiva Endimion tra l'erbe e i fiori,
Stanco dal faticar del lungo giorno.

“ Endymion ſlept amidſt herbs and flowers, wearied with the fatigues of the long day.” The Engliſh tranſlation has not attained this beautiful ſimplicity:

“ Tir'd with long toil Endymion *lay repos'd*
Where herbs and flowers an *odorous couch compos'd.*”

In the firſt ſonnet of this collection, Petrarch, ſpeaking of the eyes of Laura, ſays, with the inimitable ſenſibility of Sappho †,

Che mi cuocono 'l cor in ghiaccio e'n foco!

The tranſlation is a weak paraphraſe:

“ Now *chilled with hope forlorn,* now burning with deſire.”

There are ſeveral of theſe tranſlations, however, that are not devoid of ſpirit, and ſome degree of elegance. The flight of Erminia from Taſſo, and ſome ſonnets of Metaſtaſio, are ſuperior to the reſt.

Art. 34. *Caledonia;* a Poem. Small 4to. 2 s. Cadell.

This well-meaning Writer laments the hardſhips and inconveniencies to which the Highlanders are ſubjected by the law prohibiting their ancient dreſs. Theſe, and ſome other grievances, make the ſubject of this patriotic *attempt* at blank verſe.

Art. 35. *The Nativity of our Saviour:* A Prize Poem. By Samuel Hayes, M. A. late Fellow of Trinity College. Cambridge printed. 4to. 1 s. Dodſley, &c. 1778.

We have been accuſed of criticiſing works we have never read. The Cambridge Reviewers, whoſe province it is to diſpoſe of the profits of the Kiſlingſbury eſtate, in all probability will plead guilty to the ſame accuſation. Upon no other ſuppoſition can it be admitted that ſuch meaſured proſe as this Chriſtmas-day *Sermon* could poſſibly have been impoſed upon them for a *Poem.*

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† There is the ſame thought in the beautiful ode of Sappho preſerved in Longinus.

NOVELS and MEMOIRS

Art. 36. *Charles; or, the Hiſtory of a young Baronet and a Lady of Quality.* 12mo. 2 Vols. 6 s. bound. Bew. 177[illegible].

This novel has ſuch mediocrity of merit, that to diſcover and enumerate its faults or its excellencies, would be a taſk attended with equal difficulty. If it has any leading character, it is that of inſipidity; a quality which the readers of modern novels are tolerably well accuſtomed to endure.

Art. 37. *Memoirs of the late Edw. W——ly M—tague, Eſq;* with Remarks on the Manners and Cuſtoms of the Oriental World; collected and publiſhed from original poſthumous Papers. 12mo. 2 Vols. 5 s. ſewed. Wallis. 1778.

A *genuine* account of this extraordinary perſon, and of his real adventures in the Eaſtern parts of the globe, would highly gratify the curioſity of the Public; but *this* appears to be a mere *novel.*

LAW.

Art. 38. *The Trial of Humphry Finnimore, Eſq;* (reputed to be worth Forty Thouſand Pounds) who was tried at the Quarter Seſſions holden for the County of Surrey, in the Town-Hall, Southwark, on Thurſday the 14th Day of Jan. 1779, and convicted of Felony in ſtealing five Turkies, the Property of Thomas Humphries. 8vo. 1 s. White. 1779.

It is matter of juſt regret when any inſtance occurs that may tend to leſſen our veneration and attachment to the mode of trial by jury. We have before us a melancholy proof how wide of juſtice, of truth, and even of common humanity, the minds of men may be carried by local prejudices againſt an unpopular character. We forbear to give a particular account of this diſgraceful buſineſs, only becauſe we wiſh that all memory of it may die away as ſoon as poſſible.

DRAMATIC.

Art. 39. *Who's the Dupe?* A Farce; as acted at the Theatre-Royal in Drury-Lane. By Mrs. Cowley, Author of the *Runaway,* a Comedy. 8vo. 1 s. Dodſley, Becket, &c. 1779.

A very ſprightly farce.

Art. 40. *The Cobler of Caſtlebury:* A muſical Entertainment. In Two Acts: As performed at the Theatre-Royal, Covent-Garden. 8vo. 1 s. Kearſly. 1779.

The Author tells us, that 'the characters are all *low,* and whatever *humour* the piece is poſſeſſed of, likewiſe *low.*' The whole is indeed ſo *low,* that it ſeems impoſſible to get *down* to the *humour.*

Art. 41. *Illumination; or, the Glazier's Conſpiracy.* A Prelude. As performed, with univerſal Applauſe, at the Theatre-Royal, Covent Garden. By F. Pilon. 8vo. 1 s. Kearſly.

A theatrical catchpenny, intended to increaſe the receipt of a benefit-night. There is, however, ſome little *fun* in the firſt interview between the Glazier and Tallow-chandler.

Art. 42. *The Chelſea Penſioner*; a Comic Opera. In Two Acts. As performed at the Theatre-Royal, Covent-Garden. 8vo. 1 s. Kearſly.

This is very improperly ſtiled a *comic* opera. It is a ſentimental ballad farce!

MISCELLANEOUS.

Art. 43. *Political and Philoſophical Speculations on the diſtinguiſhing Characteriſtics of the preſent Century*; and on the State of Legiſlation, Military Eſtabliſhments, Finances, and Commerce, in *Europe*; with occaſional Reflections on the probable Effects of American Independency. By Mr. Linguet, late of the Parliament of Paris. Small 8vo. 1 s. 6 d. Fielding and Co. 1778.

Extracted from the *Annales Politiques, Civiles et Literaires du 18ieme Siécle*, of which we have, in a late Review, given an account, with a ſpecimen of the ingenious Abbé's preſent *Speculations*.

Art. 44. *A Letter to my Lords the Biſhops, on Occaſion of the preſent Bill for the preventing of Adultery.* 8vo. 1 s. 6 d. Dodſley. 1779.

If this letter did not originate from the noble peer who moved that the offending parties ſhould be compelled, inſtead of being prohibited, to marry, the Writer has at leaſt adopted the ſame idea; and with great ability clearly ſhewn, that the remedy did not apply to the grievance. The Houſe of Commons thought the ſame, and accordingly threw out the bill, after it came down from the Upper Houſe.

The Writer takes occaſion, from this attempt of the Biſhop of Landaff, to check matrimonial infidelity, to ſhew the inefficacy of ſuch partial endeavours to ſtop the general tide of immorality; and concludes with a home appeal to the profeſſional characters and obligations of the heads and guardians of religion and morals.

Art. 45. *The Tragedies of Æſchylus* tranſlated. By R. Potter. The *Second Edition*, corrected, with *Notes*. 2 Vols. 8vo. Cadell. 1779.

Of this tranſlation, an account was given, from the firſt edition, in 4to, in our Review for October laſt, p. 286: for the notes, ſee Review for December, p. 466. Theſe *notes*, which were firſt publiſhed ſeparately (and given *gratis* to the purchaſers of the 4to edition), are now inſerted in their reſpective places, at the foot of the page.

Art. 46. *A Chronological and Hiſtorical Epitome of the principal Events in Engliſh Hiſtory.* Shewing what Year of each King's Reign correſponds with the Year of Chriſt, and the Number of Years ſince the Conqueſt; from Egbert to the Year 1779. Calculated for the Uſe of Hiſtorians, Lawyers, &c. To which are added, the Characters of all the Sovereigns from William the Conqueror. Small 12mo. 1 s. 6 d. Fielding and Walker.

What will become of Rapin and Hume, and Guthrie and Smollett, now the hiſtory of England is reduced to the ſize of a Primer! What will become of this hiſtory, if the next ſchemer ſhould put it *into a watch caſe*! In this whimſical age, a hiſtory of England might run through ſeveral editions, if neatly glazed in chronological buttons for a coat and waiſtcoat.

N B. Should any author, button-maker, or engraver, take the benefit of this hint, and compliment us with a ſett, he is deſired not to forget the ſuit.

Art. 47. *Thoughts on the preſent State of the Roman Catholics in England*; and on the Expediency of indulging them with a farther Repeal of the Penal Statutes. By a Proteſtant. 8vo. 6 d. Payne.

A ſenſible advocate for the Engliſh Catholics; but when ſuch apologiſts plead the good diſpoſitions of their clients, which, at beſt, is but a *contingence*; it is only adopting the ſame mode of reaſoning to plead the liberal diſpoſition of the age, as unwilling to oppreſs the Catholics, as Catholics *may be* to diſturb the government.

Art. 48. *The Caſe and Memoirs of the late Rev. Mr. James Hackman, and of his Acquaintance with the late Miſs Martha Reay, &c.* 8vo. 1 s. Kearſly.

This popular pamphlet begins with a ſhort account of the life of Mr. Hackman, which, in all probability, may be genuine; but the greater part conſiſts of a laboured extenuation of the crime for which he was executed, and a vain attempt to exalt to heroiſm the character and conduct of a man in whom an unprejudiced ſpectator could diſcover only thoſe ungovernable paſſions, againſt which the criminal laws endeavour to guard the peace of ſociety. The *ſeventh* edition of theſe Memoirs is now before us.

Art. 49. *An authentic Copy of the Trial of Sir Hugh Palliſer*, Vice-Admiral of the Blue; April 12, 1779, &c. Taken in Short Hand by a Perſon who attended during the whole Trial. And publiſhed by Order of *his* * Friends. 8vo. 3 s. ſewed. Portſmouth printed, and ſold by Wheildon, &c. London.

Several different copies of the proceedings of the court-martial on the trial of Admiral Palliſer, having appeared, as taken down by different perſons, we have reſolved to inſert their *titles* (for to *review* the volumes is impoſſible) in the ſucceſſive order of their publication.—The above mentioned copy, printed by order of *his* (we know not *whoſe*) friends had, we believe, the ſtart; and we have, accordingly, given it the precedency.

As much hath been ſaid, and different accounts have been given of the preciſe terms in which the ſentence pronounced on Sir Hugh was expreſſed, we ſhall tranſcribe them from each of theſe publications, that our Readers may judge of the difference, and of the confidence that we ought to place in the verbal exactneſs of ſhort-hand writers.—The writer of the trial before us gives the ſentence in the following words:—" The Court having inquired into the conduct of Sir Hugh Palliſer, on the 27th and 28th days of July, heard evidence on the ſame, are of opinion that the behaviour of the Vice admiral of the Blue was, in many inſtances, on thoſe days, highly meritorious and exemplary. But that he was blameable for not making the diſtreſſed ſituation of his ſhip known to the Admiral, either by the Fox, or otherways. Yet as he is cenſurable in no other part of his conduct, the Court are of opinion he ought, *notwithſtanding that*, to be acquitted; and he is acquitted accordingly."

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* Whoſe friends?

Not to dwell on the nonſenſe of the foregoing declaration, we ſhall only add, that the Author, or Editor, of this copy of the trial has ſubjoined the following piece of information, viz. "The Preſident delivered to the Vice-admiral his ſword, with this ſhort addreſs: Sir, I am directed by the Court to return you your ſword."

Art. 50. *The Trial of Sir Hugh Palliſer*, Vice-Admiral of the Blue Squadron, at a Court-martial, &c.—To which is prefixed a Gloſſary of the technical Terms and Sea-phraſes uſed in the Courſe of the Trial. 8vo. 3 s. 6 d. Murray.

SENTENCE. "The Court having taken the evidence into conſideration," [†] ——" were of opinion, ſo far from the conduct of Sir Hugh Palliſer——being reprehenſible on the 27th and 28th of July, that in many parts thereof it appeared exemplary and highly meritorious; but it did appear to them that he ſhould have taken ſome ſteps, either by the Fox frigate, or otherwiſe, to make the diſabled ſtate of his ſhip known to the Admiral. However, all circumſtances being duly weighed, they acquit him of the charges adduced againſt him, and he is hereby acquitted accordingly."

Here the attentive reader will obſerve a conſiderable degree of variation from the words of the ſentence as given in the Portſmouth Copy; but there is a ſtill greater, a more glaring difference in the two accounts of the Preſident's addreſs to Sir Hugh, on delivering to him his ſword: it ſtands here, as follows:

"Sir Hugh Palliſer, I feel the higheſt ſatisfaction in being authorized by this Court to return your ſword, which you have hitherto worn with ſo much profeſſional reputation, and which, I truſt, will ſoon be drawn again in the honourable defence of your country."

Now which of theſe two accounts ought we to believe? What ſay the Minutes printed by authority of the Admiralty? Here they are:

Art. 51. *Minutes* of the Proceedings at a Court-Martial, aſſembled for the Trial of Vice-admiral Sir Hugh Palliſer, Bart. As taken by George Jackſon, Eſq; Judge Advocate of his Majeſty's Fleet. Publiſhed by Order of the Lords Commiſſioners of the Admiralty. Folio. 4 s. Cadell.

SENTENCE. " —— the Court"——" are of opinion that his" [Sir H. P.'s] " conduct and behaviour on thoſe days" [July 27 and 28] " were in many reſpects highly exemplary and meritorious: at the ſame time cannot help thinking it was incumbent on him to have made known to his Commander in Chief the diſabled ſtate of the *Formidable*, which he might have done by the Fox at the time ſhe joined him, or by other means.—Notwithſtanding his omiſſion in that particular, the Court are of opinion he is not in any other reſpect chargeable with miſconduct or miſbehaviour on the days aforementioned; and therefore they acquit him, and he is hereby acquitted accordingly."

[†] The words omitted in our tranſcript, where the breaks occur, both in this and the following copy of the ſentence, being merely *formal*, and no way affecting the matter either of cenſure or acquittal, *are left out* for the ſake of brevity.

Here we have ſomething like ſenſe and meaning; but with reſpect to the Preſident's complimentary addreſs to Sir Hugh, on delivering him his ſword (as it ſtands in the trial printed for Mr. Murray), the difference between that and the Portſmouth account cannot here be adjuſted, for the Judge-Advocate has not ſaid one word relative to that circumſtance.—*Note,* there is a *fourth* copy of theſe proceedings, taken by Mr. Blandemor; but this is not yet come to our hands.

Art. 52. *A Friendly Addreſs to the Jews in general.* In a Series of Letters. 12mo. 1 s. 6 d. Brown. 1779.

Theſe letters, we are given to underſtand, were written for the benefit of a Jewiſh family of the Author's acquaintance, who adviſed with him about religion. How far the friendly intention of the Writer was anſwered, is not ſaid; but as in one paſſage, he addreſſes his correſpondent as almoſt perſuaded to be a Chriſtian, we may ſuppoſe he had the ſatisfaction of completing the work. Theſe letters conſiſt of plain exhortations; but we cannot think they apply to or reach thoſe objections that might be ſtarted by a ſenſible Jew not previouſly diſpoſed to liſten to Chriſtian doctrines.

RELIGIOUS and CONTROVERSIAL.

Art. 53. *The Nature and Extent of Intellectual Liberty,* in a Letter to Sir George Saville, Bart. occaſioned by an Error on a fundamental principle of Legiſlation, ſupported by his Credit and Eloquence in the Debate on the Diſſenting Bill, March 17, 1779. By the Rev. David Williams. 8vo. 1 s. Dodſley, &c.

As it is impoſſible, within our narrow limits, to do complete juſtice to the arguments uſed by the ſeveral late writers on the nice, difficult, and important ſubject of *Intellectual Liberty,* we ſhall only give the titles of the controverſial tracts which have been occaſioned by the *Diſſenters Bill* juſt paſſed, together with a ſlight intimation of the leading principle of each author.

The firſt of theſe, in the order of publication, is the abovementioned letter to Sir G. S. in which Mr. W. ſays many ſtriking, and ſome extravagant things. He decides abſolutely againſt the bill; which he conſiders as injurious and dangerous to truth and liberty. This Gentleman carries the argument higher than any other advocate on the ſame ſide of the queſtion; for he contends for a full and free toleration of all opinions and doctrines. He ſays, 'I do not ſee why thieves ſhould not be allowed to preach the principles of theft; murderers of murder; ſeducers of ſeduction; adulterers of adultery; and traitors of treaſon:' adding, 'If any man be ſo weak as to think, that advantages would ariſe to iniquity from it, he cannot be benefited by any reaſoning which can be offered him.'

Mr. W. ſoars on long pinions indeed;—and he ſeems to apprehend no danger of their being clipped,—notwithſtanding his fears for the conſequences of the preſent limited toleration.

The 'error on a fundamental principle' which procured Sir G. the honour of this epiſtle, was his admitting that "there were ſome opinions and thoughts which could not be tolerated;" inſtancing "thoſe of a right to murder or to plunder." What the ſpirited letter-writer ſays in oppoſition to Sir G.'s notion is curious at leaſt; if not convincing.

Art. 54. *Conſiderations on the Diſſenters' Bill*; or, the Propriety of Proteſtant diſſenting Miniſters acceding to a Declaration of their Belief in the Holy Scriptures, annexed to a Bill now depending in Parliament, for the farther Enlargement of religious Liberty. 8vo. 6d. Robſon, &c. 1779.

This candid and judicious advocate for the bill, as it has paſſed, ſince the appearance of theſe Conſiderations, with the *Declaration* annexed, ſets out with ſtating, in general terms, the diſſenters' plea for the right of *private judgment*, and the free *exerciſe of his religion*; and then proceeds to enquire whether, on the different grounds of *conſcience* and of *expedience*, a diſſenting miniſter may accede to the propoſed declaration? This queſtion, in both reſpects, but eſpecially in the latter, he determines in the affirmative; and every moderate reader, we apprehend, will approve his reaſoning; which extends to every important point and argument involved in this great and comprehenſive ſubject of inveſtigation. With reſpect, however, to an *acknowledgment* of the magiſtrate's *right* to demand of any man a *declaration of his faith*, there are, among the diſſenters, many rational and worthy miniſters, who entertain ſentiments different from thoſe of our Author. Of this number, is the writer of the tract which is the ſubject of the following article.

Art. 55. *Free Thoughts on the Inconſiſtency of conforming to any religious Teſt, as a Condition of Toleration*, with the true Principle of Proteſtant Diſſent. By John Palmer, Miniſter to a Society of Proteſtant Diſſenters in New Broad-ſtreet. 8vo. 1s. Johnſon.

Theſe free thoughts ſeem to have been chiefly intended as an anſwer to the preceding *conſiderations*. The writer does not enter largely into the general queſtion concerning the juſt limits of the civil power. The particular point to which his remarks chiefly bear reference, is the interference of the magiſtrate in requiring of proteſtant diſſenting miniſters, tutors, and ſchoolmaſters, a declaration of faith in the ſcriptures, as the condition of their enjoying a legal toleration to exerciſe their reſpective functions: and his leading conſideration is, 'whether ſuch a requiſition can be complied with, in conſiſtence with the true principle of proteſtant diſſent?' This is, indeed, the main object of the preſent debate; and our ſenſible Author, who appears to be a ſtaunch *diſſenter on principle*, decides totally againſt the bill:—ſo true is the remark of good Sir Roger De Coverly (which we may apply to almoſt every controverſy), "that much may be ſaid on both ſides."

⁂ There are ſome other publications on this intereſting ſubject; but we muſt defer them to our next Month's Review.

Art. 56. *A ſeaſonable Caution againſt the Abominations of the Church of Rome.* By C. De Coetlogon, M. A. 12mo. 6d. Keith. 1779.

Candor and moderation toward perſons of every religious denomination, we muſt wiſh to be encouraged; but the hiſtory of the whole Chriſtian world, ſo clearly proves the ill tendency of popiſh principles and uſurpations on the rights and conſciences of men, that we cannot be too much guarded againſt them. This Author gives on the whole a proper view of his ſubject. He intends his book for the common people, believing ‘ that the youth of this nation, eſpecially of the poorer ſort, are in danger of being educated in the horrid principles of the church of Rome; thouſands, he ſays, having been invited, and many received into Popiſh ſeminaries in ſeveral parts of Great Britain.’ At the ſame time he admoniſhes his readers, that it is his deſign ‘ not to attack perſons but things, to ſtorm that kind of error, which in its nature is fatal to the civil and religious liberties of Engliſhmen.’ We do not intirely approve of one or two of his terms, ſuch as *diabolical* council, *hypocritical zeal*, becauſe there are no doubt ſincere and worthy perſons in this party of Chriſtians, as well as in others. His account of articles of faith *neceſſary* to ſalvation diſcovers, perhaps, a mind much too narrow; and poſſibly, on enquiry, he may find it ſavours a little of that ſpirit of popery which inculcates *that out of their church there is no ſalvation*. We join, however, with him in his concluding paragraph: ‘ The ſtate of the nation is alarming; the ſtate of religion is much more ſo; therefore, as men, as citizens, as chriſtians, BEWARE.’

Art. 57. *A Defence of the Clergy of the Church of Scotland*, who have appeared in Oppoſition to the Intention of an unlimited Repeal of the Penal Laws againſt Roman Catholics. By John M‘Farlan, D. D. one of the Miniſters of Canongate. Edinburgh. 8d. Dickſon, Edinburgh.

Whether Dr. M‘Farlan’s apprehenſions of the bad conſequences to be dreaded from an unlimited repeal of the penal laws againſt papiſts are, or are not, well-grounded, we ſhall not take upon us to determine. We are bound in charity to believe, that the Doctor, and ſuch of his brethren as agree with him upon this ſubject, are men of integrity, and act from principle. On this ſuppoſition, the *Defence* before us does them honour, both as Chriſtians and as Proteſtants.

Art. 58. *Conſiderations on the Spirit of Popery*, and the intended Bill for the Relief of Papiſts in Scotland. By John Erſkine, D. D. one of the Miniſters of Edinburgh. 8vo. 6d. Printed at Edinburgh.

In regard to theſe *Conſiderations*, we can only repeat what we ſaid in the preceding article, viz. that, whatever ground there may, or may not be, for apprehending danger from Roman Catholics, Dr. Erſkine’s zeal in a cauſe, wherein he thinks the lives, liberties, and religion of proteſtants are intimately concerned, merits commendation.

Art. 59. *Popery diſſected*: or, a Speech againſt the Popiſh Toleration Bill: intended to have been delivered in the Pantheon [Edinburgh], Nov. 12, 1778. Now greatly enlarged. By W. Dryſdale, Teacher of Languages, &c. Edinburgh. 8vo. 1s. Edinburgh. 1779. Sold by Fielding and Walker, London.

Full of zeal, and learning, and bad Engliſh. The laſt mentioned circumſtance is rather unfortunate in a publication ſet forth by a *teacher* of languages. For this Mr. Dryſdale may apologize, perhaps, as did the learned Mr. —— of Newington, who advertiſed to cure “ defect

“ *defects in the organs of ſpeech.*” When Dr. ——, who *ſtammered* rather too much for a preacher, applied to the advertiſer, he was greatly ſurpriſed to find the gentleman ſtammering worſe than himſelf, and objected accordingly;—“ Oh! S-i-ir,” ſaid the quack, “ my b-b-buſin-e-ſs is to cu-cu-re other pe-pe-ple, not myſe-ſe-elf: for who will p-p-pay me for *th-th at?*

Art. 60. *A Scripture Catechiſm, hiſtorical, doctrinal, and practical:* in which the Anſwers are expreſſed in the Words of the Bible only. With Prayers for Children, moſtly in Scripture language. 12mo. 4d. Buckland. 1777.

We cannot eaſily ſay by what means this little performance has eſcaped an earlier notice. It appears to us to merit attention both from the nature of its deſign, and from its execution. We cannot give our Readers a better view of it than by reciting a paſſage or two from the preface. After having obſerved that adding to the number of catechiſms already publiſhed may need an apology, it is ſaid, ‘ The only apology which the Author has to offer is, that a catechiſm in *Scripture words* ſeemed to him, on the whole, preferable to any other, particularly in the following views: It is calculated moſt eaſily and effectually to promote the knowledge of Scripture, as well as cheriſh in the minds of children a high veneration for it. It muſt, one would imagine, afford a greater ſatisfaction to inſtructors of youth, to have only the pure word of God to explain, than the words of fallible men, however excellent: And thoſe points which have been long matter of warm debate in the Chriſtian church cannot be ſo well expreſſed, or ſo ſafely taught, in the words *which man's wiſdom teacheth*, as *in thoſe which the Holy Ghoſt teacheth.* It is not pretended that divine truth cannot, or ought not to be expreſſed in human words, or that it may not be uſeful thus to expreſs it firſt, and afterward prove it from Scripture. But to aſſert divine truth, in divine *words*, is both the ſafer and the eaſier method, as it carries its proof along with it. To teach children immediately from the Scriptures, is leading them to the fountain-head, where they will find the water pure.’ In another part of the preface it is obſerved; ‘ It is not pretended that the deſign here purſued is *new*, or the execution of it intirely the Author's own. He thinks it a much better recommendation of it to ſay, that ſomething of this kind has been attempted many years ago by perſons of far ſuperior judgment and note in the church. A Scripture catechiſm was publiſhed by Mr. *Henry Jeſſe*, and another by Mr. *Owen Stockton*, both of them ejected miniſters of great eminence. Another was printed above fifty years ago, which has been commonly aſcribed to Mr. *James Peirce*. It was from this laſt (though in ſome views exceptionable) that the firſt hint of the preſent work was taken; and it has ſince been improved by comparing it with a ſimilar work publiſhed by Mr. *Benjamin Stinton* in the year 1719, as well as other collections of Scripture-texts. It was at firſt privately printed for the uſe of the Author's catechumens; but a few friends having had the ſight of it, and recommended it to others, there has been a greater demand for it than could be conveniently anſwered in a private way. This determined him to publiſh *it, after having made ſuch alterations in it as were ſuggeſted by the remarks of ſome judicious friends.*’

We have only to add farther concerning this publication, 'that if any profit ſhould ariſe from its ſale, we are informed in a note, it will be applied ſolely to the uſe of the children for whom it was drawn up.'

Art. 61. *The Importance of Truth and the Danger of Moderation,* particularly with reſpect to the Doctrine of the Trinity: Inveſtigated in three Conferences between an orthodox Chriſtian and a moderate Man. Inſcribed to the Rev. Sir Harry Trelawny, Bart. and occaſioned by his late Sermon at the Exeter Aſſembly. 8vo. 1 s. Exeter, printed. London, ſold by Buckland, &c. 1779.

From the title of this work, which is we ſuppoſe intentionally ambiguous, the Reader may perhaps conclude that he is to find what is termed orthodoxy of ſentiment warmly and highly exalted, while moderation is depreſſed and trampled under foot. But a peruſal of the pamphlet will produce a concluſion intirely different. The work is liberal and candid, pleading for the rights of private judgment and the ſole authority of Scripture in oppoſition to human explications and deciſions. While it has this direction, it does not, as hath been too often the caſe, tend to deſtroy or weaken that piety which is the true ſource of other good diſpoſitions, and of good conduct.

SERMONS.

I. *The Principles and Duty of Proteſtant Diſſenters conſidered*—At the Ordination of the Rev. John Prior Eſtlin, at Lewin's Mead, Briſtol, Aug. 5, 1778, by the Rev. William Enfield, LL. D. With an Addreſs on the Deſign of Ordination, by the Rev Thomas Wright; Mr. Eſtlin's Anſwers to the Queſtions propoſed to him; and a Charge by the Rev. Nathaniel White. 8vo. 1 s. 6 d. Johnſon.

Dr. Enfield ſhews that Proteſtant Diſſenters have two grand objects of attention, viz. the ſupport of the right of private judgment, and the advancement of moral and religious knowledge in the world. Amidſt all the diverſity of their opinions on ſubjects of ſpeculation, theſe important objects, he ſays, ought to form an inſeparable bond of union amongſt them, and engage them to a zealous attention to their common intereſts, and a warm attachment to each other as brethren.—His ſentiments on the ſubject are candid and judicious;—the Addreſs, the Anſwers to the Queſtions, and the Charge, breathe a liberal and manly ſpirit.

II. *Unity and Charity recommended*—Before the Friendly Society at Cockermouth, Cumberland; at their Anniverſary Meeting, Jan. 1, 1779. By Joſeph Gilbank, junior, Miniſter of the Goſpel at Cockermouth. 4to. 6 d. Ware, &c. Whitehaven.

A plain, ſenſible diſcourſe, from, "*We are members one of another.*" After ſhewing in what reſpects we are *members one of another*, and pointing out the duties which we owe to each other, as fellow-creatures and fellow-chriſtians, the Preacher concludes with an addreſs to the Society—a Society inſtituted for the expreſs purpoſes of benevolence;—benevolence in one of its moſt neceſſary and uſeful branches; the relief of the honeſt and induſtrious artificer, when labouring under the double weight of poverty and ſickneſs.

III. *The Doctrine of Toleration, applied to the preſent Times*—Preached in the Wynd Church of Glaſgow, 10th Dec. 1778. Being a public Faſt, appointed by the Provincial Synod of Glaſgow and Ayr. By William Porteous, one of the Miniſters of Glaſgow. 8vo. Printed at Glaſgow.

In this ſermon, from Luke ix. 55, 56, Mr. Porteous inquires into *the extent of toleration, according to the religion of Jeſus*, and obſerves, that every religion which now exiſts, from the riſing to the ſetting ſun, is tolerated by the Chriſtian religion, provided it teaches no opinions which are deſtructive to the ſtate, or dangerous to the particular members of it.—He proceeds to inquire, whether Popery ought to be tolerated in a Proteſtant ſtate:—Popery, he ſays, may be conſidered in three views,—as a falſe religion—as a faction in the ſtate—and as a ſyſtem of immorality. He confines himſelf entirely to the third view of Popery, and endeavours to ſhew that, conſidered as *a ſyſtem of immorality*, it ought not to be tolerated.

IV. *Popery a ſpiritual Tyranny*—Preached Nov. 5, 1712, by the late Rev. Mr. Matthew Henry. A new Edition. 12mo. 6d. Buckland. 1779.

The editor of this ſermon apprehends that there are Papiſts in this kingdom, who, ' ſenſible of the want of argument to ſupport their ſyſtem of civil and religious tyranny, would fain perſuade us, that the principles of their religion are altered, and that the ſpirit of Popery, which heretofore made ſuch dreadful havock, is now totally evaporated:—It is eaſy, ſays he, to ſee what has cauſed their *pretended* change of ſentiments, namely, a *real* change of circumſtances; they have no power to propagate their religion in the manner their anceſtors had; they muſt therefore try other methods: but let us never forget that, " *Nature chained, is not Nature changed.*" The moſt refined ſophiſtry in the world cannot perſuade us, that the real principles of Popery are in the leaſt altered.' On theſe and other conſiderations, this diſcourſe, preached ſo many years ago, is republiſhed. The name of its author, even at this diſtance of time, will recommend it to numbers. The ſermon is well worthy of regard. It breathes that good ſpirit for which its author was eminent: and while it gives, in a ſmall compaſs, a view of the errors of the church of Rome, the preacher, in a very ſenſible manner, urges it on Proteſtants to be conſtantly on their guard leſt they indulge any thing of a bigotted, uncharitable diſpoſition toward thoſe who may differ from themſelves in matters of faith and opinion.

V. *An old Diſciple*—Occaſioned by the Death of the late Mr. John Mudge; who departed this Life, Jan. 6, 1779, in the 70th Year of his Age. By N. Hill. 8vo. 6d. Buckland.

This is a plain, ſenſible exhortation to a pious life; but the title does not expreſs where this ſermon was delivered, whether in England, Scotland, or Ireland; nor does this publication either in the ſermon or notes give us any perſonal account of the deceaſed party, who he was, or where he lived: we only learn that his name was John Mudge.—We were the rather led to remark theſe deficiencies, as we imagined that this *old Diſciple* might have been brother to the ingenious Mr. Mudge the watchmaker, and a ſurgeon at Plymouth.

mouth. Poſſibly this may be a miſtake; but it is uſual, in a funeral ſermon, to identify the party commemorated.

VI. Preached at St. George's, Bloomſbury, March 28, for the Benefit of the Humane Society, inſtituted for the Recovery of Perſons apparently dead by drowning. By Thomas Francklin, D. D. Chaplain to his Majeſty, and Rector of Braſted, Kent. 4to. 1 s. Cadell, &c. 1779.

The benevolent and laudable endeavours of the Humane Society are here recommended to the public attention and aſſiſtance in an elegant, pathetic, and ſenſible diſcourſe. The Preacher has been happy in the choice of his text, which is from 1 Sam. xx. 3. *There is but a ſtep between me and death.* This ſentiment, truly applicable to human life in general, is peculiarly ſo to our Author's immediate ſubject, which he proſecutes with a pious and charitable zeal that does honour to himſelf, while it demands the beſt attention of his Readers.

VII. At the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 14, 1778. By John Warren, D. D. Prebendary of Ely, and Chaplain in Ordinary to his Majeſty. 4to. 1 s. Bathurſt, &c.

To this ſermon, as uſual, are annexed, the liſts of ſtewards for the feaſt of the ſons of the clergy, and of the preachers; together with the annual ſums collected ſince the inſtitution of the charity in 1721.

VIII. At the Viſitation held in the Cathedral Church of Lincoln, Aug. 24, 1778. By Roger Watkins, M. A. late Fellow of Baliol College, Oxon. 6 d. Crowder, &c.

SERMONS *preached on the late* GENERAL FAST, *Feb.* 10, *continued: See our laſt Month's Review.*

IX. Preached at Reading, Berks, by Edward Armſtrong, M. A. 8vo. 6 d. Buckland.

A rational and judicious expoſition of the nature and obligations of a General national Faſt; with a proper application, &c.

X. *A Sermon on the late Faſt*, Feb. 10, 1779. Wherein the *National Calamities* are manifeſted, and a *Remedy preſcribed.* 8vo. 6 d. Exeter printed; ſold by Dilly in London.

Our national calamities are here derived, as in other Faſt Sermons, from our national ſins; and the 'remedy preſcribed' is the eſtabliſhed remedy, as it ſtands in the Church Diſpenſatory, *repentance and amendment.*—Though this diſcourſe is nothing out of the common road, in point of doctrine, the arguments are juſtly enforced, and the language is animated.—Neither the name of the preacher, nor of the place where the ſermon was delivered, are mentioned.

⁂ A BRITON's Favour is received; and the hints ſo obligingly offered by the Writer will be duly attended to.

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THE MONTHLY REVIEW,

For JUNE, 1779.

Art. I. Philosophical Transactions *of the Royal Society of London*. Vol. LXVIII. For the Year 1778. Part 1. 4to. 10s. 6d. ſewed. Davis. 1779.

Papers *relating to* Air.

Article 13. *Experiments upon Air, and the Effects of different Kinds of Effluvia upon it; made at York.* By W. White, M. D. F. S. A.

THESE experiments, which contain ſeveral very remarkable particulars, highly intereſting both to the philoſopher and the phyſician, were undertaken with a view to aſcertain how far the air which we breathe is affected, with reſpect to its ſalubrity, by the vapours or *effluvia* that ariſe from various ſubſtances to which it is expoſed. In aſcertaining the purity or ſalubrity of the different ſpecimens of air which he examined, the Author appears to have depended ſolely on the indications furniſhed by nitrous air, or the quantity of *diminution* attending its admixture with the common air under examination.

The apparatus which he employed for this purpoſe conſiſted of a barometer tube, graduated by inches and decimals, and of ſuch a bore that an ounce vial of the air intended to be examined being thrown up into it, through a ſmall glaſs funnel (after it had been filled with water, and inverted into a veſſel of the ſame fluid) occupied about 134 decimal parts of an inch, or 13½ inches nearly. On adding half an ounce of nitrous air, the mixture is ſaid, at firſt, to have generally occupied about 205 of the abovementioned decimal parts. At the end of half an hour, when the whole *diminution* may be ſuppoſed to have taken place, he notes the ſpace, or the number of decimal parts, then occupied by the two airs; and, ſubſtracting it from 205, conſiders the remainder as the number indicating the ſtate of purity in the particular air that he has examined.

Thus, for example, on mixing the air in his garden, with nitrous air, in the proportion above indicated; the ſpace occupied by the mixture, at the end of half an hour, was found to be only 145, which being deducted from 205, gives 60, for the ſtate of the common atmoſpherical air that day. On the other hand, had he, inſtead of the air in his garden, uſed the ſame quantity of *perfectly noxious* air, as there would have been no diminution, or, in other words, as the mixture would ſtill have ſtood at 205, 0 would expreſs the ſtate or condition of that particular air. The extent of his ſcale is accordingly from 0, which indicates the moſt noxious or mortal air, up to 60° or 61°; which was found to be the mean ſtate of the atmoſphere in upwards of 200 experiments: though he has, at two different times, found the latter to riſe to 64°; and, in three inſtances only, to 63 (in the Article, erroneouſly printed 68). In the worſt ſtate, he obſerved it as low as 58°.—An account of ſome of the Author's obſervations will probably be acceptable to our philoſophical readers; to whoſe and the Author's conſideration we ſhall ſubmit a few reflections that have occurred to us on this ſubject.

Dr. White found a difference, that was perceptibly enough indicated by this apparatus, between the air in the *city* of York, and that of the *country*, at a ſmall diſtance from the city walls. When the former was 59°, the latter was 62°.—The air too of his bed which, on entering it at night, was 62°, was, in numerous trials, found to be reduced the next morning to 58°; though the bed-curtains were always open, except on one ſide, and the room large and airy. This experiment leads to another which exhibits a more conſiderable difference, proceeding from the ſame cauſe. He breathed the ſame air as long as he could without manifeſt inconvenience; and it was thereby reduced from 62° to 40°.—Further, the air contained in an 8 ounce vial, in which a ſmall piece of freſh veal was included 48 hours, was reduced from 64° to 10°: and yet the fleſh was not putrid, but only ſmelled ſomewhat faint and muſty.

The reſults of the next ſet of experiments will appear very extraordinary. They were made on the *dead* flowers and leaves of vegetables, each put into common air contained in an 8 ounce vial, immediately after they had been gathered out of his garden. Conſidering 60° or 61° as indicating the ſtate of the wholeſome or reſpirable air originally contained in the vial; it was reduced to 9°, when ſome leaves of ſage had remained in it 16 hours. In the vial in which flowers of *ulmaria* had been included, during the ſame time, it was diminiſhed to 2°; and in that containing ſome *ten-weeks ſtocks*, the diminution was only 1°.—In other words, the air was indicated to be almoſt perfectly noxious. Theſe vegetables, nevertheleſs, remained, as to ſenſe, equally ſweet as when they were put into the vial.

We concur with the Author (of whoſe accuracy we entertain not the leaſt doubt) in expreſſing our ſurprize at the reſults of theſe laſt trials. In ſome of the *ſmall variations* above noticed, errors, perhaps equal to the differences obſerved, may have been produced by unknown or unheeded cauſes; ſuch as, a variation in the quality or ſtrength of the nitrous air, the temperature of the atmoſphere, &c. but this obſervation cannot properly be applied to the facts in queſtion. It is indeed 'amazing,' as the Author obſerves, 'that vegetables, whilſt freſh and free from the leaſt degree of putreſcency, ſhould have ſuch a noxious tendency as to ſpoil the air, and render it not only uſeleſs, but *fatal to animal life*, and that in ſo ſhort a time.'—On this head, however, we ſhall propoſe a few obſervations.

When Dr. Prieſtley firſt diſcovered the uſe of nitrous air, as a teſt of the ſalubrity of common air, he may be thought to have made a full reparation for the lives of the many mice he had ſacrificed in his previous trials.—"Every perſon of feeling," he obſerves on his firſt notification of it, "will rejoice with me in the diſcovery of nitrous air—which ſuperſedes many experiments with the reſpiration of animals; being a much more accurate teſt of the purity of air [*]."—Before he had thus adopted it as a teſt, he had experienced its truth and accuracy in numerous inſtances; particularly in the caſes of *fixed* and *inflammable* air, and of all thoſe ſpecies of air that have been *diminiſhed* by reſpiration or other proceſſes, *which he had then examined.* He had then juſt reaſons to infer, that "on *whatever account* air is unfit for reſpiration, this ſame teſt is equally applicable [†]."

Though there has not hitherto appeared any reaſon to ſuſpect the truth of the indications preſented by this teſt, we cannot help wiſhing that, on this extraordinary occaſion, the Author had corroborated its teſtimony by ſome collateral proofs. He does not even inform us whether a candle was inſtantly extinguiſhed on being introduced into the air in which his flowers had been confined: though even that event would not have proved that the air was perfectly, or even to any great degree, noxious [‡]. The application of nitrous air as a teſt of the ſalubrity of air is now become ſo very extenſive, and the reſults lead to ſuch important concluſions, that it becomes neceſſary, eſpecially in a new and ſingular caſe, to inquire whether there may not exiſt ſome particular exceptions to the general rule; or whether it may not be poſſible that air, ſaturated with the effluvia of certain bodies, may not thereby be rendered incapable of affecting, or being affected by, nitrous air, and yet may continue perfectly ſalubrious.

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[*] *Experiments and Obſervations on different Kinds of Air*, vol. i. pag. 73.

[†] *Ibid.* pag. 115.

[‡] 'Dr. Prieſtley, long ago, obſerved, that a candle would not burn in air, in which a freſh cabbage-leaf had remained one night. [*Obſervations, &c.* vol. i. pag. 51.] We have found that a candle was

Though it may be true univerſally that, on the admixture of nitrous air with any kind of *mephitic* or perfectly noxious air, no diminution will be produced; it does not neceſſarily follow that the converſe of this propoſition muſt be likewiſe univerſally true; or that, in every caſe whatever, when no diminution is obſerved, the air expoſed to the nitrous teſt muſt neceſſarily be mephitic or perfectly noxious. It was till lately univerſally believed that air, in which a candle would burn, was wholeſome and fit for reſpiration. Dr. Prieſtley has however diſcovered one remarkable exception to this general and long eſtabliſhed teſt of the purity of air. He has, by more than one proceſs, reduced nitrous air into ſuch a ſtate as to perſonate common air, in this very quality, ſo that a candle would burn in it quite naturally; and yet he found that this air continued as highly noxious as ever. [See particularly his *Obſervations on Air*, vol. iii. pag. 132, &c.]

We ſhall only relate ſome of the reſults of another claſs of the Author's experiments, made with a view to aſcertain the effects of the effluvia ariſing from moiſt and marſhy ſoils upon air; and which are known to be the ſource of the moſt dangerous putrid diſeaſes.

Two ounces of black mud, taken from a ſtinking moraſs at York, occaſionally overflowed by a brook, being put into an 8 ounce vial of air, affected it ſo in 12 hours as to reduce it, according to the teſt of nitrous air, from about 60° or 62° to 34° or 36°. When this mud was made *perfectly dry*, ſo as to be reduced to a powder; it affected the air which was expoſed to it ſo little, that the diminution, in ſeveral experiments, proceeded only from 62° to 60°.—But the *very ſame powder* being again reduced to the conſiſtence of mud, by the addition of a little

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was inſtantly extinguiſhed on putting it into a quart of air in which various flowers and leaves of vegetables had remained 48 hours. This air was found to be perfectly noxious, according to the nitrous teſt.—The Reviewer of the preſent Article, not chooſing to take ſuch liberties with a mouſe, as with his own proper perſon, inſpired this air more than once, through a bent tube of a large bore; but was not ſenſible of any inconvenience, nor did he perceive any thing particular in it. No ſtreſs, however, can be laid upon this trial; as this air muſt have been greatly diluted by that contained in the *fauces* and *trachea* of the Experimenter.

water, and incloſed in a ſimilar vial of air, affected the latter ſo far as to reduce the diminution from 62° to 49°; and on ſtanding longer, the diminution was reduced from 62° to 29°. Again, when more water was added to this mud, ſo as to ſwim to a conſiderable height above the powder, after the latter had ſubſided, the air again tried by the teſt was in no inſtance found to produce a greater reduction of the diminution than from 62° to 56°.

The reſults of theſe and other experiments, which we omit, correſpond with the obſervations of Sir John Pringle, and other practical medical writers; who have remarked that the diſeaſes peculiar to low and marſhy ſituations ſeldom begin to appear, till the water is ſo far evaporated, as to leave a black and ſlimy mud;—that theſe diſeaſes ceaſe when the bogs and marſhy grounds have been drained, and are become perfectly dry;—and that, on the other hand, the danger ariſing from marſhes and bogs, is, in a great meaſure, obviated, on their being laid wholly under water. In this laſt caſe, the Author obſerves that ‘ the putrid fermentation is either prevented by too much moiſture; or the effluvia are abſorbed in paſſing through the ſuperincumbent bed of water.’

Article 9. *Obſervations on the Population and Diſeaſes of Cheſter, in the Year* 1774. By J. Haygarth, M. D.

This paper contains ſome judicious and uſeful obſervations, which are ſucceeded by ſeveral accurate tables of mortality, diſeaſes, &c. The moſt ſtriking of the Author's remarks relates to the very uncommon healthineſs of the city of Cheſter. In one of theſe tables, the Author has collected from different writers the proportionable number of inhabitants that die annually in various places; and, in the table that precedes it, has given the annual average, during ten years, of the deaths in the city of Cheſter. From the latter, we collect that only 1 in 58 dies annually in the ſix pariſhes within the walls, and, in the whole town collectively, 1 in 40: whereas from the other it appears that there die annually—at *Jamaica*, 1 white perſon in 5;—at *Vienna*, 1 in $19\frac{1}{2}$;—at *London*, 1 in $20\frac{3}{4}$;—at *Edinburgh*, 1 in $20\frac{1}{5}$, &c. We omit the ratio of deaths in other large *towns*, and proceed to *Mancheſter*, the laſt and healthieſt ſet down in this table, where the proportion is 1 to 28. It appears, too, that the healthineſs of the *city* of Cheſter, within the walls, exceeds even that of any of the *country* pariſhes ſet down in the abovementioned table; where we find that in the *Pais de Vaud*, and ſome *country* pariſhes in Brandenburgh, there dies 1 in 45 The higheſt number here given is 1 in 54, oppoſite to *Sto Damerel*, in Devonſhire.

The cauſes of this ſingular degree of healthineſs in Ch *may, perhaps,* be partly aſcertained, by attending to ſom culiarities in its ſituation and ſtructure, which the Author accordingly deſcribes; and from which it appears that it is probably exempted, in conſequence of theſe circumſtances, from two of the principal ſources of diſeaſes; ſtagnant moiſture, and putrefaction. It is ſeated on a riſing promontory, formed of a ſandy, porous rock, through which water quickly filters. The ſtreets likewiſe deſcend, in every direction, from the ſummit of this rock, with a gentle declivity, to the edge of it; whence there is every way a perpendicular fall of ſeveral yards.—The clearneſs of the air too appears to be extraordinary, from a regiſter kept the laſt four years; during which interval, there were obſerved only 32 hazy, and 6 foggy, mornings.

PAPERS *relating to* ELECTRICITY.

Article 5. *A Cure of a Muſcular Contraction by Electricity.* By Miles Partington, in a Letter to William Henly, F.R.S.

The ſubject of this extraordinary, and ſeemingly indiſputable, cure, effected by electricity, was a Miſs Lingfield, who, in conſequence of a cold contracted above two years before, was ſeized with a violent pain in the back of her head, which terminated in an obſtinate contraction of the muſcles of her neck, by which it was drawn down over her right ſhoulder.—' The back part of it was twiſted ſo far round, that her face turned obliquely towards the oppoſite ſide, by which deformity ſhe was diſabled from ſeeing her feet, or the ſteps as ſhe came down ſtairs.'—On the other ſide, ſhe felt a continual and ſometimes violent pain, occaſioned by the extreme tenſion of the teguments, &c. on that ſide. She was ſubject to frequent febrile attacks; and was ſometimes ſlightly paralytic. Notwithſtanding all the endeavours of the faculty to procure her relief, the little alteration obſervable in her diſorder was rather on the unfavourable ſide.

Mr. Partington firſt inſulated and electrified her on the 18th of February; drawing ſtrong ſparks from the *Maſtoideus* muſcle and the other parts affected, for about four minutes. The electrification was repeated on the 24th and 27th, and on March the 3d, 5th, 6th, 7th, and 9th. Some amendment was perceived after the firſt trial; and ſome advantage was evidently gained on each repetition. In conſequence of particular circumſtances, the proceſs was afterwards continued by Mr. Henly; who daily repeated it (three evenings excepted) during the ſpace of a fortnight; at the end of which time, the diſorder appears to have been completely removed.

Mr. Henly drew ſtrong ſparks from the muſcles on both ſides of the neck, during ten minutes; and likewiſe generally added two *ſhocks* from a bottle containing 15 ſquare inches of coated ſurface fully charged, through her neck and one of her arms, croſſing the neck in different directions.

Article 15. *Sundry Papers relative to an Accident from Lightning at Purfleet, May 15, 1777;—particularly new Experiments and Obſervations on the Nature and Uſe of Conductors.* By Benjamin Wilſon, F. R. S. &c.

The accident which befel the houſe built for the occaſional accommodation of the Board of Ordnance at Purfleet is, in general, well known to our philoſophical Readers. This houſe was furniſhed with a *pointed* conductor; at the diſtance of 46 feet from the point of which, a corner of the building received ſome damage from a flaſh of lightning, which ſtruck off a piece of ſtone, and one brick, and looſened a few other bricks; which it removed leſs than half an inch from their places. This damage, ſmall as it is, hath rendered it problematical, with ſome, whether the conductor with which this houſe was furniſhed had executed any part of its office.

Mr. Wilſon, who had originally oppoſed the erection of this and other pointed conductors at Purfleet, was led, on the preſent occaſion, to make the experiments, the relation of which conſtitutes the principal part of this long Article. An immenſe conductor was fitted up, at the expence of the Board of Ordnance, and ſuſpended in the *Pantheon*; conſiſting of a great number of drums covered with tinfoil, which formed a cylinder of above 155 feet in length, and above 16 inches in diameter. This, when properly charged, was intended to repreſent a thunder-cloud; and there were occaſionally added to it 4800 yards of wire. A model of the Board-Houſe at Purfleet was likewiſe conſtructed, to which was occaſionally annexed a pointed, or a blunt, conductor, and which by means of weights, &c. was made to paſs under the *artificial cloud*, with a determinate velocity, ſuppoſed to be equal to that with which thunder-clouds in general move.—In his eſtimation of this velocity, however, we muſt obſerve that the Author has attended only to the real, and has overlooked what we may call the *relative*, or *angular*, velocity.

It is impoſſible for us to give any ſatisfactory account of the various experiments made with this magnificent apparatus; or of the Author's concluſions from ſeveral of them. It may be ſufficient to obſerve, that his inferences from them are drawn ſo as to ſtrengthen his former opinion with reſpect to the danger of employing *elevated* conductors, armed with *pointed* wires; on a ſuppoſition that they invite the lightning. They will not however, we apprehend, appear ſo ſatisfactory to others as they appear to the Author.

The firing of gunpowder by this apparatus, by the electric *aura* or blaſt, without a ſpark, or the aſſiſtance of the *Leyden charge, is perhaps* one of the moſt notable effects produced by *it.—' Upon a ſtaff* of baked wood a ſtem of braſs was fixed, which terminated in an iron point at the top. This point was put into the end of a ſmall tube of Indian paper, made ſomewhat in the form of a cartridge, about one inch and a quarter long, and about two-tenths of an inch in diameter. When this cartridge was filled with common gunpowder (unbruiſed) the wire of communication with the well' (i. e. the earth) 'was then faſtened to the bottom of the braſs ſtem. Being ſo circumſtanced, and whilſt the charge in the great cylinder and wire was continually kept up by the motion of the wheel, the top of the cartridge was brought ſo near to the drums as frequently to touch the metal. In this ſituation, a ſmall faint luminous ſtream was obſerved between the top of the cartridge and the metal drum.

'Sometimes this ſtream would ſet fire to the gunpowder at the inſtant of the application; at others it would require half a minute or more before it took effect. But this difference in time might probably ariſe from ſome difference in the circumſtances; for any the leaſt moiſture in the ſilk lines, the powder, or in the paper itſelf, was unfavourable to the experiment.'

This new method of firing gunpowder, by a luminous ſtream 'of the matter of lightning, ſurely merits the moſt ſerious attention; and more eſpecially in thoſe caſes where pointed conductors are fixed to ſecure magazines of gunpowder from ſuch accidents.'—Tinder was ſtill more readily fired by the electric blaſt.

Inſtead of giving any opinion of our own on the Author's experiments, and deductions from them; it will be more ſatiſfactory to our Readers if we give that of the Committee appointed by the Royal Society, to conſider of the moſt effectual method of ſecuring the powder magazines at Purfleet againſt the effects of lightning, in compliance with the requeſt of the Board of Ordnance.

The Committee, among other things, declare, that having attentively examined the experiments and obſervations of Mr. Wilſon, and having maturely conſidered the ſubject at large, it is their opinion that it is very improbable that the powder magazines, guarded in the manner in which they are at preſent, that is, with *elevated pointed* conductors, ſhould receive any damage from lightning. They even recommend to the Board of Ordnance the erection of *ſeveral additional rods*, as *acutely pointed* as poſſible, on the roofs and ſome other parts of each of the magazines; and, for the ſake of greater ſecurity, they propoſe that the intire roofs and the tops of the end walls ſhould be covered with lead connected with the ſaid rods. They propoſe theſe and other directions, under a perſuaſion 'that elevated rods are preferable to low conductors terminated in rounded ends, knobs, *or balls of metal*;'—and that 'the experiments and reaſons, made and alleged to the contrary by Mr. Wilſon, are inconcluſive.'—Theſe opinions and directions have the reſpectable ſanction of Sir *John Pringle*, Dr. *Watſon*, the Hon. *H. Cavendiſh*, Mr. *Henly*, Dr. *Horſley*, Mr. *Lane*, Lord *Mahon*, Mr. *Nairne*, and Dr. *Prieſtley*.

Article 10. *An Account of ſome electrical Experiments.* By Mr. William Swift, in a Letter to John Glen King, D. D. F. R. S.

There may be much ingenuity and contrivance in the plan and conduct of theſe experiments; but they are related in ſo obſcure a manner, that we can collect nothing more from the moſt diligent peruſal of them, than that the contriver and relator of them is not a *Wilſonian*, or *Big-Endian*. Though we, too, are *Little-Endians*, we can draw no conſequences from the dark account which the Author has given of his experiments.

MATHEMATICAL PAPERS.

Article 3. *The Force of fired Gunpowder, and the initial Velocities of Cannon-balls, determined by Experiments, &c.* By Mr. Charles Hutton, of the Military Academy at Woolwich.

This valuable paper contains an account of ſeveral ſets of experiments made with a view to determine the actual velocities with which balls are impelled from given pieces of cannon, when fired with given charges of powder. The late ingenious Mr. Robins firſt diſcovered and practiſed the ſimple and excellent method, which was adopted by Mr. Hutton in this inveſtigation, with material improvements. This method conſiſts in reducing the immenſe velocity with which a ball iſſues from a cannon, to a ſmaller velocity produced by cauſing it to ſtrike againſt a heavy body, ſuch as a large block of wood, ſwinging in the manner of a pendulum. The ball being lodged in the block, the two bodies proceed together, after the ſhock, with a velocity which bears the ſame ratio to the original velocity of the ball alone, that the weight of the ball has to that of the ball and block united. This velocity, thus reduced from 1000 to perhaps 2 or 3 feet, is eaſily meaſured by obſerving the magnitude of the arch, or rather the chord of the arch, deſcribed by the pendulum; and this is aſcertained by fixing a graduated tape or ribbon to the bottom of the pendulum; which, by the motion of the latter, is drawn through a little machine which gives it a moderate degree of friction.

Mr. Robins made his experiments with only muſket balls of about an ounce weight, and an apparatus of a proportional ſize. The preſent were made with cannon balls, from one to near three pounds weight, and an appropriate apparatus. They appear to have been executed with great care and accuracy; and their reſults lead to concluſions of conſiderable importance, both to the theoriſt and the practical artilleriſt.

Article 16. *On the Arithmetic of impoſſible Quantities.* By the Rev. John Playfair, A. M.

In this paper the Author explains the grounds of thoſe obſcurities and paradoxes, from which *Geometry* is free, but which have been introduced into *Algebra*; particularly with reſpect to the doctrine of *negative quantities* and its conſequences. He obſerves that, in geometry, every magnitude is repreſented by one of the *ſame kind*; lines are repreſented by a line, and angles by an angle: whereas, in algebra, every magnitude is denoted by an *artificial ſymbol*, to which it has no reſemblance; and the magnitude itſelf is liable ſometimes to be neglected, while the ſymbol becomes the ſole object of attention, after the connection between them no longer exiſts. Accordingly, the concluſions of the analyſt, which hold true only with reſpect to the ſymbols, being transferred to the quantities themſelves, obſcurity and paradox neceſſarily enſue. The Author exemplifies theſe obſervations by conſidering the nature of imaginary expreſſions, and the different uſes to which they have been applied.

Article 17. *Reflections on the Communication of Motion by Impact and Gravity.* By the Rev. Iſaac Milner. M. A. &c.

The Author of this paper endeavours to point out, and diſtinguiſh, what is *real* from what is *verbal*, in the long agitated queſtion concerning the *vires vivæ*, or the forces of bodies in motion; from a ſerious perſuaſion that 'the laws by which motion is communicated are ſtill very materially miſtaken by ſenſible perſons;'—and that 'the right underſtanding of theſe laws is of the laſt importance in practice:' as the good or bad ſucceſs of ſome very expenſive projects has depended upon it. His deſign in this paper is to diſcriminate between the real and the merely verbal part of this ancient controverſy; and to point out to the controvertiſts the grounds of their mutual miſtakes and miſapprehenſions; which he exemplifies in ſeveral inſtances.

Article 18. *Obſervations on the Limits of Algebraical Equations; and a general Demonſtration of Des Cartes's Rule for finding their Number of Affirmative and Negative Roots.* By the ſame.

MISCELLANEOUS PAPERS.

Article 2. *Of the Heat, &c. of Animals and Vegetables.* By Mr. John Hunter, F. R. S.

We ſhall not, for many reaſons, attempt to give any abſtract of the numerous experiments related in this paper. They are indeed too complicated to admit of abridgment: and with reſpect to thoſe relating to the Author's trials on living animals,—the unfortunate dormice, in particular, who were the ſubjects of his *calorific and frigoric tortures*,—we reſpect the ſenſibility of our Readers, and our own, too ſtrongly, even to dwell a moment on the ſubject. We have repeatedly, and, we hope, not quite unavailingly, born our teſtimony againſt the ſtudied cruelties of phyſiologiſts; particularly in our 42d Vol. March 1770, page 197; our 51ſt Vol. September 1774, page 229; and our 55th Vol. Auguſt 1776, page 120; to which we refer our Readers, and particularly the Author. Such of his experiments as are not liable to this objection we recommend to the Reader's peruſal; though we think great uncertainty muſt attend the thermometrical obſervations made on ſuch large bodies as trees.

There is ſome *power*, or, we ſhould rather perhaps ſay, ſome circumſtances in the œconomy of *living* vegetables, by which their juices are ſo far protected from the action of very intenſe cold, as not to be frozen by it; though the ſame juices, when they are no longer contained in their proper canals, will be frozen in the temperature of 31 or 32 degrees. The juices of the ſpruce fir, juniper, &c. are not affected, in countries where the thermometer falls many degrees below 0; and where the feet and noſes of the inhabitants are frequently frozen. When the tree however is killed, in conſequence of an extraordinary increaſe of cold, its ſap or juices freeze; and by their expanſion, in the ſtate of ice, ſplit the tree, with a great noiſe, into a conſiderable number of pieces. The numerous experiments which the Author has made on this ſubject, and here relates, have not yet enabled him to ſolve this difficulty.

Article 8. *An improved Method of Tanning Leather.* By David Macbride, M. D.

The great advantages which the moſt uſeful and neceſſary arts may derive from the lights furniſhed by the experimental Philoſopher, and particularly the Chemiſt, are well exemplified in the paper before us. Their progreſs would be ſtill more rapid, did the philoſopher poſſeſs the practical knowledge of the artiſt; or if the two characters were united in the ſame perſon:—a combination which ſeldom happens.

The Author was led to the diſcovery of this improved method of tanning leather, in conſequence of the experiments which he formerly made on the diſſolvent power of calcareous earths deprived of their *fixed air*, or *quicklime* (erroneouſly printed quickſilver at page 119 of this article), which were publiſhed in his *Experimental Eſſays.* One of the Author's principal improvements conſiſts in uſing *lime water*, inſtead of plain common water, in which the bark is to be ſteeped, in the preparation of the ooze. This menſtruum, he obſerves, ſo completely exhauſts the bark, and makes it go ſo much farther than when plain water is uſed, that a pretty ſtrong ooze may be prepared from the *tan*, or *ſpent bark*, which the tanners now conſider as completely exhauſted, merely by infuſing it afreſh in lime water.

Another advantage is gained, in the Author's method, by the employing oil of vitriol largely diluted with water, inſtead of the ſouring, as it is called, which the Tanners have hitherto, with great trouble and uncertainty, procured from fermented rye or other grain; not knowing that a mere *acid* was all that was wanted in the proceſs. This uſeful ſubſtitution has already been univerſally adopted by another claſs of artiſts, the bleachers of linen; who, however, were not without difficulty prevailed upon to quit their old *routine*, in preparing a *ſouring* likewiſe from rye or barley, or ſour butter-milk; through an ill founded apprehenſion that the vitriolic acid would injure their cloth.

The improvements deſcribed in this paper are not founded ſolely on the conjectures of a ſpeculative Chemiſt. After ſome trials made on ſmall pieces of raw leather, the method was proſecuted in a large common tan-yard; and its efficacy has been fully proved by the experience of near ten years, during which time the Author thought proper to keep it ſecret. He here beſtows his diſcovery on the public, in a paper of inſtructions drawn up in terms ſufficiently clear, to enable any intelligent Tanner to avail himſelf of the improvements deſcribed in it.

Article 10. *An Account of the Iſland of Sumatra*, &c. By Mr. Charles Miller.

Among the particulars here related concerning this iſland, we meet with an account of the *Battas*, a people who live in the interior parts of it, called the *Caſſia* country; and who differ from all the other inhabitants in language, manners, and cuſtoms. They eat the priſoners whom they take in war, and hang up their ſkulls as trophies in their houſes. Man's fleſh, we are told however, is eaten by them *in terrorem*, and not as their common food; though 'they prefer it to all others, and ſpeak with peculiar raptures of the ſoles of the feet and palms of the hands. They expreſſed much ſurpriſe on being informed that white people did not kill, much leſs eat, their priſoners.'

From this country the greateſt part of the *Caſſia* that is ſent to Europe is procured. The Author (ſon of the late Botanic Gardener) failed in his attempts to diſcover the cinnamon tree. The camphire trees abound in this country, and conſtitute the common timber in uſe. In theſe trees the camphire is found native, in a concrete form. It is remarkable that, in this ſtate, it is ſold to the Chineſe, at the price of 250*l.* or 300*l.* per cwt. but theſe dexterous artiſts contrive to furniſh us Europeans with it at about a quarter of that price.

Article 20. *An Eſſay on Pyrometry and Areometry, and on Phyſical Meaſures in general.* By John Andrew de Luc, F. R. S.

This long article contains many ingenious obſervations, principles, and facts, relative to the conſtruction of various philoſophical inſtruments, adapted to meaſure either the relative or the real dilatation of bodies by heat, the ſpecific gravities of liquors, &c. accompanied with a plate repreſenting a *Pyrometer* and *Areometer* of the Author's contrivance.

The paper is tranſlated from the French: the original text however is, very properly, ſubjoined at the bottom of each page. Even this laſt is not to be read haſtily; but we are ſorry to obſerve that the moſt unwearied attention, joined to an intimate knowledge of the ſubject, will ſcarce enable the mere Engliſh reader even to gueſs at the Author's meaning, in many parts of this ſervile and un-idiomatical tranſlation. The tranſlator religiouſly gives us word for word, and almoſt invariably follows the French conſtruction. To the obſcurities hence ariſing he adds others, by miſtaking even the grammatical conſtruction of that language.—To give only an inſtance:—'*Les loix* que ſuivent *les differens effects*,' he tranſlates, '*the laws* that follow *different effects*:' whereas, in the original, the different effects are ſaid to follow the laws.—A ſimilar paſſage is tranſlated in the very ſame manner.—In ſhort, M. de Luc's tranſlator ſeems to be a couſin-german to Rouſſeau's in the following Article.

The remaining articles, on which we ſhall not particularly dwell, are, Art. 1. in which Sir William Hamilton gives an Account of certain Traces of Volcano's on the Banks of the Rhine.—Art. 4. A new and ſingular Caſe in Squinting, well deſcribed by Eraſmus Darwin, M. D. F. R. S.—Art. 6. An Account of a large Stone near Cape-Town, by Mr. Anderſon.—Art. 7. On Mr. Debraw's Improvements in the Culture of Bees, by Nath. Polhill, Eſq.—Art. 14. An Account of the Earthquake at Mancheſter, September 14, 1777, by Mr. Thomas Henry, F. R. S.—Art. 19. A Journal of a Voyage to the Eaſt Indies, in the Year 1775, by Alexander Dalrymple, Eſq. F. R. S.—and Art. 12. 21, 22, 23, 24, and 25. Containing Meteorological Journals of the Weather, kept at *Fort St. George* in the Eaſt Indies, by Mr. Wm. Roxburgh; at *Lyndon*, by Thomas Barker, Eſq.; at *Montreal*, by Mr. Barr; at *Hawkhill* near Edinburgh, by John M'Gouan; at *Briſtol*, by Samuel Farr, M. D.; and at the Houſe of the Royal Society.—From the laſt we learn that the variation of the needle, in July 1777, taken from a mean of ſeveral obſervations, was 22°. 12′.

Art. II. *A Complete Dictionary of Muſic, conſiſting of a copious Explanation of all Words neceſſary to a true Knowledge and Underſtanding of Muſic.* Tranſlated from the original French of J. J. Rouſſeau. By William Waring. Second Edition *. 8vo. 3 s. bound. Murray. 1779.

OF all the tranſlations that have diſgraced the Engliſh preſs, this is the moſt abominable ſpecimen that we recollect ever to have fallen under our notice. It is a production, indeed, of ſo extraordinary a kind, that we find it difficult to form any hypotheſis to account for its having made its way to, or through, any preſs. Though the name prefixed to it may ſeem to be that of a *man*, the verſion has all the appearance of having been the taſk of a child learning French, and ſet to tranſlate out of that language by the help of a Boyer's Dictionary. Be the tranſlator however man, woman, or child, it is evident at leaſt, that he or ſhe is totally ignorant of muſic, and of the terms that relate to it both in French and Engliſh, as well as of the idioms of the two languages.

With reſpect to a performance thus executed, it might be thought ſufficient to comprize our ſentence of unreſerved condemnation, within the compaſs of a few lines in our *Catalogue.* But the work of Rouſſeau, here ſo ſhamefully defaced, is of ſuch extraordinary merit; and a tranſlation of it, or, in ſhort, a good dictionary of muſic, is ſo great a *deſideratum* in Engliſh literature; that we think it incumbent upon us more particularly to ſtigmatize this diſgraceful verſion of it, by placing it in the more conſpicuous diviſion of our Journal, and exhibiting it in the moſt elevated and diſtinguiſhed part of our *critical pillory.*

To begin with matters in which ſcience and technical terms are not concerned, and indeed with almoſt the very firſt article; —How would the feeling Rouſſeau—‘ *tremblingly alive all o'er*’—were he yet alive, revolt at the praiſes which this pervertor of his meaning makes him beſtow on the French *Royal Academy of Muſic*, or the Opera at Paris; when he repreſents him as ſaying, that ‘ among all the academies of that kingdom, or of the world in general, *that* may, aſſuredly, lay *the greateſt claim to fame!*’——On the contrary, Rouſſeau, who abominated the French muſic, ſarcaſtically ſays of this academy, that of all the academies in the world it is that in which they make the *greateſt noiſe.*—‘ *C'eſt aſſurement celle qui fait le plus de* bruit.’

The literal, and generally erroneous, verſion of his Author, almoſt word for word, without any regard either to idiom or ſenſe, cannot be better exemplified than by giving a paragraph or two of the original, with the tranſlation placed immediately under it. We ſhall honeſtly take theſe paſſages at random, or as they occur on opening the book.

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* The firſt edition was publiſhed in numbers, and was not mentioned in our Review.

Under the Article, *Harmony*, where he is treating of the *harmonic ſounds*, as they are called, which accompany the fundamental, thus ſays our Author, and thus, after him, his Tranſlator; who ſticks as cloſe to him as a leech, but without extracting any of his good juices;—in ſhort, ignorant of his meaning, and accordingly miſtaking it almoſt in every line.

Chaque touche *d'un orgue, dans le* plein-jeu, *donne un accord*
Every *touch* of an organ in *full play* gives a perfect concord

parfait tierce majeure, qu'on ne diſtingue pas du ſon fondamental,
major third, which *is not* diſtinguiſhed from the fundamental

a moins qu'on ne ſoit d'une attention extrême; & qu'on ne tire
ſound, unleſs we pay an extreme attention, and *draw the tones*

ſucceſſivement les jeux: *mais ces ſons harmoniques ne ſe confondent*
ſucceſſively: but theſe harmonic ſounds are not confounded

avec le principal, qu'à la faveur du grand bruit, *& d'un ar-*
with the principal, but by favour of a *loud harmony*, and an ar-

rangement de regiſtres, *par lequel les tuyaux qui font reſonner le ſon*
rangement of regiſters, by which the pipes which make the

fondamental, couvrent de leur force ceux qui donnent ſes
fundamental ſound reſound, cover with their force thoſe which

harmoniques. Or, on n'obſerve point, & l'on ne ſauroit
give *their* harmonies. Moreover, we do not obſerve, neither

obſerver cette proportion continuelle dans un concert; puiſqu' at-
can we, that continual proportion in a concert; ſince in

tendu le renverſement de l'harmonie, il faudroit que cette plus
conjunction with the change of the harmony, this greateſt

grande force paſſât à chaque inſtant d'une partie à une autre;
force muſt inſtantly paſs from one part to another;

ce qui n'eſt pas praticable, & defigureroit toute la melodie.
which is not practicable, and would entirely disfigure the melody.

Opening the book again we meet with the following pleaſant paſſages, under the Article *Accompanying*. In the whole compaſs of tranſlation we cannot conceive any thing more curious. To heighten its reliſh, we ſhall here too prefix the original; and likewiſe that the Reader may not be at a loſs to diſcover on what ſubjects our ingenious Tranſlator is diſcourſing.

Dans un air lent & doux, quand on n'a qu' une voix foible,
In a ſlow and ſweet air, when there is but a weak voice,

ou un ſeul inſtrument à accompagner, on retranche des ſons,
or a ſingle inſtrument for the accompaniment, we cut off the ſounds,

on arpege doucement, *on* prend le petit clavier.—Quand on
we *ſlacken ſlowly*, we *touch the ſmall key.*————When we

frappe les même touches, *pour prolonger le ſon, dans une note longue,*
ſtrike the ſame *ſtrings*, to prolong the ſound, in a long note,

ou une tenue, *que ce ſoit plutôt au commencement de la meſure,*
or in a *ſeſſion*, let it be rather at the beginning of the meaſure,

ou du tems fort, *que dans un autre moment: on ne doit rebattre*
or the *ſtrong time*, than at another moment: we ought not to re-

qu'en marquant *bien la meſure.* *Dans*
peat the ſtroke till we have well *examined* the meaſure. In

le recitatif Italien, quelque durée que puiſſe avoir une note de
the Italian recitative, how long a duration ſoever a note of the

baſſe, il ne faut jamais la frapper qu' une fois & fortement avec
baſs may contain, we ſhould never ſtrike it but once, and that

tout ſon accord: *on* refrappe *ſeulement l'accord quand*
forcibly with its whole *accord:* we *reſtrike* the *accord* only when

il change ſur la même note: mais quand un accompagnement
it changes on the ſame note: but when an accompaniment

de violons regne ſur le recitatif, alors il faut ſoutenir *la baſſe,* &
of violins is attendant on the recitative, then we ſhould *ſuſtain*

en arpéger *l'accord.*
the baſs, and *ſlacken* its accord.

Quand on accompagne de la muſique vocale, on doit, par l'accom-
When we accompany vocal muſic, we ought, by the accom-

pagnement, ſoutenir la voix, la guider, lui donner le ton *à toutes*
paniment, to ſuſtain the voice, to guide it, give it its *tone* in all

les rentrées, & *l'y remettre quand elle détonne.*
its *takings in*, and correct it whenever it is out of tune.

L'accompagnateur—eſt chargé ſpécialement d'empêcher que la voix
The accompaniſt—is eſpecially charged to be careful that the

ne s'égare.
voice *loſe not itſelf in an error.*

One would almoſt doubt whether our muſical Tranſlator ever ſaw a fiddle; or, at leaſt, whether he knows that it has a neck, and a finger-board. Under the Article, *Doigter*, where M. Rouſſeau treats of *fingering*, he ſays—‘ *Sur les inſtrumens à* manche, *tels que le violon & le violoncelle, la plus grande règle de doigter conſiſte dans les diverſes poſitions de la main gauche* ſur le manche.’ Our Interpreter ſays—‘ On inſtruments *for the breaſt*, ſuch as the violin and violoncello, the principal rule of fingering conſiſts in the different poſitions of the left hand on the *ſleeve.*—At the end of the ſame paragraph M. Rouſſeau, ſpeaking of a performer well acquainted with the *finger-board*, ſays; ‘ *qu'il poſſede bien* ſon manche’—or he is maſter of the *finger-board.*—‘ He is expert in the *ſleeve*,’ ſays our Tranſlator. That *manche* does actually ſignify the *ſleeve* of a gown or a coat, our Tranſlator may ſafely aver, on the authority of Boyer: but what peculiar train of ideas he had in his head, when he talks of the *ſleeve* of a fiddle, and of the inſtruments of the *breaſt*, is beſt known to himſelf.

The French have a muſical language, or a ſet of muſical terms, almoſt peculiar to themſelves; at leaſt very different from thoſe uſed in the Engliſh tongue. Every one of theſe our Tranſlator either employs as it ſtands in the original; or tranſlates literally, and often erroneouſly. Inſtead of the letters, G, A, B, C, &c. to ſignify the notes of the octave, he invariably uſes the terms, *Sol*, *La*, *Si*, *Ut*, &c. Thus again, he is continually puzzling the Engliſh reader with ſuch terms as the *Tonic*, the *Senſible Note*, the *Dominant*, the *Subdominant*, &c. inſtead of the *Key Note*, the *Seventh*, the *Fifth*, &c.

To a *ſhake* he every where gives the appellation of a *cadence*—a term unfortunately appropriated, in our muſical language, to convey a very different ſignification: and that other muſical grace, which we call a *beat*, he calls a *beating*; and moſt richly deſerves one for his ignorance of a term known to every blind fiddler at a country fair.—Inſtead of the terms, *ſharp* and *flat*, he conſtantly uſes thoſe of *Dieſis*, and *B flat*; [a tranſlation of *Bemol*] and what he ſhould call a *Natural*, prefixed to any note whatever, he calls *B ſharp* [in French, *Bequarré*]. Thus, for inſtance, F ſharp, and E flat are metamorphoſed by our muſical Expounder into *Fa dieſis*, and *Mi B flat*; and *G natural* is tranſformed into *Sol B ſharp*. The confuſion ariſing from this ſtrange gibberiſh, introduced into an Engliſh work, may eaſily be conceived.

The general turn of our Tranſlator's phraſeology may be collected from the following phraſes, which occur within the compaſs of a very few lines at p. 249.—‘ I cannot be prevented to remind my readers.’—‘ The ſimplicity of the *connections* [*Anglice*, ratio's or proportions]—‘ The connection of a modified fifth pleaſes the ear.’—‘ The method of eſtabliſhing and treating a mode.’—‘ Herein lies their conſiſtent rules.’—‘ To modulate well in a ſame tone, we muſt firſt go through all its ſounds with a fine muſic,’ &c.

The time and room we have beſtowed on this miſerable production will not, we hope, be thrown away. We have, of late, treated with too much lenity, more than one execrable verſion of works of ſcience; and to check, as far as is in our power, the progreſs of this evil, as well as to do juſtice to the memory of Rouſſeau, we have thus hung up in chains this Defacer of his writings, *in terrorem*; to ſerve as a warning to all future unqualified tranſlators, and a caution to bookſellers: —hereby likewiſe conſigning his ſheets to the oven of the paſtry-cook,

———— "from whoſe bourn
"No traveller returns."

It is not the ſmalleſt inconvenience reſulting from ſuch publications as the preſent, that they tend to prevent thoſe who are qualified for the taſk from enriching our language with tranſlations of works of merit.

ART. III. *Muſic made eaſy to every Capacity, in a Series of Dialogues; being practical Leſſons for the Harpſichord, laid down in a new Method, ſo as to render that Inſtrument ſo little difficult, that* any Perſon, *with common Application, may play well; become a* thorough Proficient *in the Principles of Harmony; and* will compoſe Muſic, *if they have a Genius for it*, in leſs than a Twelvemonth. *Written in French by* M. Bemetzrieder, Muſic Maſter to the Queen of France, *and publiſhed by the celebrated* M. Diderot. *The Whole tranſlated by* Giffard Bernard, M. A. *Peruſed and approved by* Dr. Boyce and Dr. Howard. 4to. 3 s. 6 d. Ayre, &c. 1778.

THE Public are here preſented with the tranſlation of another muſical work of very great merit. Though muſic is one of the moſt pleaſing of all the arts, it perhaps exceeds all the others in the revolting dryneſs of its precepts. In the preſent performance, however, theſe are delivered, or rather inſinuated, in the moſt alluring form; that of a dialogue, as pleaſing as it is inſtructive.

Though the enormities of the preceding Article have, perhaps, rendered us leſs irritable or nice, on the ſcore of idiom and diction, than we ſhould otherwiſe have been; they have not made us ſo callous, or even diminiſhed our ſenſibility ſo far, as to make us overlook the too frequent galliciſms, vulgariſms, and other defects of the preſent tranſlation. Theſe, too, are the leſs excuſable, on account of the excellence of the original work, even conſidered merely as a literary compoſition. For though it is ſtrictly a didactic treatiſe, the precepts contained in it are delivered in ſuch an eaſy, graceful, and animated manner, that we have a right to expect ſomething more than mere fidelity, with reſpect to rules and examples, in the tranſlation of it. In a work of this character it was reaſonable to hope that our Tranſlator would have attempted to transfuſe into his copy a little of the *phlogiſton* of the original.

The original work, which was publiſhed at Paris a few years ago, under the title of *Leçons de Clavecin*, &c. conſiſts of ſeveral dialogues, of which four only are here tranſlated.

Notwithſtanding the *quackiſh* title which Mr. Bernard has choſen to prefix to his tranſlation; he formally diſavows, in an advertiſement, all empirical pretenſions. Had not the Tranſlator, however, leaned a little towards quackery, he would neither have given ſuch a title-page to the work, nor would there have been any neceſſity, or even occaſion, for this exculpatory advertiſement. He ſeems to have formed the empirical part of his title-page on a declaration made in the preface to the work, by the celebrated M. Diderot; who there affirms that M. Bemetzrieder 'put *his daughter* above all difficulties at the harpſichord in an interval of ſeven or eight months;' and that the leſſons he gave her are here printed almoſt word for word, as he gave them.' He adds, that 'the pieces printed under her name at the beginning of the thirteenth dialogue, whether good or bad, are of her compoſition, treble, baſs, and cyphers:' and he proceeds to ſay, that every perſon poſſeſſed of this work 'may be aſſured to go farther, if application and genius be not wanting.'—Making all proper allowances for the proficiency of *the daughter of a Diderot*, and this *certificate* of a grateful father, we ſtill muſt object to Mr. Bernard's too oſtentatious title-page.

Notwithſtanding theſe remarks, the work itſelf—we mean the original—is deemed, by good judges, to be one of the beſt that has been written on the ſubject, and the beſt adapted to teach accompaniment and modulation, and to impart a knowledge of compoſition—though poſſibly not 'within leſs than a twelvemonth,' except indeed to Apollo's particular favourites. Its merit is really ſuch, that we wiſh it had obtained the good fortune to meet with a congenial tranſlator:—but, alas! they who are beſt qualified for the taſk, are generally *above* it!

ART. IV. *The Light of Nature purſued.* By Edward Search, Eſq; [i. e. Mr. Tucker] concluded. See Review for *February*.

MR. Tucker more immediately introduces his explanation of the Chriſtian ſyſtem, with ſome obſervations on the diſtinction between things above reaſon and things contrary to reaſon; and on the credibility of miracles. His remarks on both theſe ſubjects are, in general, pertinent and judicious. On the latter he profeſſes to have taken ſome things from hints ſuggeſted by Dr. Adams, in his Eſſay on Miracles.

It is worthy of notice, that here, and in other parts of his work, he expreſsly and repeatedly diſclaims all concern with the external evidences of Chriſtianity, and all inquiry whether the doctrines he undertakes to explain be in reality Chriſtian doctrines. *It is ſufficient for* him that Chriſtianity is the religion of the country, and that the doctrines he illuſtrates are part of the eſtabliſhed ſyſtem. Now it muſt be acknowledged, that every author has a right to determine for himſelf whether he will take any particular ſubject into conſideration; but we believe that Mr. Tucker's readers will, in general, be of opinion, with us, that it would have been worthy of a philoſopher and a *Search*, and agreeable to the plan and deſign of his work, to have inquired whether the religious ſyſtem which he profeſſed to explain had a juſt claim to that high original and authority to which it pretends, and alſo whether the doctrines upon which he endeavoured to put a rational conſtruction were in reality part of that ſyſtem. If the Chriſtian ſyſtem be a mere human invention and inſtitution, the authority of the name of Jeſus, which in a chapter entitled, *Chriſtian Scheme*, he repreſents as a capital and diſtinguiſhing advantage of Chriſtianity, no longer exiſts. And if the doctrines uſually taught and eſtabliſhed among us be not Chriſtian doctrines, they loſe all their importance and obligation: for, according to our Author's own reaſoning on the ſubject, though they may be credible in themſelves, that is, not repugnant to reaſon, yet they are not to be received and depended upon as true, without ſome farther poſitive proof; which proof muſt be, that they are part of the Chriſtian ſyſtem, and that the Chriſtian ſyſtem is a divine revelation and inſtitution. Mr. Tucker himſelf allows, that to imagine the Chriſtian religion to have been introduced 'by the natural operation of a chain of ſecond cauſes, is incompatible with the whole tenor and ſpirit of the ſacred writings; for they refer every where to an Almighty Power interpoſing miraculouſly to reſcue mankind from evil, and conduct them to happineſs. This renders the external evidence a matter of prime conſideration; for no internal evidence can prove a miraculous interpoſition. The reaſonableneſs and excellency of a doctrine may prove the wiſdom and ſagacity of the perſon who delivered it, and the circumſtances of his life and death may convince us of his integrity and benevolence; but neither the one nor the other of theſe will prove that his knowledge was ſupernaturally communicated, or that he acted under an immediate divine influence and authority. Upon the whole, we cannot but ſuſpect that our Author had ſome private reaſons for his conduct which he did not think proper to diſcloſe. After reading both his preſent and his former publication, and laying together the hints which he has thrown out in different parts of his work on this ſubject, we are inclined to think that he was not himſelf ſatiſfied as to the truth and validity of the external evidences of Chriſtianity, or as to the ſtrength and ſufficiency of any of the arguments which are brought to prove a ſupernatural divine interpoſition upon any occaſion whatever; and therefore was diſpoſed to look upon the introduction of the Chriſtian religion, as an event, highly providential indeed, in the ſame ſenſe in which any other event intimately connected with the more important intereſts of mankind, may be ſo termed, but taking place in the ordinary courſe of things, or, as he expreſſes it, 'by the natural operation of a chain of ſecond cauſes,' however inconſiſtent ſuch an opinion might be with the language and ſpirit of the writings in which it is contained. In a chapter entitled, *Divine Oeconomy*, he has endeavoured to account for the origin and progreſs of religion in the world, including the Chriſtian, without having recourſe to any ſupernatural interpoſition. And he always repreſents the philoſopher and rationaliſt as of opinion that a proviſion of cauſes was made by the ſupreme and univerſal Governor, in his original plan, for all events whatever, the ſmall and the great, the moſt trifling and the moſt momentous; and in particular that the moral world is 'adminiſtered by a long complicated tiſſue of ſecond cauſes reaching from the firſt eſtabliſhment of nature.'

Mr. Tucker gives us an explanation of ſome of the principal doctrines, or as, he affects to call them, myſteries of Chriſtianity, in three chapters entitled, *Grace—Trinity—Redemption.* And if in this part of his work he had confined himſelf to the inveſtigation and illuſtration of the true ſcripture-doctrine reſpecting the ſubjects he has taken into conſideration, he would have deſerved the thanks of every rational Chriſtian. But unhappily he has confounded the doctrines of Chriſtianity with thoſe of the Church of England, and ſeems to have thought it of as much importance to put a rational conſtruction upon the language of the Thirty-nine Articles as upon that of the New Teſtament, merely becauſe they happened to be the eſtabliſhed religion of the country in which he lived. The ſame principle led the Pagan philoſophers, eſpecially after the introduction of the Chriſtian religion, to allegoriſe the ancient mythology, and would have led Mr. Tucker, in other circumſtances, to have put a rational conſtruction upon the religion of Perſia or of Siam, the doctrine of tranſubſtantiation, the incarnations of the God Viſtnou, or any other eſtabliſhed abſurdities. In effect, he avows the principle and its conſequences, when he alleges and recommends the example of the philoſophers, particularly Pythagoras and Socrates, who never openly oppoſed or ridiculed 'eſtabliſhed doctrines or forms of worſhip, but ſtrove to turn them to profitable uſes,—and endeavoured by mythology to allegoriſe the Gods into the powers of nature, affections of the mind and moral virtues;'—and when he ſays expreſsly on this ſubject, 'What could have been done with the Pagan theology, or the Mahometan Koran? we muſt have worked hard with the tranſmuting *proceſs*, and allegoriſed them into a doctrine never thought

thought of by the compilers: whereas, now we need only clear away the perverſities and myſtic obſcurities that have overgrown in length of time, and develope the genuine ſenſe intended to be conveyed on the delivery, to produce a regular conſiſtent ſyſtem, agreeable to nature and reaſon.' We are intirely of opinion with Mr. Tucker, in the latter part of this paragraph, that nothing more is neceſſary to ſhew the reaſonableneſs and excellency of the Chriſtian religion, than to clear it from the perverſe and myſtical tenets by which it has been obſcured and debaſed; but cannot help ſuſpecting, that if he had written in Turkey he would have paid the ſame compliment to the Mohammedan ſyſtem, and in China to that of Confucius. With reſpect to the example of the ancient philoſophers, we ſhall only obſerve, in addition to what we have elſewhere remarked on the ſubject, that Chriſt and his apoſtles, the primitive Chriſtians, and the firſt reformers, purſued a different line of conduct; and, conſequently, their ſucceſs in enlightening and reforming mankind, in introducing and ſpreading the true knowledge of God, and juſt notions of religion and morality, was beyond compariſon greater than that of all the ſages of antiquity.

As to Mr. Tucker's explanation of the three doctrines beforementioned, we believe it to be ſuch as no unprejudiced mind can think reconcilable to the articles and liturgy of the Church of England: we are certain that it has never been held forth, even by the moſt latitudinarian expoſitors, as the doctrine which they were deſigned to expreſs and eſtabliſh. Grace, conſidered as an effect, is an aptitude of mind for the buſineſs of religion, whether it be the diſcernment of religious truths, a lively ſenſe of the perfections and providence of God, or the performance of our duty. There is nothing in experience or human reaſon to diſtinguiſh this from that clearneſs of underſtanding and vigour of ſpirit which fit us for any common buſineſs, profeſſion, ſcience, or enterprize, which are 'never now aſcribed to divine interpoſition, but deemed to proceed from the preſent ſtate of the brain, condition of the bodily humours—or other natural cauſes. Nevertheleſs, the greater importance of religious inſpiration, juſtifies us in aſcribing it, though *remotely*, through a long chain of ſecond cauſes, to the act and purpoſe of God as a providential event.'—And 'our Church inſtructs us to aſcribe it to his interpoſing among ſecond cauſes, or, in other words, to the operation of the ſpirit of God, yet without idea of an immediate operation at the time of feeling' the effect of the interpoſition. This is the ſubſtance of what Mr. Tucker has advanced upon the doctrine of grace. The remainder, which is indeed the greater part of the chapter, is employed in guarding the reader againſt the deluſive notion of perceiving the influence or immediate operation of the Holy Ghoſt, and pointing out the miſchievous conſequences of ſuch a fond conceit.

For the doctrine of the Trinity, Mr. Tucker wiſely refers us, not to the ſcriptures, but to the creeds appointed to be read in our churches. According to his explanation, the Trinity is God acting in three characters. But leſt we ſhould be thought to have miſrepreſented his ſenſe, we will give it at length, in his own words:

Divines, ſays he, tell us ‘ that God created the matter, and gave the form of this viſible nature we behold: thus much we knew before. But they tell us likewiſe, that he has interpoſed many times ſince by miracles, prophecies, and revelations, that he united himſelf to one particular man, ſo as to become the ſame perſon with him from his birth, that he frequently co-operates with our endeavours to diſcover truths, and perform good works we could not have done without ſuch aid, that theſe operations were performed by three perſons in one God, not jointly, but each having a diſtinct ſhare of them: the union with manhood, and all done in virtue of that union, was the work of the Son; the aſſiſtance afforded occaſionally to men in general was the province of the Holy Spirit, and all the reſt of the Father.

‘ By theſe diſtinct manners of operation God appears to act in three characters, eaſily ſeparable from one another in our conception, but joining mutually in advancement of the general deſign, and executing the principal ſtrokes in the plan of providence reſpecting the moral world. The Father acted in the character of King or Governor, controuling the courſes of nature and actions of ſecond cauſes by immediate exertions of his po[illegible] and by his ſigns and wonders prepared the minds of men for reception of the benefits imparted from the other two. The Son acted in the character of a co-agent or partner, not controuling the mental or bodily powers of Jeſus, but adding a force and vigour which could not have been furniſhed by natural cauſes; ſupplied what had been left deficient in the plan of providence, and rendered mankind capable of reaping advantage from the effuſions of the Holy Spirit. This laſt acts in the character of a friend and monitor, not working with the power and majeſty of a monarch, nor dwelling, inſeparably, with the mind of man, but imperceptibly throwing in aſſiſtance from time to time, as wanted, and thereby filling up the laſt lines in the divine plan.’

In a ſubſequent paragraph Mr. Tucker, having obſerved that no two ſubſtances, how cloſely ſoever placed, or in what manner ſoever joined, can become one, and therefore that to ſay *that God and man united* made one perſon, in the modern *philoſophical ſenſe of the* word, is as flat a contradiction as that number two is number one, proceeds to illuſtrate the hypoſtatic union, by conſidering the manner in which our ſoul and body are one, viz. ‘ not by converſion of ſpirit into body, but by taking body into a participation of functions with ſpirit: not by confuſion of ſubſtance, but by unity of perſon.’

‘ Let us now,’ ſays he, ‘ apply this to the hypoſtatic union, wherein though we muſt underſtand perſonality in another ſenſe, as importing character inſtead of numerical identity, yet the manner of union will remain the ſame: for the character of moral wiſdom, innocence, and force to reſiſt all pain, terror, and other temptations, belonged ſolely to the Deity; no human ſoul could act up to it; until the manhood being taken into God, that is, God being pleaſed perpetually to ſupply what was wanting in human nature, Jeſus was united to the Son, which together became one Chriſt; whoſe whole conduct was of a piece throughout, running in one conſtant tenour and character, and his actions were thoſe of the united agency. For all the acts of Jeſus were acts of the Son, and the Son performed nothing but by the inſtrumentality of Jeſus; as the ſpirit of a man performs nothing but by the inſtrumentality of his bodily powers.’

The deſign and effect of this union between God and man were, according to Mr. Tucker, the redemption of mankind. Upon this ſubject he has advanced ſome new and very ſingular ideas. The trial to which Adam was put in the garden, was an aſſay made upon him, in order to manifeſt what human nature is, ‘ and proved a condemnation of the whole race, by ſhewing that a man placed in the moſt favourable ſituation of circumſtances poſſible, would yet be overcome by the firſt temptation aſſailing him. Thus we bring into the world with us an original ſin, by which I do not underſtand an actual guilt, but a certain propenſity to contract it upon occaſion offered: and ſo are born children of perdition, not as involved in it already, but becauſe fallen into a road that will lead inevitably thereinto.’

The redemption of mankind is their deliverance from this ſtate of moral imbecillity and frailty, and is effected by the perfect example of moral rectitude amidſt the moſt trying circumſtances, which Jeſus, by virtue of his union with the Deity, was enabled to exhibit. ‘ The office performed by God in his ſecond *perſona* or character of the Son, was to invigorate the human ſoul of Jeſus, that his underſtanding might never be overpowered by appetite, or paſſion, or any impulſe of imagination whatever, but conſtantly have the determination of his will in every ſingle inſtance; being ſupplied perpetually by the Divine Agency with what was wanting to the natural ſtrength of man.’—And the manner in which ‘ the ſufferings of the Redeemer operated to our benefit—I apprehend to have been, not by taking off any ſervice we were deſtined to perform for the univerſe, for this would be ſacrificing the general intereſt to the advantage of a few; nor by working a change in the conſtitution of human nature, for this would look like ſomething of a charm and magic; nor yet by turning the purpoſes of God from reſentment into mercy, for this would be to repreſent him liable to paſſion and mutability: but by ſetting an example which might lead us into the method of performing the hardeſt of our ſervices with the ſame tranquillity and ſatisfaction of mind that he did.—The imitation then of our grand Exemplar is the one thing needful for our deliverance, which muſt be worked out by ſtamping upon our minds that character of moral wiſdom which ſecured him continually againſt the approach of evil and miſery: and until we can compaſs that, our redemption remains incomplete.

'From hence we may ſee the imputation of righteouſneſs, the mediation and interceſſion for ſinners ſtill continuing ſuch, are only figurative expreſſions, to denote that we derive our righteouſneſs from Chriſt, and are enabled by the medium of his example and aids, to fulfil the laws of nature, which were impracticable to us before.'

The influence and effect of the example of Chriſt, that is, the redemption of mankind, according to our Author, probably took place in part among the inhabitants of the vehicular regions, during the time that our Lord was in Hades; is gradually taking place in this world among his diſciples; and will be completed in the future ſtate, with reſpect to all men, without exception.

This is the ſcheme of redemption which Mr. Tucker has given as the genuine ſenſe of ſcripture, and doctrine of the Church. We believe that few of his readers will think it to be either the one, or the other. From the whole of what he has advanced on the three ſubjects, it appears to have been his opinion, that the only way to reconcile the Articles of the Church of England to common-ſenſe and reaſon, was to explain away their meaning, or to put an unnatural and arbitrary conſtruction upon them; and that the literal ſenſe of the Articles, and the ſentiments which the compilers intended to convey and eſtabliſh, are the ſentiments of the vulgar, the language of the nurſery, &c. The philoſopher, the rationaliſt, ſtrikes out a ſcheme, according to his views of Nature and Providence, and then takes it for granted that this is the ſcheme, which the eſtabliſhed religion of his country, whatever it be, virtually includes and authenticates. To whom can ſuch repreſentations and reaſonings with reſpect to the eſtabliſhed *ſyſtem of this country* be acceptable or uſeful? They who fondly receive and zealouſly maintain the natural and obvious meaning of the Thirty-nine Articles will reject them with abhorrence. The rational Diſſenter will be of opinion, that thoſe unſcriptural terms and phraſes, under which ſuch tenets have been conveyed, as have obſcured and debaſed the Chriſtian religion, ought to be exploded along with the tenets themſelves. The only perſons to whom we can ſuppoſe them to be agreeable, are thoſe among the eſtabliſhed clergy, who have too much good ſenſe to believe the Articles in their literal and obvious meaning, and too little virtuous reſolution to give up the emoluments annexed to conformity.

Mr. Tucker next proceeds to conſider 'the theological virtues,—*Faith—Hope*—and *Charity:* upon each of which his acquaintance with human nature, and juſt and liberal views of the connexion of intereſts throughout the univerſe, enable him to advance many judicious and ſtriking reflections, while his attachment to other parts of his ſyſtem, and the warmth of his imagination, lead him to advance ſome things which are not ſo well grounded, and which diſcover a lively fancy, rather than a ſolid judgment. He rightly obſerves that Faith, conſidered as a virtue, or principle of right action, is not a mere aſſent of the mind to ſome propoſition, but 'an habitual uninterrupted perſuaſion of truths that have been manifeſted ſuch to our underſtanding.—For when an important article is become a judgment of the mind, appearing there as a ſelf-evident truth, riſing ſpontaneouſly with a ſtrong unreſerved aſſent, without waiting for reflection to evince it; then and not till then it will operate as a practical principle of action, and have its weight in determining our minuteſt motions; but nothing that is not practical can be uſeful or a virtue, nor placed to the credit ſide of our account.' But we think that he miſrepreſents the nature of the *argumentum ad hominem*, and carries it to a pernicious extreme, when he ſays, 'Schoolmen allow, and divines ſometimes employ what they call arguments to the man, when they uſe ſuch as they think will weigh with the hearer, although having no credit with themſelves; but then the concluſion they would prove to him thereby, ought to be a real truth in their own judgment, or they act diſhoneſtly. In like manner, if you will bring a man into a perſuaſion you judge in your own mind to be juſt and beneficial to him, you may lawfully put in uſe other perſuaſions leading thereinto which you do not hold yourſelf, provided you cannot effect your honeſt purpoſe upon him by rational conviction: for in this caſe the end ſanctifies the means.'

What unlimited ſcope would this principle give to diſſimulation! To point out to perſons the conſequences of their own views of things, and to urge them to act agreeably to them, is one thing: to give them reaſon to think that we have the ſame views when we have not, is widely different. The one is conſiſtent with ſincerity and benevolence: the other is a miſchievous and criminal diſſimulation; it has a tendency to beget an indifference to truth in ourſelves, and to deſtroy the foundation of that confidence in each other which is the cement and grace of ſociety. For ſome other reprehenſible principles, and many judicious obſervations on this ſubject, and on that of Hope, we muſt refer our Readers to the work itſelf.

Charity he juſtly conſiders as equivalent to univerſal benevolence, 'extending in wiſh and diſpoſition, like the bounty of heaven, to all created beings, without reſpect of perſons, but confined in its exerciſes by the ſcantineſs of our powers to the degrees of neighbourhood wherein they reſpectively are ſituated.' But we think that he injures and degrades this noble diſpoſition, when he repreſents it as founded in ſelf-intereſt. In our opinion, the ſocial and benevolent affections are equally a part of the human conſtitution with the ſelfiſh. In wiſhing well and doing good to others, we do indeed follow and gratify a natural inclination, but without any regard to the advantage that may reſult to us from our deſire or endeavour to communicate pleaſure, or to increaſe the quantity of happineſs in the world. The connexion of intereſts throughout the univerſe, or 'that there is one general fund of bounty and happineſs, wherein we all are partners,'—and that by adding to the common ſtock we increaſe our own ſhare in it, are conſiderations which may ſtrengthen and enlarge the principle of benevolence in ſome philoſophic minds, but cannot be ſuppoſed to have any influence in diſpoſing and exciting the bulk of mankind to amiable and generous actions. Indeed it is a queſtion whether Mr. Tucker could have found ſix perſons among all his acquaintance, who entertained the ſame or ſimilar ideas of this matter with himſelf. In the courſe of the chapter he has advanced ſeveral peculiar notions on this ſubject, taken from the hypotheſis of the mundane ſoul, and from his miſtaken opinions reſpecting the conſequences of the Divine equity, which we noticed in our review of the former parts of the work [*].

The fifth volume cloſes with a ſupplemental chapter entitled, *Our Neighbour*, containing remarks on the parable of the good Samaritan, and on 'the unjuſt cavil that has been raiſed againſt the goſpel—becauſe it has omitted to give any precepts upon Friendſhip.'

The firſt chapter of the ſixth volume is that to which we before referred [†], entitled, *Divine Oeconomy*, in which our Author endeavours to account for the origin and progreſs of religion in the world, including the Patriarchal, Jewiſh, and Chriſtian, without having recourſe to any divine or ſupernatural interpoſition. As far as this account reſpects the earlier ages, and is unconnected with the ſacred hiſtory, it muſt, from the nature of the ſubject, and the want of information, be very uncertain, and will be thought more or leſs plauſible, according to the reader's prior views of the matter. And with reſpect to the Old and New Teſtament, it appears to us that miracles and prophecies are ſo interwoven with the hiſtory as to render all attempts to ſeparate them prepoſterous and vain. The latter part of the chapter contains a number of obſervations on the joint influence of reaſon, philoſophy, and religion, in enlightening and improving the human mind, the effect which the example of one or a few righteous perſons may have in reforming mankind, and raiſing human nature to its full perfection, according to the doctrine advanced in the chapter on Redemption, and the analogy which may be traced between the progreſs of the human ſpecies towards perfection, and that of ſingle perſons, through the ſtages of infancy and youth, to complete manhood.

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[*] See Review, vol. xlii. p. 11.

[†] See p. 429.

The next chapter, entitled, *Imitation of God*, contains ſome additional remarks on the admiſſion of evil into the ſyſtem of nature; tending to prove that this will not juſtify us in doing evil that good may come.

To this ſucceeds a long chapter, entitled, *Chriſtian Scheme*, which is little more than a repetition of what is contained in the three chapters, entitled, *Grace*, *Trinity*, and *Redemption*. Indeed the repetitions in different parts of the preſent publication are numerous, and often needleſs. We cannot but think that if the Author had lived, he would have greatly abridged it. In our opinion, the whole of what is uſeful and valuable in it, even on his own plan, might have been compriſed in half the preſent compaſs.

The remaining chapters of the ſixth volume are entitled, *Divine Services*,—*Sacraments*, —*Diſcipline*,—*Articles*. Divine Services are juſtly conſidered as deriving their value and obligation from the influence they have upon the human mind, in fixing good impreſſions, nouriſhing in us an habitual truſt and dependance upon the Almighty, and ſtrengthening all our virtuous affections and reſolutions. The chapter on Diſcipline is chiefly taken up in a very lax interpretation of the call which the candidate for holy orders muſt profeſs to have before he can obtain ordination, as intending nothing more than a perſuaſion, after due deliberation, that the Chriſtian miniſtry is the ſtation or employment in which 'he is likely to ſerve God and mankind to beſt purpoſe.' Of Mr. Tucker's manner of interpreting the Articles we gave an inſtance in a former Review [*], and ſhall refer our Readers to the remarks which we there offered upon what he has advanced in favour of Articles and Eſtabliſhments in general.

The ſubjects treated in the ſeventh and laſt volume are of a practical nature. The titles of the chapters are, *Doing all for the Glory of God,—Doing as we would be done by—Indolence—Fondneſs for Pleaſures—Self-denial—Habits—Credulity and Incredulity—Employment of Time—Content—Rule, Cuſtom, and Faſhion—Education—Death.* 'From the topics of philoſophy and religion,' ſays Mr. Tucker, in his ſummary of the whole work, 'I have deſcended to ſome practical ſubjects applicable to the conduct of life, which having been treated of more amply by many able hands, I could not expect to add any thing material to what has been done by them, but was willing to ſhow that my ſpeculations may be turned to common uſe, by deducing from, or regulating by them ſuch rules and obſervations as may prove of general ſervice: ſubjoining thereto a few thoughts relative to education, and ſuch methods for curing the fear of death, as in the purſuit of them may prove profitable to us while living, and yield us a benefit for ages after.'

Such is the modeſt account which he gives of this part of his performance; an account far beneath its real merit. Though the ſubjects have been frequently diſcuſſed, the Reader will meet with many uncommon thoughts, judicious reflections, and ſalutary maxims and cautions, which will amply reward his attention. We could have wiſhed to have made ſome extracts from thoſe chapters in particular which treat upon *doing all for the Glory of God*, and on *Education.* But the limits we have preſcribed to ourſelves will not permit.

Mr. Tucker has made an apology in the laſt chapter, entitled, *Concluſion*, for any impropriety of diction, or want of harmony and elegance of compoſition, that may be obſerved throughout the work. We give him full credit for the ſincerity and benevolence of his intentions, and cannot ſufficiently extol the great liberality of ſentiment which he every where diſcovers. At the ſame time we think that he has diſgraced his judgment, and in ſome meaſure defeated the uſefulneſs of his work, by his miſtaken regard, we are tempted to ſay, affected deference to public authority in matters of religion, which has led him to attempt to reconcile contradictions, and to introduce ſuch a licentious interpretation of words and phraſes, as, if generally admitted, would render the moſt ſolemn profeſſions and engagements uncertain and deceitful, and deſtroy all confidence between man and man.

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[*] *See Review for February*, p. 85.

Art. V. *Three Diſſertations on the Inſpiration of the Holy Scriptures.* By John Kiddell of Tiverton, Devon. 8vo. 2 s. Dilly. 1779.

DR. Prieſtley, and ſome other Socinian writers, have conſidered the general notion of inſpiration as an incumbrance on the evidence of Chriſtianity. Carried to the extreme to which it hath been, by ſome men, of more zeal than diſcretion, it is certainly liable to very great objections. Infidel writers have taken an advantage of ſuch exaggerated accounts; and Lord Shafteſbury particularly hath fixed on them, in one of thoſe merry and *good-humoured* moments, when, as he informs us, he always found himſelf in the beſt diſpoſition to ſpeculate on religion. Mr. Kiddell hath wiſely taken the middle path between ſuch writers as Dr. Owen, who will not give up one jot or tittle of the Maſoretical reading of the Old Teſtament, and Dr. Prieſtley, who thinks himſelf authorized to make ſo free with the New as to diſpute the reaſoning of St. Paul. It is not our buſineſs to decide on the comparative danger of thoſe two extremes; but we cannot avoid obſerving, that by giving ſo little to the authority of ſcripture, even in matters that may be deemed of a ſpeculative kind, we take off a great deal from its general credit in matters of greater conſequence: we make it a law and no law: we make it the ſport of caprice: a ſhifting and unſteady object: in fine, a mock-terror that owes all its influence to the imagination of individuals.

Our pious and ſenſible Author ‘ attempts to give a plain and rational ſolution of the following inquiries, viz. 1. What *ſcriptures* are divinely inſpired? 2. In what *ſenſe* the holy ſcriptures are ſo? and 3. What *proofs* have we of it? Theſe inquiries are of the laſt importance to the cauſe of religion; and our Author hath acquitted himſelf in the ſolution of them with great credit as a Chriſtian and a Divine. The curious ſpeculatiſt, indeed, will find but little in theſe diſcourſes to gratify his taſte for novelty. The Author indulges himſelf in no fanciful hypotheſes; nor is he, on the other hand, the dupe of any eſtabliſhed ſyſtem. He conſiders the ſcriptures of the Old and New Teſtament, as containing ſuch a revelation of the being and attributes of God; of our duty to him and one another; and of our expectations of his preſent and future favour, as is ſufficient to direct and ſupport us in every ſcene of this probationary ſtate. ‘ By inſpiration is plainly meant, in general, (ſays Mr. Kiddell) that the ſacred writers all wrote under the direction and influence of the Spirit of God. The only end and intention of God's thus influencing and inſtructing thoſe ſacred writers, in the compoſition of their writings, was, that what was written by them, might be kept free from all error and *falſehood*; contain nothing but pure and unadulterated truth;

and be received and believed as of infallible certainty: ſealed and atteſted by the authority of God himſelf. Now, then, whatever influence and aſſiſtance from the ſpirit of God is ſufficient to anſwer *this* end, is ſufficient to anſwer *all* the purpoſes of a divine inſpiration. And therefore each of thoſe ſacred writers is *truly*, and to all important purpoſes, *divinely* inſpired, if, by the influence and aſſiſtance of the Spirit of God, his writings are preſerved free from all mixture of error and falſehood. But to anſwer this great end of divine inſpiration, the ſame *degrees* of influence and aſſiſtance are not neceſſary and expedient for all the ſacred writers alike: and therefore when applied to different writers, divine inſpiration muſt admit of different ſenſes and limitations.'—This idea of inſpiration our Author applies to the *hiſtorical*, the *moral* or *devotional*, and the *prophetical* parts of ſcripture. He is ſupported in his *qualified* notion of this delicate ſubject by ſome venerable authorities of the Chriſtian Church. The very orthodox Pictet of Geneva, who ſat in the chair of his uncle Turretine, freely acknowledges, that the inſpiration of the ſcriptures is not to be applied to every fact related in them, or to the peculiar mode in which the different authors of the ſacred books expreſſed their ſentiments. In many caſes inſpiration—*plenary*, *immediate* inſpiration would have been ſuperfluous: and therefore out of reſpect to the majeſty of it, it ought to be limited to thoſe ſubjects which abſolutely required it *. This idea of inſpiration is alſo contended for by the very learned Bp. Warburton; and ſo far as it reſpected the *language* of the New Teſtament, it was vindicated by Dr. Hurd from the exceptions taken at it by Dr. Thomas Leland of Trinity College, Dublin.

In the narration of hiſtorical facts, that fell within the obſervation of the hiſtorian, nothing but fidelity was requiſite. In relating them on the teſtimony of others, inſpiration might be neceſſary to guard the relation from error and miſtake. In the delineation of moral or religious duties the Writer might be left, in all common caſes, to the obvious dictates of his own underſtanding and conſcience; and the ſuperintendence of Divine inſpiration might alſo, in ſuch inſtances, be more properly regarded in the light of a ſecurity than a direct impulſe. But the prophetical parts of ſcripture have a claim to a higher degree of inſpiration—even to that which is communicated to the mind by the immediate influence of the Spirit of God. Now there cannot be a ſtronger proof of this higher kind of inſpiration than the foretelling future events with a preciſion anſwerable to the facts and the circumſtances that attend them—eſpecially when thoſe circumſtances are not of a *common* and *equivocal* nature, but marked with ſome ſtriking and ſingular characteriſtics, which are vulgarly ſuppoſed to owe their exiſtence to thoſe innumerable combinations of chance and accident which cannot be reduced to any regular ſyſtem, and are beyond the limits of general ſpeculation :—we ſay, *general* ſpeculation, which proceeds on the plain ground of obſervation and experience, and from what *hath been*, may gueſs, with tolerable certainty, what *will be :* ſo that in common life, and in all affairs which are conducted by eſtabliſhed laws, it may with great propriety be ſaid, that "he is the beſt prophet who conjectures well."

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* *Non neceſſe eſt ſupponere ſpiritum ſanctum ſemper dictâſſe prophetis & apoſtolis ſingula verba quibus uſi ſunt.—Quædam ſcripſere quæ non opus erat ut ſpiritus ſanctus ſuggereret, ut ea quæ ipſi jam nôrant, &c. &c.* Pictetî Theol. Chriſt. lib. i. c. 7.

But ſcripture prophecy hath objects in view which infinitely tranſcend the reach of human ſagacity. It draws the veil from, and traces the riſe and progreſs of, events which are folded up in the darkeſt coverts of futurity ; and of which there were no appearances that could lead to certain concluſions relating to any particular facts, that fall within the ſphere of what is called chance and accident. Much leſs could human ſagacity, however brightened and improved by obſervation, foreſee the exact *ſeaſon* when thoſe apparently fortuitous and adventitious events would take place, or determine any nice and critical circumſtances that ſhould concur to produce, or be united or blended with them. Theſe objects come only within the compaſs of omniſcience ; and wherever a knowledge of future events is communicated to mankind, it muſt be for the wiſeſt purpoſes ; and the agreement of prophecy with facts (as in the caſes of the deſtruction of Babylon and Tyre—the coming of the Meſſiah—the deſolation of Jeruſalem and its Temple—the diſperſion of the Jews—the uſurpation and tyranny of an Antichriſtian power, &c. &c.) is a demonſtration of Divine truth, and is the teſtimonial of heaven itſelf to the miſſion of the prophet.

Mr. Kiddell makes very pertinent and ſenſible remarks on that ſpecies of inſpiration which, if it did not abſolutely dictate the moral and devotional parts of ſcripture, yet ſecured all the important purpoſes of truth and virtue, by overruling the ſacred penmen in ſuch a manner as to prevent the intruſion of all human prejudices from which the beſt and wiſeſt of mankind are not at all times guarded ; and with which the fineſt maxims of moral philoſophy are too frequently blended. Mr. Kiddell very juſtly conſiders natural religion as the foundation of revealed. It is undoubtedly the ultimate criterion by which its precepts are to be tried. But the queſtion is, "How far *natural* religion extends, and where is its authority lodged?" Our Author perhaps expreſſes himſelf in too unlimited a ſtyle when he ſays that, "to acquaint ourſelves with the moral duties and virtues of life, we have *nothing more* to do than to look into our own hearts, and diligently examine the feelings and ſentiments of our own minds." Now we apprehend that the expreſs and poſitive declarations of the will of God, in matters of moral as well as religious practice, were given in aid of human ignorance, and purpoſely with a view to prevent our recurrence to apologies ſanctified with the names of Nature and Reaſon, in order to juſtify our neglect of duty, or excuſe our commiſſion of ſin. For if the feelings of every man's mind were to be the ſtandard of obligation, what duty that croſſes their inclinations will men perform, or what vice that flatters them will they forego, for the ſake of what *others* call Reaſon, and in deference to an equivocal authority ariſing from what philoſophy itſelf, which hath talked moſt loudly about this authority, hath not agreed to give any name or definition to? For every man's own feelings, i. e. his *inclination*, will be *his* ſtandard of duty, without a ſettled law to which to appeal, a fixed and deciſive criterion of good and evil, in ſpite of all the fine things that have been ſaid on the beauty of Virtue—Fitneſs and Unfitneſs—the moral Senſe—and all

——"which Theocles in raptur'd viſion ſaw."

To cloſe this Article, we recommend the peruſal of theſe plain and rational Diſcourſes to our Readers; and particularly to miniſters, to whom there is given a leſſon of moſt excellent advice on the duty of ſtudying the Scriptures with diligence, and explaining them with integrity.

ART. VI. *Experiments and Obſervations relating to various Branches of Natural Philoſophy; with a Continuation of the Obſervations on Air.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 6 s. Boards. Johnſon. 1779.

NOTWITHSTANDING the very ſhort interval that has paſſed ſince we reviewed the Author's third volume of *Obſervations*; and his intimation, which we then quoted with regret, of a deſign to direct his attention to 'ſpeculations of a very different nature'—and which, it is well known, he has pretty largely purſued:—we now have, neverthelefs, the pleaſure of again attending this active and ſucceſsful inveſtigator, in his philoſophical capacity, by announcing to the world a large collection of new and ſingular experimental obſervations, made by him on a variety of ſubjects. Of the value and importance of theſe obſervations we cannot exhibit a juſter idea, than by repreſenting them as in every reſpect worthy to follow thoſe with which he has already ſo greatly enriched the ſcience of philoſophical chemiſtry.

In the preſent performance the Author has taken a wider range than in his former philoſophical publications, and has, accordingly, given it a more comprehenſive title. The work is divided into forty ſections, the mere titles, or *contents*, of which would alone nearly occupy the ſpace that we can conveniently allot to an Article. Amidſt ſuch a multiplicity of matter, it will be moſt proper to confine ourſelves to ſome particular ſubjects, and thoſe, too, ſuch as may be moſt conveniently detached from the reſt.

The firſt curious obſervation in this volume, that we ſhall notice, relates to the *dephlegmating* the vitriolic acid, and the reducing it to a cryſtalline ſtate; or the converting common oil of vitriol into what we apprehend to be the *glacial* oil of vitriol, by a very ſingular proceſs. This was effected by impregnating ſtrong vitriolic acid with what the Author has called *Nitrous Acid Vapour*; or that peculiar vapour of the *nitrous* acid, which is produced in conſequence of a rapid ſolution of biſmuth in ſpirit of nitre. The firſt obſervation leading to this ſubject is to be found in the third volume of the Author's *Obſervations on Air*, pag. 217.

In one of the proceſſes here deſcribed, the vitriolic acid had ſhot into the moſt regular and beautiful cryſtals reſembling a feather; the fibres of which on each ſide made an angle with each other (as happens in the ice of water) of about 160 degrees. Theſe were ſurrounded and covered with a liquor, which, being heated, afforded a large quantity of the pureſt nitrous air. In ſhort, it appears from this proceſs, that, notwithſtanding the peculiar avidity with which the vitriolic acid attracts water, the *dry* nitrous acid vapour had a ſtill ſuperior attraction for that principle; and had accordingly robbed the vitriolic acid of its phlegm, ſo as to reduce it to an icy or cryſtalline ſtate.

It appears afterwards, from the Author's very judicious mode of analyſing this curious produce, that the liquor in which theſe cryſtals are contained is pure nitrous acid, without any admixture of the vitriolic. For, on putting iron to ſome of this liquor previouſly diluted with water, nitrous air *only* was produced: whereas had any of the vitriolic acid ſtill remained in this liquor, ſome inflammable air would have ſucceeded the nitrous air; as happens when theſe two acids are mixed together, and employed in the ſolution of iron. The cryſtals of vitriolic acid are therefore, in this proceſs, precipitated by the nitrous acid vapour, from the water in which they are diſſolved; in the ſame manner as various ſalts are precipitated from their aqueous ſolvents, on the affuſion of ſpirit of wine, which exerts a ſuperior attraction towards the water.

In the courſe of theſe experiments, the Author was led to the diſcovery of an eaſy method of preparing a *reſervoir* of this pure nitrous acid vapour, by previouſly impregnating red lead with it; which is thereby converted into a white ſubſtance, from which it may afterwards be expelled by heat, whenever it is wanted; free from any admixture with nitrous air, which uſually comes over with it, when it is firſt procured in the proceſs with the nitrous acid and biſmuth.

Paſſing over ſeveral intereſting obſervations relating to the nitrous and marine acids, we ſhall next take notice of another curious product, the reſult of the Author's unuſual mode of experimenting. He expoſed many liquid ſubſtances, and *aeriform* fluids, included in glaſs tubes hermetically ſealed, to a long continued heat, in a ſmall furnace; and, among the reſt, about an ounce meaſure of diſtilled water ſtrongly impregnated with *vitriolic acid air*, which had been procured from *copper*.—'This, ſays the Author, was on the 9th of September 1777, but the reſult was much more curious than I could poſſibly have imagined *a priori*.—On the 30th of the ſame month this impregnated water, which continued tranſparent to the end of the proceſs, had depoſited a ſmall quantity of black powder; and alſo a bit of matter exactly like *ſulphur*, about one-eighth of an inch in diameter, lay among it. Small pieces of the ſame matter floated on the ſurface of the liquor, and ſtreaks of the ſame coated part of the inſide of the tube an inch above the liquor. From the top of the tube,' (which was about two feet and an half long) 'to within about eight inches above the liquor, were beautiful white cryſtallizations, like *ſpiculæ*, diſpoſed irregularly, but generally in the form of ſtars, the glaſs being perfectly tranſparent between them.'—Theſe cryſtallizations continually increaſed to the 20th of January following, when an end was put to the proceſs; at which time the upper half of the tube was pretty thickly and equally covered with theſe cryſtals.

The experiment was repeated with tubes of different lengths and ſizes, with the ſame general event; though attended with ſome variation in the circumſtances. The Author kept theſe tubes a year; in the courſe of which he ſhewed them to ſeveral of his chemical friends, who expreſſed much ſurpriſe at the ſight of them. At length he opened the tube that contained the greateſt quantity of theſe cryſtals, having previouſly applied the flame of a candle with a blow pipe to it; when he found that the glaſs, ſoftened by the heat, was preſſed violently inwards: ſo that it was evident that there was a decreaſe of elaſtic matter within the tube, which therefore had probably entered into the cryſtals. Accordingly on taking off half of the tube, and opening it under water, it was half filled with water, and the air remaining in it was found to be completely phlogiſticated.

On examining the cryſtals, the Author found that they were not diſſolved in ſpirit of ſalt; and when they had been waſhed and dried, they had the colour and ſmell of *ſulphur*; and, being laid on a hot iron, burned with a blue flame, ſo as to leave no doubt of the identity of the ſubſtances. To form this ſulphur, he conjectures that the phlogiſton, which had rendered the acid volatile, in this expanded and confined ſtate, 'had been compelled to form that very different and peculiar union requiſite to make ſulphur.'

White cryſtals were likewiſe formed in various other tubes, which were expoſed to the ſame heat, and in which vitriolic acid *air*, or the elaſtic vapour only of the volatile vitriolic acid, was confined. The coating was here, of courſe, very ſlight, on account of the ſmall quantity of matter contained in the tube. The Author imagined that it was not ſulphur, becauſe ſpirit of ſalt *ſeemed* to diſſolve the whole of it: at leaſt, on waſhing the tube with that ſpirit, he could not perceive any ſubſtance floating in it. He ſuſpects however, very properly in our opinion, that this circumſtance may be owing to the very ſmall quantity of the cryſtalline ſubſtance, and the extreme minuteneſs of its particles. In fact, we can perceive no reaſon why the products of theſe two proceſſes ſhould vary, except with reſpect to quantity; unleſs the water in the firſt of them ſhould produce a difference, which is not very probable; as its preſence there ſeems more likely to prevent than to accelerate the formation of that *dry* concrete, ſulphur.

Theſe experiments, which exhibit the production of a real ſulphur, from water containing a combination of vitriolic acid with the inflammable principle *in a metal*, furniſh us with an additional and ſtriking proof of the identity of that principle in metals, with that which reſides (though blended with various other principles) in oils, coals, and other inflammable ſubſtances. They ſhew that *that very principle* which metals loſe when they are calcined, and which their *calces* regain by ſeparating and attracting it from charcoal, when they are reduced, is the very ſame with that which is one of the two conſtituent principles of ſulphur. In ſhort, they confirm the beautiful doctrine of *Stahl*, which has been lately contraverted, on account of ſome experiments in which certain metallic *calces*, or what appear to be ſuch, are revived without addition:—a fact which, however difficult it might be to account for it, ought not to weigh againſt the numerous obſervations on which that luminous theory is eſtabliſhed.

The Author obſerves, at the end of this work, that theſe experiments 'may perhaps help to explain the relation that *ſulphur* bears to water, and decide the diſputes about the preſence of *ſulphur* in ſome mineral waters.'—They certainly point out *one* of the ways by which the ſulphur may be produced that is ſaid to be found in the vaults of the covered ſources, and aqueducts, that convey certain mineral waters—that at *Aix la Chapelle* in particular.—[See on this head our account of Dr. *Williams*'s Treatiſe on the Medicinal Virtues of theſe Waters, in our 47th volume, December 1772, pag. 405.] On the peruſal of that Article, if we are not miſtaken, the Reader will be ſtruck on ſeeing nature there deſcribed, working in her great ſubterraneous laboratory, nearly in the very ſame way, and producing the ſame effects, but on a larger ſcale, that Dr. Prieſtley has produced in his artificial ſand baths, and glaſs tubes. Dr. Williams, however, has in that Article only propoſed that, as an hypotheſis, which Dr. Prieſtley has here proved by theſe deciſive experiments.

The accounts of theſe proceſſes are ſucceeded by ſome obſervations on the phoſphoric acid; which we ſhall paſs over, in order that we may have more room to relate ſome of the Author's very curious experiments made on mercury; the knowledge of which we wiſh to extend, not only on account of their ſingularity, but of their ſimplicity likewiſe, and the facility with which they may be repeated and diverſified by thoſe who are not poſſeſſed of a regular chemical apparatus.

Of all the numerous ſubjects of chemiſtry, no one perhaps has been more thoroughly inveſtigated, by chemiſts and alchemiſts, than this metallic ſubſtance, or has been preſented under a greater variety of forms or combinations. Boerhaave's repeated diſtillations of this fluid, and agitation of it in a bottle fixed to a windmill, are well known: but a ſlight hint, furniſhed by accident, and purſued with that ardour and intelligence which ſo greatly diſtinguiſh the preſent Experimentaliſt, excited in him the idea of ſubjecting this ſemi-metal to the action of air and water, by agitating it together with theſe, and afterwards other, fluids.

Having at one time obſerved a larger quantity than uſual of a black powder lying on the ſurface of ſome mercury, that had been carried from London into the country; the Author firſt examined it, by putting a part of it into a glaſs veſſel fitted with a ground ſtopper and tube, and then expoſing it to the heat of a candle. By this means he expelled air from it, part of which was fixed air, and the *reſiduum* worſe than common air. He inferred from hence that this powder had no affinity to the *mercurius calcinatus*, which yields only the pureſt dephlogiſticated air. In ſhort, he found that by heat a part of it was reducible to running mercury; while a yellow powder remained, which he afterwards found to be the calx of lead, or ſome other metal, with which the mercury had been impregnated. Afterwards diſſolving a ſmall quantity of lead in ſome pure mercury, and ſlightly agitating the fluid in a vial, a black powder reſembling the former was immediately produced.

On procuring this black powder, by agitating this amalgam, as we ſhall call it, in a vial, one-fourth part of which was filled with it, and which he inverted in a baſon of quickſilver, he found that, in ten minutes, the air included in the vial was diminiſhed one-fifth. It extinguiſhed a candle, and was found to be completely phlogiſticated, or, at leaſt, was not at all affected by nitrous air.

Any further agitation of the amalgam in this ſame air produced no effect whatever: but if this air was expelled, and freſh air introduced, by means of a pair of bellows or otherwiſe, the proceſs went on again, and more of this black powder was produced; and at the ſame time the air which had been admitted into the vial was phlogiſticated, in proportion as the black powder was formed, and till the proceſs was at its *maximum*, or at a ſtand. When fixed air, nitrous, inflammable, or, in ſhort, any kind of phlogiſticated air, was introduced, no change was effected: but with dephlogiſticated air the proceſs went on very rapidly.

It now occurred to the Author that the whole of any quantity of lead, or other metal, with which mercury is occaſionally impregnated, might be ſeparated from it by theſe means; and he accordingly found this to be an eaſy method, and as effectual as diſtillation, of purifying mercury impregnated with certain metals. He added known quantities of lead and tin to mercury, and, by agitating the mixture, ſeparated them from it in this form. The proceſs is to be repeated till the operator finds that no more black matter can be ſeparated from the mixture.

It is not a little remarkable, ſays the Author, that the operator will be at no loſs to know when the proceſs is completed. 'For the ſame quantity of lead ſeems to come out of it in equal times of agitation, and, conſequently, the whole becomes pure at once. Alſo, whereas, when the lead was in the mercury, it felt, as I may ſay, like ſoft clay; the moment the lead is ſeparated from it, it begins to rattle as it is ſhaken, ſo that any perſon in the room may perceive when it has been agitated enough.'

In theſe as well as in ſome of the Author's former experiments, on a different ſubject, it is very remarkable that water does not prevent, or ſenſibly impede, the tranſmiſſion of the inflammable principle to the air contained in the vial. If water be added to the impure mercury, the ſeparation of the metal from the quickſilver is made as effectually as in air alone: provided that there be a ſufficient quantity of air left in the vial.

This laſt proceſs furniſhes an eaſy teſt by which a perſon may at once diſcover whether quickſilver be pure or not: for if it be impure, the water becomes opaque almoſt immediately after the agitation commences; which is by no means the caſe when pure quickſilver is employed.

The *rationale* of theſe proceſſes, at leaſt with reſpect to the principal circumſtances attending them, is pretty evident. They ſhew in a clear and ſingular manner the great power of the air in reducing certain metals into the ſtate of a *calx*, even in the common temperature of the atmoſphere. By their previous diſſolution in the mercury, they are in fact brought into a *fluid* ſtate, or, as it were, into a ſtate of fuſion; and by the agitation they are broke into extremely ſmall globules: ſo that a large quantity of ſurface, which is every inſtant changing, is ſucceſſively expoſed to the action of the air included in the vial with them. Under theſe circumſtances they readily part with their *phlogiſton* to the air, and receive from it, in return, that portion of fixed air, or other principles, to which they, in part, owe their *calciform* ſtate; and they accordingly acquire, juſt as happens in calcinations by fire, a weight greater than that of the metal originally employed; as the Author found, on weighing the *imperfect* calces (for they are far from being pure) produced in this mode of experimenting.

It is much more difficult to give a ſatisfactory explanation of the effects related in the ſucceeding ſet of experiments, made with *pure* mercury. On its being agitated in pure water, without acceſs of air, in a vial, one-fourth of which was occupied by the quickſilver, and the remaining ſpace filled up with water; the water becomes opaque, by means of innumerable particles of a black matter ſuſpended in it. Suffering this matter to ſubſide, and pouring off the clear water, the ſame phenomena occur, on agitating the mercury with freſh water. If the water that had been poured off is again uſed with the ſame mercury, the black powder is produced much more readily, or in greater quantity, than when it was employed the firſt time, or than when pure water is uſed.

The moſt ſingular circumſtance relating to the black powder, into which mercury is thus converted, by agitating it with water, without the preſence of air, is, that on the total evaporation of the water, the powder is, in an inſtant, converted into running mercury. The turbid water likewiſe is rendered tranſparent, on heating it: nor can this powder be produced, if *hot* water is employed in the experiment.

This black mercurial powder differs, with reſpect to its ſtate or conſtitution, in a very eſſential circumſtance, from that above mentioned, obtained in the agitation of impure mercury. This *laſt required air*, and a repeated renovation of air, for its production, and for the reducing it to the ſtate of a *calx:* whereas the former is not only produced without the intervention of air, but on being immediately, or directly, expoſed to it, on its being freed from *moiſture*, it inſtantly aſſumes its former metallic ſtate. On viewing a little of the moiſt powder with a microſcope, the change is almoſt inſtantaneous, when it becomes dry. In this ſmall quantity, the particles of the black *powder* are inſtantly converted into white and poliſhed *globules*.

Further, in the former proceſs, the lead appears evidently to have *loſt* a great part of its phlogiſton. On the contrary, in the black mercurial powder, the quickſilver ſeems to have aſſumed that form, in conſequence of its having *acquired* phlogiſton; and that, too, in a greater proportion than is neceſſary to its metallic ſtate: though it is certainly difficult to determine whence it has acquired it.—That it has, however, got an overcharge of that principle, ſeems to be fully aſcertained by the following experiment:

'I took,' ſays the Author, 'a glaſs tube, about 18 inches long, and half an inch wide, and pouring into it a quantity of the water and black powder of mercury, turned it every way till it had got a black coating in all places. I then inverted it, and placed it in a cup of water near the fire; but not ſo near as to convert the water within the tube into ſteam, and thereby expel too much of the air. In this ſituation I perceived, after ſome time, that the quickſilver was revivified; all the tube to which the heat had reached having now got a white coating, and having the appearance of a looking-glaſs. I then examined the air in the inſide of the tube, and found it to be very ſufficiently phlogiſticated. For one meaſure of it, and one of nitrous air, occupied the ſpace of 1.66 meaſures, notwithſtanding a conſiderable part of the tube had not been ſo much heated as to have had all the mercury on it revivified.'—We ſhould obſerve that it appears, from a preceding experiment, that ſimilar proportions of common and nitrous air occupied the ſpace only of 1.27 meaſures; ſo that the air in the tube muſt have been conſiderably phlogiſticated, on the black powder's returning to a metallic ſtate. The Author accordingly is led to conſider this powder as *mercury ſuper-phlogiſticated*, or which has acquired more phlogiſton than is neceſſary to its ſtate of white running mercury.

It is difficult to conceive whence the mercury can have acquired this phlogiſton, from mere agitation in the pureſt water. This difficulty is ſo great, that, had not the Author ſhewn that the air was phlogiſticated, on the reduction of this powder into mercury, we ſhould have ſuppoſed either that a part of the quickſilver had acquired this blackneſs merely by the extreme ſubdiviſion of ſome of its particles; or that the powder was a new and ſingular combination of mercury and *water*, effected by bringing the extremely comminuted particles into which each of them is divided by the agitation, within the ſphere of each other's attraction; ſo as to cauſe both of them to loſe their character or form of a *fluid*, and to conſtitute, by their combination, a *ſolid* and powdery ſubſtance. It might be further alleged, that this union is deſtroyed by the evaporation of the water, in conſequence of its ſuperior affinity to air, or by the operation of heat; and that when the watery particles thus quit the mercury, the particles of the latter naturally and inſtantly unite together, and reaſſume their metallic ſtate.—But the experiment above recited will not countenance theſe ſpeculations. The water, too, is ſaid to acquire a peculiar ſmell and taſte, not eaſy to be deſcribed; and to leave, on evaporation, a particular kind of matter.

One of the Author's conjectures on this ſubject is, that the mercury acquires this phlogiſton from the water. He does not diſſemble, however, the great ſtrength of an objection to this hypotheſis, furniſhed by an obſervation which we have already recited;—that a portion of water is ſo far from having its power exhauſted, or even diminiſhed, on having been repeatedly employed in this proceſs; that, on the contrary, when it has been previouſly uſed in the experiment, it has a much quicker and greater effect, than when it was employed for the firſt time. The Author accordingly propoſes other conjectures, on which, however, we cannot with propriety dwell; unleſs we had room to recite his many other curious experiments on this ſubject: as they contain circumſtances, the knowledge of which is abſolutely neceſſary to enable the Reader to form a judgment concerning it.

We ſhall take an early opportunity of extracting ſome further intereſting particulars from this work.

ART. VII. *The Injured Iſlanders; or, the Influence of Art upon the Happineſs of Nature.* 4to. 2 s. Murray. 1779.

THE *heroic Epiſtle* is ſuppoſed to have been invented by Ovid. It is ſingular that a ſpecies of compoſition, ſo beautiful, and, at the ſame time, ſo capable of variety, ſhould have been ſo little cultivated by ſucceeding writers. Of all his cotemporaries (Sabinus excepted, whoſe works, unfortunately, are loſt) Propertius is the only one, whom we know of, that hath followed his example. His Epiſtle from *Arethuſa to Lycotas* abounds with many exquiſite ſtrokes of paſſion and tenderneſs. It is to be lamented that this is the only poem of the kind that he has left us. Among our own countrymen his imitators have been few; and of thoſe few Mr. Pope is the only one who has hitherto been *eminently* ſucceſsful. It muſt be confeſſed, indeed, that Drayton, who firſt revived this ſpecies of poetry among us, has left ſome pieces, that, conſidering the times in which he wrote, have conſiderable merit. Drayton was a man of genius, and by no means deficient in judgment; but failing in thoſe powers which the dramatic nature of his ſubject demanded from him, his *England's heroical Epiſtles* want that warmth of colouring ſo eſſential to a true repreſentation of the characters he aſſumes.

In modern times this mode of writing has been adopted, and in ſome inſtances not unſucceſsfully, as the vehicle of ſatire and wit, for which, indeed, it ſeems not ill adapted. In the preſent inſtance, however, it is employed according to the original purpoſe intended by its inventor. The poem before us is ſuppoſed to be written by Queen Oberea to Capt. Wallis. It is founded, as the Author informs us in his preface, on the remembrance of their mutual affection—a ſenſe of her ſubſequent misfortunes—and a patriotic feeling for the fate of her country. The juſt and liberal ſentiments with which this performance abounds, do great honour to the Author's feelings as a man; and they are expreſſed in language that will not injure his reputation as a poet.

The ſubject opens with the following lines:

Remov'd from power, from all its pomp retir'd,
And far from thee whom moſt my ſoul admir'd,
No more I ſhine to emulate the day
Robed in the luſtre of imperial ſway;
No ſuppliant crowds attend my ſov'reign will
Anxious to hear, and ardent to fulfil;
No flatt'ring ſcenes my feſtive hours prolong
Where mirth convivial cheers the circling throng;
Each ſplendid round of high-born ſtate reſign'd,
I try the humbler comforts of the mind;
The taſk unpractis'd growing cares control,
And fond remembrance ravages my ſoul;
In vain I ſeek the ſolace of the ſhade,
Where the green turtle flutters through the glade;
Or up the ſteep with ſtraining ſteps I roam,
Where the pure ſtream precipitates in foam,
Where dew-dropp'd ſhrubs breathe fragrance as I ſtray;
That lures the breeze which ſteals their ſweets away:
There as I ſit above the level plain,
Sooth'd by reſponſive murmurs from the main,
And round expatiate o'er each vary'd hue
Of once lov'd landſcapes op'ning to my view,
Still from each ſenſe their tranſient beauties fly,
Or feebly ſtrike, and in a moment die;
Still in my breaſt I miſs my wonted eaſe,
Nor Time reſtores it, nor can Pleaſure pleaſe.

After explaining whence this indifference to external objects
es, ſhe proceeds,

To thee alone, on Fancy's rapid wing,
My ſoul, my ſenſe, my waſted wiſhes ſpring;
In ev'ry change my reſtleſs paſſions find,
Thy haſt'ning image follows cloſe behind,
Preſents each art, attendant in thy train,
To ſcatter commerce o'er the boundleſs main,
Rude Nature reſcue from its rough diſguiſe,
And grant each good that ſocial manners prize:—
Thy partial favour to this iſle profeſs'd—
Thy grateful preſents to the heart addreſs'd—
Thy fervent vows in Friendſhip's guiſe array'd,
While more than Friendſhip ev'ry vow convey'd—
Theſe all recurring, conſtant as the day,
Reign in my breaſt reſiſtleſs in their ſway,
Uſurp the ſcenes my free-born pleaſures knew,
Nor leave a wiſh unleagu'd with love and you.
  Late, as along the verdure-veſted lawn
My morning ſteps approach'd the bluſhing dawn,
Far from the beach, and pendent from the ſky,
A diſtant veſſel caught my longing eye;
The purple ſtreamers, wave by wave, appear,
And love ſtill whiſpers, lo! thy WALLIS near;
Oh joyful Hope!—to greet thee I prepare,
And bind the TOMOU round my fragrant hair,
With grateful gifts of vegetable ſtore
I haſte impatient to the crowded ſhore:
In vain I haſte,—no WALLIS meets me there,
No friend, no fondneſs to reward my care.

The above lines are natural, and adapted to her ſuppoſed ſi-
ation. Nor is her character ill-ſupported in the following
ſſages:

  Canſt thou forget? can Memory e'er betray
The laſt ſad hour I urged your longer ſtay?
The maſts were rear'd with arms extended wide
To ſcourge the ſtorm, and awe th' inſurgent tide,
While, fondly flutt'ring to the favourite gale,
Roſe the fair boſom of the ſwelling ſail;
Back to the beach, deſponding ſtill, and ſlow,
I vainly turn'd to ſhun the coming woe,
No ſhark-tooth' punctures pour'd a ſanguine ſtream,
But heart-ſprung ſorrows flooded all my frame,
Till my faint ſoul in ſilent anguiſh fell,
Roſe but in ſighs, and feebly breath'd—farewell!
Touch'd with my grief, and friendly to my fears,
Midſt the broad deck you mark'd the circling years,
On ſacred plumes this ſolemn vow expreſs'd,
To Heav'n and me alternately addreſs'd,
That ere the ſplendid Ruler of the day
Could cloſe the circuit of his annual way,

A quick return, if life indulg'd deſire,
Should prove the witneſs of your faithful fire—
Give willing WALLIS to his OBRA's arms,
For OBRA then had empire, and had charms!—
Pour at her feet—fond tribute of his heart!
The richeſt products diſtant realms impart——
Whate'er for uſe or ornament deſign'd,
What decks the perſon or delights the mind,
Should here tranſplanted own his foſt'ring hand,
Bloom all around, and bleſs the lovely land.——
  Canſt thou forget, how cheerful, how content
TAHEITEE's ſons their days of pleaſure ſpent!
With riſing morn they ſought the healthful ſtream,
And walk'd, or work'd till ſultry noon-tide came,
Then ſocial join'd, from vain diſtinctions free,
In mirth convivial round the ſpreading tree,
While tuneful flutes, and warbling wood-notes near,
In rival ſtrains ſtill charm'd the liſt'ning ear:
At grateful eve they mix'd the artleſs tale,
The jeſt, the dance, the vegetable meal;
Paid the laſt viſit at ſome fountain's head,
To cleanſe, and cool them for the peaceful bed;
Deem'd the bright ſun declin'd for them alone,
Theſe iſles the world, and all the world their own.

The incidents, though not peculiarly ſtriking, are in general well imagined; nor is the verſification, except where a *provincial* rhyme accidentally obtrudes itſelf, deficient in harmony.

If there be any thing to which we can object in the conduct of this poem, it is, that Oberea *ſometimes* forgets that ſhe is an *O'taheiteean*. Her ſentiments and ideas are frequently more *European* than is altogether conſiſtent with her character and ſituation: and yet, though we have thought it neceſſary to ſtart this objection, we muſt, at the ſame time, ingenuouſly confeſs that we do not ſee how it could eaſily have been avoided.

ART. VIII. *The Speeches of Iſæus in Cauſes concerning the Law of Succeſſion to Property at Athens, with a prefatory Diſcourſe, Notes critical and hiſtorical, and a Commentary.* By William Jones, Eſq; Barriſter at Law, Fellow of Univerſity College, Oxford. 4to. 10s. 6d. ſewed. Dilly. 1779.

THESE Speeches make their appearance in an Engliſh dreſs with every advantage of which they are ſuſceptible. Iſæus was a lawyer, and he has here found a lawyer for his commentator: Iſæus was an orator, and he is fortunate in having a critic of conſiderable reputation and talents for his tranſlator. In the proſecution of his undertaking Mr. Jones ſhews himſelf perfectly well qualified for this double office. To have reſcued from the perplexity and ignorance of grammarians the works of an author whom the difficulty of his forenſic terms has well nigh baniſhed from the ſchools, implies no ſmall praiſe. But this is only the ſecondary aim of the preſent work: whatever may be thought of the general utility of philological reſearches, Mr. Jones wiſhes to ſhew that ancient literature may be applied to many valuable purpoſes beyond thoſe intended at the ſchool or the college.

'There is no branch of learning' (he obſerves in his prefatory diſcourſe) 'from which a ſtudent of the law may receive a more rational pleaſure, or which ſeems more likely to prevent his being diſguſted with the dry elements of a very complicated ſcience, than the hiſtory of the rules and ordinances by which nations, eminent for wiſdom and illuſtrious in arts, have regulated their civil polity: nor is this the only fruit that he may expect to reap from a general knowledge of foreign laws both ancient and modern; for, whilſt he indulges the liberal curioſity of a ſcholar in examining the cuſtoms and inſtitutions of men, whoſe works have yielded him the higheſt delight, and whoſe actions have raiſed his admiration, he will feel the ſatisfaction of a patriot in obſerving the preference due in moſt inſtances to the laws of his own country above thoſe of all other ſtates; or, if his juſt proſpects in life give him hopes of becoming a legiſlator, he may collect many uſeful hints, for the improvement even of that fabric which his anceſtors have erected with infinite exertions of virtue and genius, but which, like all human ſyſtems, will ever advance nearer to perfection and ever fall ſhort of it. In the courſe of his enquiries he will conſtantly obſerve a ſtriking uniformity among all nations, whatever ſeas or mountains may ſeparate them, or how many ages ſoever may have elapſed between the periods of their exiſtence, in thoſe great and fundamental principles, which, being clearly deduced from natural reaſon, are equally diffuſed over all mankind, and are not ſubject to alteration by any change of place or time; nor will he fail to remark as ſtriking a diverſity in thoſe laws, which, proceeding merely from poſitive inſtitution, are conſequently as various as the wills and fancies of thoſe who enact them: ſuch, among a thouſand, are the rules by which the poſſeſſions of a perſon deceaſed, whether ſolid and permanent, or incorporeal and fluctuating, are tranſmitted to his heirs, or ſucceſſors, and which could never have been ſo capriciouſly diverſified, if they had been founded on pure reaſon, inſtead of being left to the diſcretion of every ſociety, for whoſe convenience they are calculated.'

The foregoing reflections are ingenious and ſolid; and the diſcrimination between juriſprudence as a ſcience and as an aſſemblage of local and merely poſitive regulations, is accurate. But we find little occaſion to renew our acquaintance with this diſtinction in peruſing the ſpeeches of Iſæus; for they turn wholly on matters *poſitivi juris*, which ſhed no light on the great and fundamental principles above alluded to. The laws of ſucceſſion to property are, in every country, the moſt complicated branch of its laws, and the leaſt capable of being tranſferred, by analogical reaſoning, to thoſe of any other. The cauſes from which they take their original caſt, and peculiar bent, as well as the progreſſive variations they undergo, lie generally involved with a multitude of fortuitous circumſtances which eſcape the notice and mention of hiſtory. But though the duty of a commentator neceſſarily ties up Mr. Jones to the diſcuſſion of many minute queſtions of Athenian antiquities, he ſometimes makes an excurſion from his author into a more enlarged field, and diſcovers a mind enriched with various knowledge, and capable of applying it with ſkill. The narrow and injurious policy of the Athenian law, with reſpect to the rights and property of women, calls from him the following reflections:

'Nothing can be conceived more cruel than the ſtate of vaſſalage in which women were kept by the poliſhed Athenians, who might have boaſted of their tutelar goddeſs Minerva, but had certainly no pretenſions on any account to the patronage of Venus. All unneceſſary reſtraints upon love, which contributes ſo largely to relieve the anxieties of a laborious life, and upon marriage, which conduces ſo eminently to the peace and good order of ſociety, are odious in the higheſt degree; yet at Athens, whence arts, laws, humanity, learning, and religion are ſaid to have ſprung, a girl could not be legally united with the object of her affection, except by the conſent of her *κύριος* or *controller*, who was either her father or her grandſire, her brother or her guardian: their *domination* over her was transferred to the huſband, by whom ſhe was uſually confined to the minute details of domeſtic economy, and from whom ſhe might in ſome inſtances be torn, for the ſake of her fortune, by a ſecond couſin, whom probably ſhe deteſted; nor was her dependence likely to ceaſe; for we may collect from the ſpeech on the eſtate of Philoctemon, that even a widow was at the diſpoſal of her neareſt kinſman, either to be married by him, or to be given in marriage, according to his inclination or caprice. Yet more; a huſband might bequeath his wife, like part of his eſtate, to any man whom he choſe for his ſucceſſor; and the mother of Demoſthenes was actually left by will to Aphobus, with a portion of eighty minas: the form of ſuch a bequeſt is preſerved in the firſt ſpeech againſt Stephanus, and runs thus:—"This is the laſt will of Paſio the Acharnean. "I give my wife Archippe to Phormio, with a fortune of one talent "in Peparrhethus, one talent in Attica, a houſe worth a hundred "minas, together with the female ſlaves, the ornaments of gold, "and whatever elſe may be in it." For all theſe hardſhips, which the Athenian women endured, a very poor compenſation was made by the law of Solon, which ordered their huſbands to ſleep with them three times a month.

'Whether the fairer, but weaker, part of our ſpecies ſhould, in well-ordered ſtates, ſucceed to an entire inheritance, and diſpoſe of it as their paſſion or fancy prompts them, may admit of ſome doubt; and we find on this point a remarkable diverſity in the laws of different nations, and of the ſame nation in different ages; on which ſubject Perizonius has written a learned diſſertation. The moſt ancient ſuit, perhaps, of which any account remains, was that inoffituted by the five daughters of Zelophehad, who died without ſons, for *a poſſeſſion among the brethren of their father:* they gained their cauſe; and it was thenceforth a rule among the Jews, that "if a man died, having no ſon, his inheritance ſhould go to his daughter;" but when it was remonſtrated, that, if Mahla, Noa, Hagla, Milca, and Tirza, were to marry the ſons of other tribes, their inheritance would be taken from the tribe of their father, the divine legiſlator anſwered, *Let the daughters of Zelophehad marry whom they think beſt; only in the family of their father's tribe let them marry*; and if Solon had made no other reſtriction, his ordinance would have been more conformable to nature and reaſon; but the narrow policy of keeping an eſtate confined in a ſingle family can be juſtified by no good principle whatever.

'The Pagan Arabs, although divided into tribes, had no ſuch reſtraint upon their natural inclinations; for there is not a more common topic in their ancient elegiac poems than the ſeparation of two lovers by the removal of the tents belonging to their reſpective tribes, which were not connected, like thoſe of the Hebrews and Greeks, by any regular bond of union, but ſeem to have been diſtinct and independent communities: as their inſtitutions, indeed, were perfectly military, they excluded women, who were unable to ſerve in their wars, from all right of ſucceſſion to property; but *Mahomed*, like another Juſtinian, aboliſhed this law of his countrymen, and ordained expreſsly, *that females ſhould have a determinate part of what their parents and kinſmen left, whether it were little or whether it were much*, allowing a double portion to the males, *on account*, ſays he, *of the advantages which God has given them over the other ſex.*

'Among the early inhabitants of *Rome*, both males and females were permitted to inherit the poſſeſſions of their anceſtors; and this appears to have been the law of the twelve tables, which were derived in part from the inſtitutions of Solon; but the middle juriſprudence, departing from the old ſimplicity ſo favourable to legiſlation, admitted ſiſters only to a fraternal inheritance, and rejected all other female relations from the agnatic ſucceſſion, as if they had been perfect ſtrangers, till the Prætorian equity mitigated this rigour by degrees; and Juſtinian, whoſe benevolence in this reſpect has been highly commended, reſtored the Decemviral law, with ſome additional directions of his own. The feudal law, like that of the old Arabians, and from the ſame principle of military policy, generally excluded daughters, unleſs there had been a ſpecial inveſtiture of their father in favour of them; and it is almoſt ſuperfluous to mention the ſtrictneſs of the *Salic* feudiſts, who preferred one ſex to the total excluſion of the other: our own laws obſerve a medium between their ſeverity and the latitude of the imperial conſtitution.'

We haſten to conſider Mr. Jones in the capacity of a critic.

Iſæus was the maſter of Demoſthenes, and may be juſtly ſtiled the true fountain of that eloquence which afterwards flowed with ſo impetuous a ſtream. His ſtrong and nervous diction peculiarly fitted him to excel in that mode of ſpeaking which is called by ſome of the ancient critics *popular*, and which alone ſeems to be calculated for real ſtruggles in active life. Mr.

Jones is unwilling that he ſhould be repreſented as the imitator of Lyſias, whoſe compoſitions were too ſoft and delicate for the harſhneſs of forenſic combats. ‘ Iſæus, ſays he, took nature alone for his guide, and diſcovered and purſued a new ſpecies of eloquence, which Demoſthenes carried to ſuch perfection that no mortal will ever ſurpaſs, nor perhaps equal him, until the ſame habits of induſtry, and ſolidity of judgment, ſhall be found united in one perſon, with the ſame fire of imagination and energy of language.’ He proceeds to draw the following maſterly compariſon between his Author and Lyſias.

‘ The true compariſon between Lyſias and Iſæus appears to be this: purity, accuracy, propriety, conciſeneſs, perſpicuity (in the perfect mixture or rather union of which Hermogenes makes the popular ſtyle conſiſt), were common to both of them in an equal degree, and both poſſeſſed that roundneſs of expreſſion, to which nothing could be added, and from which nothing could be removed without deſtroying its juſtneſs and ſymmetry; but the orations of Lyſias had all that ſweet ſimplicity, that exquiſite grace, that clearneſs, and, as it were, tranſparency, which characterized the genuine Attic diction, and which may be more eaſily conceived than defined, admired than imitated; for it is analogous to gracefulneſs in motion, to melody in a ſeries of ſounds, and to beauty in the moſt beautiful of all viſible objects, the human form: the lineaments of Iſæus were more dignified and manly, and his graces rather thoſe of Mars than of Adonis; for Dionyſius obſerves, that his figures were ſtronger and more various, his compoſition more forcible and impetuous, and that he ſurpaſſed Lyſias in ardour and vehemence, as much as Lyſias excelled him in ſimple and natural charms. In reſpect to the form and order of their ſpeeches, there appears to have been infinite art in both thoſe orators: but the critic repreſents the art of Lyſias as more ſubtile and recondite, that of Iſæus as more eaſily diſcoverable: according to him, there was hardly a ſpeech of my author, which had not the appearance of being premeditated and moulded into a faſhion the beſt adapted to the purpoſe of winning the minds of the jurymen, and of ſeducing their reaſon, if he could not convince it; but this alſo we muſt take in great meaſure upon truſt, for ſcarce any traces of this open and avowed art, with which both Iſæus and his pupil were reproached, are viſible to us in their compoſitions, which breathe the ſpirit of truth and juſtice, and ſeem to have been dictated by nothing more than a natural animation. We may argue, however, as long as we pleaſe, it is certain, that both Iſæus and Demoſthenes had the character of being extremely ſubtile advocates, a reputation by no means favourable at the bar, as it always diminiſhes and frequently deſtroys the confidence of the jury, who, through a fear of being deceived, are apt to ſuſpect a ſnare in every argument of such a ſpeaker: it is no leſs certain, that, in this reſpect, the ancients allowed the ſuperiority of Lyſias over all pleaders of cauſes who ever exiſted; for no artful arrangement appeared in his ſpeeches, [illegible] no technical mode of reaſoning; that he opened his cauſe with a [illegible] captivated his audience, [illegible] while whilſt it enlightened them; ſo that, if Truth herſelf had aſſumed a human voice and form, ſhe could have uſed no other language. Demoſthenes and Iſæus, without having any thing forced or unnatural in their productions, took more pains than Lyſias in preparing the minds of the judges; in relating the facts which gave birth to the litigation; in dividing the parts of their addreſs to the court; in marſhalling their evidence; in diſpoſing and enforcing their obſervations; in digreſſing without deviation; in returning to the ſubject without abruptneſs; in amplifying; in aggravating; in extenuating; and, as Dionyſius ſays particularly of Iſæus, in attacking their adverſaries, laying cloſe ſiege to the underſtandings, and ſtorming the paſſions, of the jury; not omitting any thing that might tend to ſecure the fruit of all forenſic labours, a verdict or judgment for their clients: for this purpoſe, if the cauſe was weak, no inſinuation, no addreſs, no contrivance, was neglected by Iſæus in order to ſupport it; but, when he happened to have juſtice on his ſide, his method ſeems to have been admirable. His manner of opening was various, according to the great variety of cauſes in which he was employed; ſometimes he told his ſtory in a natural order, with conciſeneſs and ſimplicity, without preparation, without ornament, without any mixture of argumentation; ſometimes he divided a long narration into ſeveral heads, proving each of them as he went along; a method, of which he ſeems to have been fond, and which could not but conduce to the perſpicuity of his ſpeeches: in all caſes he made frequent uſe of that oratorial [illegible], which logicians call *epichirema*, where the premiſes are reſpectively proved by argument or evidence before the ſpeaker draws his concluſion; while the *enthymema*, in which one propoſition is ſuppreſſed, appears to have been more agreeable to the manner of Lyſias; and Dionyſius, indeed, mentions this as a ſtrong mark of diſtinction between the two advocates. His other modes of arguing, his amplifications, recapitulations, digreſſions, inverſions, variations, tranſitions, were all happily and ſeaſonably applied in conformity to the diſpoſition of his judges, and the nature of each particular caſe.'

We cannot take leave of the preſent work without laying before our Readers Mr. Jones's examination of an [illegible] advanced by Cicero, which he combats with great ſpirit and ingenuity. It will probably be thought not leſs intereſting for being interſperſed with ſome ſtrictures on the nature and [illegible] of modern oratory. This opinion of Cicero [illegible] his rhetorical pieces, and expreſſed very [illegible] ment which ſeems to have been part of a preface to a [illegible] tion of Demoſthenes and Æſchines [illegible], but the authenticity of which is doubted by [illegible] gins with an aſſertion, 'that there are [illegible] oratory as there are of poetry; that a [illegible] and a lyric poet may be all equally perfect [illegible]; yet that no man can juſtly be called a ſpeaker [illegible] in the higheſt degree the powers of [illegible] moving every audience on every ſubject [illegible],

‘ that a character ſo various, and a genius ſo comprehenſive, muſt neceſſarily be the object, if ever it ſhould exiſt, of general admiration; but why it is not ſufficient to call ſuch a man the greateſt, without inſiſting that he is the only orator, or why an advocate, who never applied his talents to the ſenatorial ſpecies of eloquence, may not attain perfection in the forenſic, and ſo converſely, I am at a loſs to comprehend. *Menander*, you ſay, *would not have deſired to be like Homer*; certainly not in his comedies; *but every ſpeaker wiſhes to reſemble Demoſthenes*; as certainly not, when he is addreſſing the jury on the obſtruction of ancient lights or the diverſion of a water-courſe. The kinds of ſpeaking are different; and, though one of them be more exalted than another, yet orators, as well as poets, may in thoſe different kinds ſeverally reach the ſummit; and this analogy may be extended to all the fine arts: Myro was not a leſs perfect ſculptor in marble, becauſe he was unable probably to finiſh gems with the delicacy of Trypho; nor, to ſpeak of modern artiſts, will Rafaelle ever be degraded from his high rank among painters, becauſe he might not have been able to draw Cupids and Nymphs with the minute elegance of Albani; in the ſame manner as Demoſthenes will always be allowed to have hurled the thunder of Grecian eloquence, although he could not perhaps (whatever Tully may ſuggeſt to the contrary) have ſpoken with the ſimple graces of Lyſias. Philoſophers may refine, and logicians may diſtinguiſh, as learnedly and ſubtilely as they pleaſe; it will, after all, be true, that the eloquence of a ſenator is of a ſpecies wholly different from the eloquence of an advocate; that the two kinds ought never to be confounded; and that a complete ſpeaker before a jury or a ſingle judge may ſtrain his throat without effect in a popular aſſembly. If Cicero, indeed, meaned no more than that the title of orator ſhould be given only to one, who, like himſelf, excels all men in every way, the argument is reduced to a mere diſpute about words, which every writer may apply as he thinks proper, provided he apprize his reader of the new ſenſe in which he means to uſe them; but, ſurely, he might have aſſerted, with equal propriety, that he alone, who ſurpaſſes the reſt of mankind in every ſort of poetry, deſerves the appellation of a poet; for nothing can be more exact than the analogy between the two arts, and their near alliance is often acknowledged by the great man himſelf, with whoſe opinions I am taking ſo much liberty: had he ſaid that by the word *orator* he meaned a ſpeaker, who had cultivated every branch of his art, the Romans might have thought this an innovation in their language, but they would, perhaps, have adopted the definition on his authority. We are not however contending about the proper application of terms, or the abſtract idea of univerſal genius: the ſingle queſtion is, Whether there are not diſtinct ſpecies of oratory as there are of poetry, and whether a man may not be perfect in any one or more of them, without having directed his talents to the cultivation of the reſt; for the deciſion of which point, I appeal to ſuch of my readers as have heard ten ſpeeches at our Engliſh bar, and as many in either houſe of parliament. They will forgive me for having applied, and for ſtill applying, the word orator to ISÆUS, although his eloquence was wholly forenſic; and I confer this title on him with more confidence, becauſe there is reaſon to believe, that he ſometimes delivered his own ſpeeches, without confining himſelf entirely to the difficult, but leſs noble, taſk of compoſing for others; for I muſt confeſs, that I can form no idea of an orator without elocution and action, nor can the praiſe of eloquence be juſtly, or even without a ſoleciſm, beſtowed on mere invention and compoſition, which conſtitute indeed the body of oratory, but ſpeech and geſture alone can give it a ſoul. Whether the remaining works of my author will juſtify the criticiſm of Dionyſius and Hermogenes, or whether my interpretation of them may not have weakened their original force, muſt be left to the impartial judgment of the reader; but this advantage will naturally reſult from my preſent publication: if the following ſpeeches ſhould be thought manly, nervous, acute, pertinent, and better in moſt reſpects than the generality of addreſſes to an Engliſh jury on ſimilar ſubjects, we ſhall have a kind of model, by which the ſtudent may form himſelf, allowing for the difference of Athenian laws and manners; and, if they ſhould appear inferior in all thoſe qualities to the ſpeeches uſually delivered by our leading advocates, we ſhall have reaſon to congratulate our age and country, and to triumph in the ſuperiority of our talents; for our leaders often make the ableſt and moſt ſpirited replies without a poſſibility of premeditation; and wonderful, indeed, muſt be the parts and eloquence of thoſe, whoſe unprepared effuſions equal or ſurpaſs the ſtudied compoſitions of the ancient orators.'

ART. IX. *Poetical Trifles.* By ————. Small 8vo. 1 s. 6 d. Bath printed; ſold by Dodſley, &c. in London. 1778.

TO *trifle agreeably* is not ſo eaſy as may commonly be imagined. It requires a degree of parts and accompliſhments that falls not to the ſhare of every one. The vivacity and elegance which are diſplayed in the little volume before us, prove its Author to have an indiſputable claim to both. In the eaſe and pleaſantry of his verſification he bears no ſmall reſemblance to Prior, whom, in more inſtances than one, he ſeems to have taken for his model, and it is but juſtice to ſay, they are ſuch as would no way diſgrace that exquiſite original. Among other ſprightly ſallies of his Muſe, take the following ballad:

——— RACES.

O George, I've been, I'll tell you where,
  But firſt prepare yourſelf for raptures;
To paint this charming, heavenly fair,
  And paint her well, would aſk whole chapters.

Fine creatures I've view'd many a one,
  With lovely ſhapes, and angel faces,
But I have ſeen them all out-done
  By this ſweet Maid, at ——— Races,

Lords, Commoners, alike ſhe rules,
  Takes all who view her by ſurpriſe,
Makes e'en the wiſeſt look like fools,
  Nay more, makes fox-hunters look wiſe.

Her ſhape—'tis elegance and eaſe,
Unſpoil'd by art, or modern dreſs,
But gently tapering by degrees,
And finely, "beautifully leſs."

Her foot—it was ſo wonderous ſmall,
So thin, ſo round, ſo ſlim, ſo neat,
The buckle fairly hid it all,
And ſeem'd to ſink it with the weight.

And juſt above the ſpangled ſhoe,
Where many an eye did often glance,
Sweetly retiring from the view,
And ſeen by ſtealth, and ſeen by chance;

Two ſlender ankles peeping out,
Stood like Love's heralds, to declare
That all within the petticoat
Was firm, and full, "and round, and fair."

And then ſhe dances—better far
Than heart can think, or tongue can tell,
Not Heinel, Banti, or Guimar,
E'er mov'd ſo graceful *, and ſo well.

So eaſy glide her beauteous limbs,
True as the echo to the ſound,
She ſeems, as through the dance ſhe ſkims,
To tread on air, and ſcorn the ground.

And there is lightning in her eye,
One glance alone might well inſpire
The clay-cold breaſt of Apathy,
Or bid the frozen heart catch fire.

And Zephyr on her lovely lips
Has ſpread his choiceſt, ſweeteſt roſes,
And there his heavenly nectar ſips,
And there in breathing ſweets repoſes.

And there's ſuch muſic when ſhe ſpeaks,
You may believe me, when I tell ye,
I'd rather hear her, than the ſqueaks
Or far-fam'd ſqualls of Gabrielli.

And ſparkling wit, and ſteady ſenſe,
In that fair form with beauty vie,
But ting'd with virgin diffidence,
And the ſoft bluſh of modeſty.

Had I the treaſures of the world,
All the ſun views, or the ſeas borrow,
(Elſe may I to the devil be hurl'd)
I'd lay them at her feet to-morrow.

But as we Bards reap only Bays,
Nor much of that, though nought grows on it,
I'll beat my brains to ſound her praiſe,
And hammer them into a Sonnet.

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* Grammaticè *gracefully*.

And if ſhe deign one charming ſmile,
The bleſt reward of all my labours,
I'll never grudge my pains, or toil,
But pity the dull 'Squires, my neighbours.

This piece is followed by one of inferior merit. Gray's celebrated Elegy has given birth to more parodies than perhaps any other poem in the Engliſh language. Of theſe, the Elegy written in a College Library, which makes a part of the preſent collection, is not the moſt happy. The following little piece of eight lines is worth the whole of it:

L'AMOUR TIMIDE.

To —— ——.

If in that breaſt, ſo good, ſo pure,
Compaſſion ever lov'd to dwell,
Pity the ſorrows I endure,
The cauſe—I muſt not—dare not tell.

The grief that on my quiet preys—
That rends my heart—that checks my tongue—
I fear will laſt me all my days,
But feel it will not laſt me long.

All the pieces of this collection are not of the ſame caſt with thoſe already taken notice of: there are others in various ſtyles, and of different merit. The ſober elegiac Muſe has been cultivated, and not unſucceſsfully, particularly in

THE DEBTOR.

Children of affluence, hear a poor man's pray'r!
O haſte, and free me from this dungeon's gloom;
Let not the hand of comfortleſs deſpair
Sink my grey hairs with ſorrow to the tomb!

Unus'd compaſſion's tribute to demand,
With clamorous din wake Charity's dull ear,
Wring the ſlow aid from Pity's loitering hand,
Weave the feign'd tale, or drop the ready tear.

Far different thoughts employ'd my early hours,
To views of bliſs, to ſcenes of affluence born;
The hand of pleaſure ſtrewed my path with flow'rs,
And every bleſſing hail'd my youthful morn.

But ah, how quick the change! the morning gleam,
That cheer'd my fancy with her magic ray,
Fled like the gairiſh pageant of a dream,
And ſorrow clos'd the evening of my day.

Such is the lot of human bliſs below;
Fond hope a-while the trembling flow'ret rears;
Till unforeſeen deſcends the blight of woe,
And withers in an hour the pride of years.

In evil hour, to ſpecious wiles a prey,
I truſted:—(who from faults is always free?)
And the ſhort progreſs of one fatal day
Was all the ſpace 'twixt wealth and poverty.

Where could I ſeek for comfort, or for aid?
To whom the ruins of my ſtate commend?
Left to myſelf, abandon'd, and betray'd,
Too late I found the wretched have no friend!

E'en he amid the reſt, the favour'd youth,
Whoſe vows had met the tendereſt warm return,
Forgot his oaths of conſtancy and truth,
And left my child in ſolitude to mourn.

Pity in vain ſtretch'd forth her feeble hand
To guard the ſacred wreaths by Hymen wove;
While pale-eyed avarice, from his ſordid ſtand,
Scowled o'er the ruins of neglected love.

Though deeply hurt, yet ſwayed by decent pride,
She huſh'd her ſorrows with becoming art,
And faintly ſtrove, with ſickly ſmiles, to hide
The canker worm that prey'd upon her heart.

Nor blam'd his cruelty—nor wiſh'd to hate
Whom once ſhe lov'd—but pitied, and forgave:
Then unrepining yielded to her fate,
And ſunk in ſilent anguiſh to the grave.

Children of affluence, hear a poor man's prayer,
O haſte, and free me from this dungeon's gloom!
Let not the hand of comfortleſs deſpair
Sink my grey hairs with ſorrow to the tomb!

The whole is cloſed with an humorous *Palinode to the Reviewers.* We muſt ingenuouſly confeſs, to make uſe of Mr. Gray's expreſſion, ſpeaking of ſome odes in which he and his friend Mr. Maſon had been burleſqued, he makes *very good fun of us.* He begins,

I who of late, in many a ſlanderous ditty,
Burleſqued your proſe, and parodied your verſes,
With tears and trembling ſupplicate your pity;
Accept my penitence, forgive my curſes.

Good, piteous Gentlemen, repreſs your rigour,
Untwiſt your bowels of commiſeration,
Think on my tender years, and till I'm bigger,
Suſpend the terrors of your dire damnation.

Long time with harmleſs Elegy content,
Pleas'd in that pretty path, I pac'd no further *,
Happy to catch ſome ſtraggling ſentiment,
And ſing in ſimple ſtile of love, and murther.

Till lur'd by wicked wits, indeed 'tis truth,
In luckleſs hour liſted beneath their banners,
To ſatire's thorny ways they led my youth,—
Evil communication ſpoils good manners.

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* Doricè for farther.

Dev

Dear Doctor Langhorne, you were ever good,
  Mild as young Nithiſdale, or Lady Ellen †,
Can you excuſe my frantic, furious mood,
  'Gainſt wiſdom, and your ſage decrees rebelling!

O ſoften then your angry colleagues' fury ‡,
  My works, I fear, will quickly fall before 'em,
Alas! they'll hang me without judge or jury,
  Or tomahawk, and ſcalp me in terrorem!

We apprehend the Gentleman, whom he mentions in the laſt ſtanza but one that we have quoted, died ſince this poem was printed, as we think too well of the generoſity of our entertaining Bard to ſuppoſe he would attack where there was no power to retaliate.

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† Vide Owen of Carron, a poem by the Doctor.
‡ Mr. Griffiths, &c. &c. &c.

Art. X *A View of Society and Manners in France, Switzerland, and Germany:* With Anecdotes relating to ſome eminent Characters. By a Gentleman who reſided ſeveral Years in theſe Countries. 8vo. 2 Vols. 10 s. Boards. Cadell. 1779.

MANY valuable and uncommon qualities are requiſite to form the character of an accompliſhed traveller: a comprehenſive knowledge of men and manners, an accurate diſcrimination of characters, a total exemption from prejudices, the curioſity of youth directed by the experience of age, and the rare talent of patient obſervation, combined with a happy pliancy of temper, that can adapt itſelf to all the various forms of poliſhed life. The preſent work is diſtinguiſhed and adorned by ſeveral of theſe qualities, in a very eminent degree; and we will venture to pronounce, that the more accurate information any man has attained concerning the continent of Europe, and the more he has ſeen and examined the ſtate of ſociety and manners in France, Switzerland, and Germany, the more ſincerely and warmly will he approve the induſtry, candour, diſcernment, and ability of this ingenious Author. His obſervations are chiefly confined to the ſubjects announced in the title: but the Reader will be agreeably entertained and inſtructed by many intereſting details concerning the arts, commerce, government, revenue, military ſtrength, &c. of the countries here deſcribed. Theſe objects are cloſely connected with each other, as well as with the general manners of ſociety; and it is no ſmall merit in the preſent performance, that the Author has ſucceſsfully diſtinguiſhed, and analyſed, the various cauſes and circumſtances which conſpire to form the durable impreſſions of national character.

In delineating this character, he enters into no abſtract diſquiſitions concerning the different ſyſtems of policy; he deſcribes not with prolix exaggeration the capricious ſingularities of a few individuals; but he paints mankind in groupes, as they appear in camps and courts, aſſemblies and theatres, and by preſenting a continual ſcene of action to the eye, enables the mind of his reader to anticipate his juſt and natural, though by no means obvious reflections. A work, executed according to this judicious plan, is well adapted to convey a general, and, as far as it extends, a correct knowledge of the manners of foreign countries; and, by preſenting a faithful and exact hiſtorical picture, it helps to deſtroy the effect of thoſe wretched *caricatures* which amuſe the giddy and malicious, by flattering the illiberal prejudices of national vanity. Few writers, indeed, will be found more untainted by prejudices of any kind than this agreeable Traveller; and, on this account, his teſtimony is the more valuable in favour of the cuſtoms and inſtitutions of his native country. We ſhall ſelect a paſſage on this ſubject, as a ſpecimen of the natural unaffected elegance with which theſe letters are written.

'I feel as much indignation as you poſſibly can, againſt thoſe who endeavour to hurt the peace of families by malignant publications, and I enter fully into Lord ———'s on ſo unmerited an attack. Yet I ſhould be heartily ſorry to ſee theſe evils remedied by any reſtriction on the freedom of the preſs; becauſe I am every day more and more convinced that its unreſtrained productions, the licentious news-papers themſelves not excepted, have conveyed to every corner of Great Britain, along with much impertinence and ſcurrility, ſuch a regard for the conſtitution, ſuch a ſenſe of the rights of the ſubject, and ſuch a degree of general knowledge, as never were ſo univerſally diffuſed over any other nation. Such a law as your friend propoſes might, no doubt, protect individuals from unjuſt attacks in print: but it would at the ſame time remove one great means of clearing their innocence, and making known their wrongs, when injured in a more eſſential manner. It would limit the right which every Briton has of publicly addreſſing his countrymen, when he finds himſelf injured or oppreſſed by the perverſion of law, or the inſolence of office.

'Examples might be given of men of great integrity being attacked in the moſt cruel and ungenerous manner by people high in office and guarded by power. Such men had no other means of redreſs than that of appealing to the candour and good ſenſe of the Public, which they uſed with ſucceſs. Every man's obſervation may ſuggeſt to him many kinds of injuſtice and oppreſſion which the rich, the inſidious, or the powerful, can commit in ſpite of law, or perhaps by the aid of law, againſt the poor, the unſuſpecting, and the friendleſs.—Many, who can ſilence conſcience and evade law, tremble at the thoughts of their injuſtice being publiſhed; and nothing is, nothing can be, a greater check to the wantonneſs of power, than the privilege of unfolding private grievances at the bar of the Public. For thus the cauſe of individuals is made a public concern, and the general indignation which their wrongs excite, forms at once one of the ſevereſt puniſhments which can be inflicted on the oppreſſor, and one of the ſtrongeſt bulwarks that can be raiſed in defence of the unprotected.

'By this means alſo the moſt ſpeedy and effectual alarm is given over all the nation when any great public miſconduct happens, or upon any appearance of a deſign againſt the conſtitution; and many evils are detected and prevented, which otherwiſe might have been unobſerved, till they had become too ſtrong for remedy. And though this liberty produces much ſilly advice, and malignant cenſors without number, it likewiſe opens the door to ſome of a different character, who give uſeful hints to miniſters, which would have been loſt without the freedom of anonymous publication.

'The temporary and partial diſorders, which are the conſequences of public freedom, have been greatly exaggerated by ſome people, and repreſented as more than equivalent to all the advantages reſulting from a free government. But if ſuch perſons had opportunities of obſerving the nature of thoſe evils which ſpring up in abſolute governments, they would ſoon be convinced of their error.

'The greateſt evil that can ariſe from the licentiouſneſs which accompanies civil liberty is, that people may raſhly take a diſlike to liberty herſelf, from the teaſing impertinence and abſurdity of ſome of her real or affected well-wiſhers;—as a man might become leſs fond of the company of his beſt friend, if he found him always attended by a ſnappiſh cur, which without provocation was always growling and barking.

'But to prove the weakneſs of ſuch conduct, we have only to call to mind that the ſtream of licentiouſneſs perhaps never roſe higher than it did ſome years ſince in England.—And what were the mighty evils that followed?—Many reſpectable characters were groſsly miſrepreſented in printed publications.—Certain daring ſcribblers evaded the puniſhment they deſerved:—Many windows were broken, and the chariots of a few members of parliament were beſpattered with dirt by the mob.—What are theſe frivolous diſorders when compared to the gloomy regularity produced by deſpotiſm? in which men are obliged to the moſt painful circumſpection in all their actions; are afraid to ſpeak their ſentiments on the moſt common occurrences; ſuſpicious of cheriſhing government ſpies in their houſehold ſervants; diſtruſtful of their own relations and moſt intimate companions, and at all times expoſed to the oppreſſion of men in power, and to the inſolence of their favourites?—No confuſion, in my mind, can be more terrible than the ſtern diſciplined regularity and vaunted police of arbitrary governments, where every heart is depreſſed by fear, where mankind dare not aſſume their natural characters, where the free ſpirit muſt crouch to the ſlave in office, where genius muſt repreſs her effuſions, or, like the Egyptian worſhippers, offer them in ſacrifice to the calves of power; and where the human mind, always in ſhackles, ſhrinks from every generous effort.'

We hear that theſe letters are the production of Dr. Moore, a medical gentleman who accompanied the Duke of Hamilton on his travels. If the Doctor underſtands the ſick part of mankind, as well as thoſe in health, he is, doubtleſs, a very valuable member of the faculty.

ART. XI. *A Reſtitution of the Geometrical Treatiſe of Apollonius Pergæus on Inclinations.* Alſo the Theory of Gunnery; or, the Doctrine of Projectiles in a non-reſiſting Medium. By Reuben Burrow. 4to. 2 s. Nourſe. 1779.

THE celebrated problem of Apollonius *to apply a* RIGHT *line, of a given length, between two lines, given in poſition, ſo that when produced out it may paſs through a given point*, has employed the thoughts of ſeveral able geometricians, ſome of whom have given us the ſolution of one caſe, ſome that of another; but none, that we know of, have publiſhed any attempts towards a general reſtitution of the problem before our Author, except Alexander Anderſon, Ghetaldus, and the Rev. Dr. Horſley.

It was never, ſo far as we know, eſteemed difficult to give a ſolution, of ſome kind or other, to this problem: the great point was, to diſcover the original one, given by Apollonius himſelf, to diſtinguiſh the ſeveral problems and caſes into which he divided it, to exhibit them in the ſame order; and, above all, to derive the determinations by means of thoſe lemmata given us by Pappus for that purpoſe, of which, doubtleſs, Apollonius made uſe. In every one of thoſe circumſtances Anderſon appears to have been very defective. The principle on which Ghetaldus founded his method of ſolution does not ſeem to be very materially different from that which Apollonius muſt have made uſe of, if we may judge from the account which Pappus has given concerning it; but his ſubdiviſion of the problem is confuſed, and his determinations are tedious, unartificial, and, without doubt, very different from thoſe which were given by the original author. Of Dr. Horſley's an opinion has already been given in our Review for January 1771. He has, perhaps, come neareſt to Apollonius in the general diviſion of the problem; but yet we apprehend the Doctor muſt agree with us, that his analyſis of the problem is eſſentially different from that given by Apollonius; neither are we clear that his method of deriving the limitations is genuine.

Mr. Burrow, we conceive, has come nearer to the Apollonian method of ſolution than any who preceded him, as will be evident to every one that takes the trouble of comparing his ſolution with the lemmas which Pappus has left us for the analyſis of the problem. He has alſo ſhewn great addreſs in his determinations, which are elegant and conciſe; perhaps not inferior to thoſe which were given by Apollonius himſelf; but that they are not the ſame, will be evident from the firſt-mentioned lemmas. On the whole, we are confident this little tract will be read with pleaſure by every one who has a true taſte for pure geometry; and we cannot help congratulating the Author of it on his attainment to a better taſte in theſe matters: for he has here given, not only the analytical, but alſo the ſynthetical effections of each problem, notwithſtanding we recollect to have ſeen him formerly maintaining, "That to give a demonſtration in form, after a clear analytical inveſtigation, would be moſt *ridiculous pedantry*;" the contrary of which, we make no doubt, he is now thoroughly convinced of. And, although there are ſome little defects and blemiſhes in the preſent performance, which a longer and more attentive peruſal of the beſt writers on geometry will teach him to avoid in future; yet it exhibits ſuch marks of real genius as are not often to be met with in young geometricians.

Sincerely could we have wiſhed to congratulate him alſo on his attainment to a better temper and diſpoſition of mind; but we are ſorry to obſerve that no evidence of this appears in his preface. The violence of his temper ſeems, indeed, to have hurried him into inconſiſtencies which he could not otherwiſe have fallen into, as the following extract will ſufficiently teſtify:

'The Author having ſince [completing his work] had a ſight of Pappus's Collections, finds reaſon to conjecture that he has come nearer to the ſpirit of the great original than the production of the reverend Compiler.' What reverend Compiler? No compiler, reverend, or otherwiſe, is mentioned by Mr. B. before; but we apprehend Dr. Horſley is to be underſtood, and then the obvious meaning of the ſentence will be, that his performance comes nearer to the ſpirit of the great original than it does to Dr. Horſley's compilation, as he is pleaſed to term it. He adds, ' For as to the work of Dr. Horſley, it is ſplit into ſuch an infinity of different caſes, frittered into ſo many diviſions and ſubdiviſions, and treated beſides in a manner ſo cloſely bordering upon algebra, that it does not appear to have the leaſt ſimilarity to any of the genuine productions of Apollonius; and what is ſtill more defective, he has not only left his conſtructions undemonſtrated, but has entirely omitted thoſe very material propoſitions which make the third and fourth of the following book; not to mention the inelegance of his method, his virulent remarks, and his arrogant and contemptuous expreſſions againſt former writers. The Author therefore hopes, that if the following ſhould meet with the approbation of mathematicians, any apology for treating the ſame ſubject after the Doctor will be entirely needleſs.'

Now, to paſs over the injuſtice of blaming a man for not doing what he never intended, or perhaps thought of (for it may eaſily be ſhewn that Mr. B.'s third and fourth problems made no part of the work of Apollonius, which Dr. Horſley alone attended to), it is very extraordinary in Mr. B. at leaſt, to cenſure the Doctor for avoiding a conduct which he himſelf has declared to be *moſt ridiculous pedantry:* and it is yet more ſo to aſſert, that diſtinguiſhing the ſeveral caſes of the problem has rendered the Doctor's work totally unlike that of Apollonius, when it is well known to every perſon, intimately acquainted with the method of the ancient geometricians, that it was on this particular ſpecification of the caſes that they much valued themſelves; and when there yet remain the lemmas which Apollonius made uſe of to facilitate the analyſis of the ſeveral particular caſes of this very problem. Moreover, if the Doctor's expreſſions, which Mr. Burrows ſays are virulent, arrogant, and contemptuous, with reſpect to former writers, have rendered him unworthy of attention, a ſimilar conduct muſt render Mr. B. ſo likewiſe.

The tract on Gunnery contains demonſtrations of the principal propoſitions in the doctrine of projectiles, conſidered as being made in a non-reſiſting medium. They are elegant, and purely geometrical; and Mr. Burrow has extended them to ſome points, more general than thoſe which had been treated on by former writers. But it is, like the former tract, preceded by a very ill-natured preface, in which the Author has deſcended to downright ribaldry.

r. XII. *A Paraphraſe or Poetical Expoſition of the Thirteenth 'hapter of the Firſt Book of St. Paul's Epiſtles to the Corinthians.* y Chriſtopher Anſty, Eſq. Folio. 1 s. Dodſley.

F paraphraſes in any form, or for any purpoſe, we acknowledge ourſelves no great admirers. When they are made
of as comments on an author, they perhaps as frequently
cure or pervert, as elucidate his meaning. When they are
ployed to unfold the beauties of ſentiment or language, they
n deviate from the true character, and loſe the diſtinguiſh-
excellencies of the original. The compound produced by
ill-beſtowed labours of the paraphraſt, is, like wine diluted
h water, vapid and taſteleſs.

We find ourſelves under the neceſſity of conſidering the
ſes before us, though the work of an able maſter, as a con-
nation of the truth of theſe remarks. The beautiful ſimpli-
y and ſtrength of the original appears to us almoſt entirely
t in the imitation. Had the poem been leſs diffuſe, it would
bably have been a leſs imperfect copy. This may be in
t inferred from comparing the two following imitations of
ſame paſſage, the firſt from our Author, the ſecond from
ior :

'Tis thine the raging paſſions to controul,
To calm, to ſtrengthen, and confirm the ſoul;
Teach ſlighted worth with patience to ſuſtain
The powerful man's neglect, the fool's diſdain,
The ungrateful friend's revolt; or keener pang
(Keen as the bearded ſteel, or ſerpent's fang)
That waits too oft, alas! the perjur'd vow,
And loſt affection's cold and ſcornful brow:
  The ſilent eloquence of kindneſs meek
Beams from thine eyes, and mantles in thy cheek;
From Envy free, and Pride's o'erbearing ſway,
Thou tak'ſt thy mild and inoffenſive way:
  Grace in thy geſtures and thy looks is ſeen,
Gentle thy words, and courteous is thy mien;
Thou ſcorn'ſt to caſt the proud indignant frown
On other's merits, or to boaſt thine own,
O'er anger, hatred, or revenge to brood,
Record the evil, and forget the good:
  Or aught that can thy neighbour's peace deſtroy
Make the baſe ſubject of thy barbarous joy;
If juſt the cenſure that affects his fame,
'Tis thine to pity, not increaſe his ſhame;
If falſe the charge, thy ſoul can know no reſt,
Till Truth appear, and heal his wounded breaſt.
Forbearing all, and truſting ſtill to find
Some virtues 'mid the failings of mankind,
Thou o'er their faults canſt draw the friendly veil,
The better part believe, the worſe conceal,

Still hope that time their frailties may remove,
And wait the hour with patience and with love. Ansty.

Charity, decent, modeſt, eaſy, kind,
Softens the high, and rears the abject mind;
Knows with juſt reins and gentle hand to guide,
Betwixt vile ſhame, and arbitrary pride.
Not ſoon provok'd, ſhe eaſily forgives,
And much ſhe ſuffers, as ſhe much believes.
Soft peace ſhe brings wherever ſhe arrives;
She builds our quiet as ſhe forms our lives;
Lays the rough paths of peeviſh nature ev'n,
And opens in each heart a little heav'n. Prior.

Notwithſtanding the reſpective merits of theſe paſſages, uncorrupted taſte will, we doubt not, pronounce ſentence in favour of the following artleſs, yet touching, language of the Apoſtle—" Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not itſelf; is not puffed up; doth not behave itſelf unſeemly; ſeeketh not her own; is not eaſily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

To theſe general obſervations we muſt ſubjoin a particular remark or two on the execution of the poem. And firſt, the Author does not appear to us to have clearly aſcertained, or at leaſt expreſſed, his idea of his ſubject. As if Charity and Love were diſtinct things, and not different words to expreſs that benevolent principle which the Apoſtle calls αγαπη, addreſſing " ſweet Charity," he ſays,

If thy ſweet virtues from my ſoul depart,
Thy *Chriſtian Love* be foreign from my heart.

There appears, moreover, a great inequality in the execution of this piece: ſometimes the poet riſes into the *obſcure* of ſublimity, and ſometimes creeps in humble proſe. The following lines on the ſtate of knowledge in the life to come are of the former kind:

His vain attainments ſhall like ſhades depart,
And *viſion infinite* of truths divine,
That far beyond his weak conception ſhine
Down the faint glimmerings of his mental rays
In one all-powerful and immortal blaze.

Of the latter ſort are theſe lines:

Where in th' Almighty's preſence we ſhall ſhine,
See, and adore his attributes divine,
His power, his wiſdom, and his mercy own,
And Him ſhall know, as we ourſelves are known.

On the whole, we cannot think that Mr. Anſty would have loſt any ſhare of poetical reputation, if he had confined himſelf to his native walk of ſatirical humour, which he has ſo frequently trodden with ſucceſs.

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For JUNE, 1779.

PHILOSOPHICAL.

Art. 13. *Terra:* A Philoſophical Diſcourſe of Earth. Relating to the Culture and Improvement of it for Vegetation, and the Propagation of Plants, as it was preſented to the Royal Society. By J. Evelyn, Eſq; F. R. S. A New Edition. With Notes by A. Hunter, M. D. F. R. S. 8vo. Boards 3 s. York printed. London, ſold by Dodſley, &c. 1778.

THE Editor's motives and intention in republiſhing this very valuable work, will beſt appear from his own Preface. ' The Terra was written by Mr. Evelyn, at the requeſt of the Royal Society, about twelve years after the publication of the Silva': And as every thing that came from his pen received diſtinguiſhed marks of public approbation, he had the ſatisfaction to ſee it undergo ſeveral impreſſions during his life-time, to each of which he added ſomething. From the extreme veneration that I entertain for the memory of ſo worthy and good a citizen, I have here attempted a republication of that much-celebrated work; and I would fain flatter myſelf that it will be found free from the inaccuracies with which the other Editions abound. The occaſional Notes are introduced with a deſign to give the Reader a more extenſive view of the ſubject, which has received much improvement ſince the days of our excellent Author. It was once my intention to have added this Diſcourſe to my late Edition of the Silva; but, when that was ready for the preſs, I had made but little progreſs in the examination of this; and indeed it was then uncertain whether I ſhould ever complete it, as ſuch works are with me an amuſement and not a ſtudy.'

The notes with which Dr. Hunter has enriched his edition, though not very numerous, are judicious and ſelect. Of theſe we ſhall preſent our Readers with one on the uſe of an excellent manure, not generally known.

' Bones ſhould by no means be calcined, as their virtue will be diſſipated by the fire, and nothing but a *caput mortuum* left behind. My worthy friend, A. St. Leger, Eſq; has favoured me with the following account of bones uſed as manure. The ſubject is curious as well as important:

'' Eight years ago I laid down to graſs a large piece of very indifferent lime-ſtone land with a crop of corn; and, in order that the graſs ſeeds might have a ſtrong vegetation, I took care to ſee it well dreſſed. From this piece I ſelected three roods of equal quality with the reſt, and dreſſed them with bones broken very ſmall, at the rate of ſixty buſhels *per* acre. Upon the lands thus managed, the crop of corn was infinitely ſuperior to the reſt. The next year the graſs was alſo ſuperior, and has continued to preſerve the ſame ſuperiority ever ſince, inſomuch that in ſpring it is green three weeks before the reſt of the field.

" This year, I propoſe to plow up the field, as the *Feſtuca Sylvatica (Prye Graſs)* has overpowered the graſs-ſeeds originally ſown. *And here it will be* proper to remark that, notwithſtanding this ſpecies of graſs is the natural produce of the ſoil, the three roods on which the bones were laid have hardly any of it, but on the contrary have all along produced the fineſt graſſes.

" Laſt year, I dreſſed two acres with bones in two different fields prepared for turnips, ſixty buſhels to the acre; and had the pleaſure to find the turnips greatly ſuperior to the others managed in the common way. I have no doubt but theſe two acres will preſerve their ſuperiority for many years to come, if I may be allowed to prognoſticate from former experiments moſt attentively conducted.

" I alſo dreſſed an acre of graſs ground with bones in October (1774) and rolled them in. The ſucceeding crop of hay was an exceeding good one. However, I have found from repeated experience that, upon graſs ground, this kind of manure exerts itſelf more powerfully the ſecond year than the firſt.

" It muſt be obvious to every perſon, that the bones ſhould be well broken before they can be equally ſpread upon the land. No pieces ſhould exceed the ſize of marbles. To perform this neceſſary operation, I would recommend the bones to be ſufficiently bruiſed by putting them under a circular ſtone, which being moved round upon its edge by means of a horſe, in the manner that tanners grind their bark, will very expeditiouſly effect the purpoſe. At Sheffield it is now become a trade to grind bones for the uſe of the farmer. Some people break them ſmall with hammers upon a piece of iron, but that method is inferior to grinding. To aſcertain the comparative merit of ground and unground bones, I laſt year dreſſed two acres of turnips with large bones, in the ſame field where the ground ones were uſed; the reſult of this experiment was, that the unground materials did not perform the leaſt ſervice; while thoſe parts of the field on which the ground bones were laid were greatly benefited.

" I find that bones of all kinds will anſwer the purpoſes of a rich dreſſing, but thoſe of fat cattle, I apprehend, are the beſt. The London bones, as I am informed, undergo the action of boiling water, for which reaſon they muſt be much inferior to ſuch as retain their oily parts; and this is another of the many proofs given in theſe eſſays that oil is the *food* of plants. The farmers in this neighbourhood are become ſo fond of this kind of manure, that the price is now advanced to one ſhilling and fourpence *per* buſhel, and even at that price they ſend ſixteen miles for it.

" I have found it a judicious practice to mix aſhes with the bones; and this winter I have ſix acres of meadow land dreſſed with that compoſt. A cart load of aſhes may be put to thirty or forty buſhels of bones, and when they have heated for twenty-four hours (which may be known by the ſmoaking of the heap), let the whole be turned. After laying ten days longer, this moſt excellent dreſſing will be fit for uſe."

' My very excellent friend, Edward M. Mundy, Eſq; of Shipley, in the county of Derby, this moment informs me, that a gentleman in the neighbourhood of Matlock has lately erected a mill for grinding bones, which he profitably applies both to paſture and arable lands.'

The only thing we ſhall remark is, that Mr. St. Leger's method of *breaking* the bones by means of a circular ſtone drawn by a horſe, is not the moſt common, and, we believe, not the moſt approved method. The operation is uſually performed with a hammer, worked in the ſame manner as the hammer of a forge. But a ſtill better method is to grind the bones between two caſt-metal cylinders. Mills are very rarely erected purpoſely for this buſineſs, as, at a very trifling expence, the apparatus may be added to any common water-mill.

POLITICAL.

Art. 14. *Oppoſition Mornings:* With Betty's Remarks. 8vo. 1 s. 6 d. Wilkie. 1779.

Fun for the Majority, at the expence of the Minority. It is written in ſomewhat of Mr. Tickell's manner of party-ridicule; nor is it unworthy of that Gentleman's pen:—his pinchbeck, ſteel pen, we mean; which having been touched by the political magnet, always veers toward the *North*.

Art. 15. *The Green Box* of *Monſieur De Sartine*, found at Mademoiſelle *Du Thé's* Lodgings. From the French of the Hague Edition; reviſed and corrected by thoſe of Leipſic and Amſterdam. 8vo. 1 s. 6 d. Becket, &c. 1779.

It now appears that this pretended Engliſh tranſlation is the *original work*, as it came from the ludicrous pen of Mr. Tickell, author of ANTICIPATION; and that the French edition, from which we extracted the character of this Performance, as given in our laſt Month's Review, was only a *circumſtance* in the *joke*:—but this ingenious party politician, and wag, ſhould have taken care not to *ſpoil his joke* by the faults of a French verſion, which only ſerved to *let the cat out of the bag*.

Art. 16. *Examination of Lieutenant General the Earl of Cornwallis*, before the Committee of the Houſe of Commons, upon Sir William Howe's Papers. 8vo. 1 s. Robſon. 1779.

From the extreme reſerve and caution of this noble examinant, and his inflexible reſolution to ſpeak to no queſtion that involved any *matter of opinion*, the Committee could extract but little information from his Lordſhip's evidence. General Gray was more open, and hath, accordingly, been applauded as more manly. If the knowledge of his opinion concerning the conduct and circumſtances of the American war could be of any ſervice to his country, he thought the Houſe had a right to it, and he frankly, it is ſaid, added they were welcome to the fruits of his experience and obſervation. This, ſay the Patriots, certainly ſpoke an independence of mind which did him honour.—Sorry are we to add, that his opinion and experience were by no means favorable to the miniſterial idea of coercive meaſures for the reduction of revolted America *.—Both his Lordſhip's evidence, however, and that of the General, were greatly in favour of the conduct of Lord Howe, and his brother Sir William, the Commanders in Chief; who appear to have accompliſhed all that, in their ſituation, *could have been accompliſhed*, for the good of the ſervice in which they were engaged.

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* We derive ſome conſolation, however, from the different opinion of General Robertſon. According to that Gentleman's evidence, the Britiſh intereſt in North-America is not altogether in ſo *hopeleſs a way as it* ſeemed to be, on General Gray's examination.

Art. 17. *Hiſtorical Anecdotes*, civil and military: In a Series of Letters, written from America, in the Years 1777 and 1778, to different Perſons in England; containing Obſervations on the general Management of the War, and on the Conduct of our principal Commanders, in the revolted Colonies. 8vo. 1 s. 6d. Bew.

We ſuſpect that theſe Letters, whether genuine or not (we rather ſuppoſe that they *are* genuine), have been made public chiefly with deſign to arraign the conduct of Lord and General Howe; but chiefly that of the latter. The Letters ſeem to have been all written by a zealous North-Britiſh * Loyaliſt; who chuſes to demonſtrate his averſion to the *Rebels* and their cauſe, by beſtowing, moſt liberally, on both, the choiceſt flowers of ſcurrility.—He thinks, or profeſſes to think, that if our commanders had done their duty, an end would, long ſince, have been put to American reſiſtance; but, for our conſolation, he expreſſes the warmeſt hopes, and higheſt expectations, from the ſuperior ability, and more vigorous exertions, of Sir Henry Clinton.—This ſeems to be all *party-work*. The beſt commentary on theſe Letters will be found in Almon's *Regiſter* † of what lately paſſed in the Houſe of Commons, relative to the conduct of the American war.

Art. 18. *Sketches from Nature*, in high Preſervation, by the moſt honourable Maſters. 4to. 2 s. Kearſly. 1779.

Although neither the wit nor the ſatire of theſe alluſive but rather too *occult* paintings, will be obvious to every beholder, yet the performances, taken all together, evidently proclaim the pencil of an artiſt.

The hint of this publication ſeems to have been taken from the catalogues diſtributed at our annual exhibitions, and from the ſtrictures on thoſe exhibitions uſually given in the public prints.

The characters here alluded to, are, chiefly, thoſe of the Dukes of Cu——d, Gr—n, An——r, and Qu——y; the A—hb—p of Ca——y; the Earls of B—te, S——h, Ch——y, B——l, D——h, and M——d; the Lords N—h, T——l, W——h, Ca——le, H—ke; the Biſhop of Gl——r; Admiral K——l, General C——g, Charles F—x, Mr. B—ke, Mr. J——n; and many others.

POETICAL.

Art. 19. *On the Preference of Virtue to Genius.* A Poetical Epiſtle. 4to. 1 s. 6 d. Cadell. 1779.

That Genius and Virtue ſhould ever be ſet in oppoſition to each other, ſeems at firſt view unnatural; yet, if we quit ſpeculation, and confine ourſelves to facts, we ſhall have the mortification to find them too frequently at variance. To reconcile them, as well as to decide which is to have the preference, ſeems to have been intended by the Author of this ethic epiſtle. After expatiating on the ſuperior excellence of Virtue, he proceeds to conſider the influence ſhe will neceſſarily have both on the conduct of individuals and the Public, whenever ſhe holds that rank in the eſtimation of the world to which her ſuperiority entitles her. As a ſpecimen of this Writer's manner take the following extract:

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* We have formed this conjecture, on ſome expreſſions which certainly are not *Engliſh*: ſuch as "ſo ſoon as," inſtead of *at ſoon as*;—"Waſhington wrote a *genteel enough* letter," &c. &c.

† Howe-Papers.

——— ——— In various ways,
To ſeek the PUBLIC good is Virtue's praiſe:
And firſt, in what advances it alone
More than the power or ſplendour of a throne,
Prevailing MANNERS claim her earlieſt care;
And will each Solon's chief attention ſhare.
Here of the public ſafety lies the ſource;
To ſtrength and glory here the certain courſe.
An Indian conqueſt, and a captive king,
To guilty hands, ill-fated wealth may bring;
The noble arch, the villa may ariſe,
The lofty column ſeem to touch the ſkies;
Sad monuments! if Virtue leaves the land,
And vice uſurps an uncontrouled command;
No rural worthies left, of middle ſtate,
To ſtem the tide, and awe the vicious great.
Trained to the yoke, and bound with ſervile cords,
A fallen race ſhall bend to tyrant lords,
Or dying freedom, rouſed (ſuch Sampſon's end),
In one great ruin all this ſplendour blend.
'This the true ſtateſman knows,—but knows in vain,
Unleſs the peſt of vice he can reſtrain,
And thoſe once valued qualities can raiſe,
Which form a people's moſt exalted praiſe;
By which the riſing ſtate to manhood grows,
The dread of tyrants and inſidious foes.
'Say in what realm the miniſter is found,
Who dares to ſtand on Virtue's ſolid ground?
Sworn to a maſter's arbitrary ſway,
Compelled the royal mandate to obey,
Subſervient to the whim of every hour,
A pandar to the luſt of boundleſs power,
To make an empire happy never taught,
How can the good of thoſe he rules be ſought?
Headlong he drives and into ruin goes,
Blind to the dreadful train of future woes.
A thouſand enſigned ſlaves await his nod,
And bow before their patron and their God,
Model the laws according to his will,
And all his fatal purpoſes fulfil.
'Where then ſhall truſt have place, or hope ariſe?
Where but in Virtue's friends, the good and wiſe?
'Ye truly great—whom not a monarch's love,
Nor flattering ſmile, to wrong your truſt can move;
Whoſe freeborn ſouls diſdain the yoke of ſlaves;
Deſpiſe the frown of power, and arts of knaves;

Whom neither wealth, nor grandeur can allure;
With whom our choiceſt bleſſings are ſecure;
Ariſe to ſave, once more, your native iſle,
And Virtue ſtill on Alfred's realm ſhall ſmile.
'Ye the deſpotic reſcript can reſcind,
And give the cruel edict to the wind,
Repair the honoured paths of old renown,
Tranſmit our rights to diſtant ages down,
Recal our armies o'er the Atlantic flood,
(Compelled no more to ſhed a brother's blood,)
Commerce, and ancient amity, reſtore,
While ſhouts of joy reſound from ſhore to ſhore.'

GENIUS ſacrificing to VIRTUE is an object which muſt ever be contemplated with pleaſure and veneration; and yet, we are not to let our veneration for the *action* make us inattentive to the *manner* in which it is performed. This poem is certainly not ſo highly finiſhed as it might have been: had this amiable Writer *exerted* himſelf, we doubt not but that he might have produced a poem which would not have been deficient either in ſtrength or elegance.

Art. 20. *The Noble Cricketers.* A poetical and familiar Epiſtle, addreſſed to Two of the idleſt Lords in his Majeſty's Three Kingdoms. 4to. 1 s. Bew.

The two idleſt Lords in his Majeſty's three kingdoms are undoubtedly very fair objects of ſatire. Were our Author as happy in the execution of his performance as in the choice of his ſubject, he might poſſibly be entitled to ſome praiſe; as it is, we doubt whether SAM SMALL, LUMPY, or even HORSEFLESH, would not bluſh to have written ſuch ribaldry.

Art. 21. *The Auſpices of War*; an Ode. Inſcribed to the Memory of Admiral Boſcawen. To which is added, the Prophecy of the Union; a narrative Poem. 4to. 1 s. Dodſley. 1779.

As this Writer 'pleads that he is not an old offender,' we are the leſs diſpoſed to be ſevere in our ſentence upon him. He is to obſerve, however, that as this apology will not avail him in future, he muſt, when he next appears before the tribunal of the Public, bring with him ſome more effectual plea to entitle him to its indulgence; of which, indeed, we by no means deſpair. The preſent ſpecimen of his abilities is far from being unpromiſing.

Art. 22. *Poems on various Subjects.* By Ann Murry, Author of *Mentoria.* 4to. 5 s. ſewed. Dilly, &c. 1779.

The greater part of theſe Poems, as the Writer tells us, 'were deſigned to deſcribe the advantages reſulting from rectitude of manners; to impreſs on others the conviction produced in her own heart of the inſtability of human happineſs; and to direct the mind to what ought to be the chief object of its attention, the hope of attaining a ſtate, "where the wicked ceaſe from troubling, and the weary are at reſt." That they may anſwer the ends for which they were written, cannot but be the wiſh of every good mind. In ſome of theſe pieces, though there be inaccuracies to which the faſtidious will object, and in others a gravity, which, for the diſſipated and thoughtleſs, may have no great charms of allurement, yet there are many readers to whom they will prove both inſtructive and amuſing.

Art. 23. *The Belles of Bury*; a Poem. 4to. 6 d. Bury printed, by W. Green. 1779.

> ‘ Miranda firſt, amidſt the ſplendid throng,
> Claims all the merit of my advent'rous ſong.’

Aye, good Miranda! do, take the Gentleman's ſong.—Nothing, you know, like poetry for curling the hair: “ it makes it ſo pure and ſo *crips!*”

Art. 24. *Meritorious* DISOBEDIENCE: An Epiſtle to a Miniſterial *Marine* Favourite, on his late unexpected *Eſcape* from the Hands of Juſtice. 4to. 2 s. Bew.

Our old friend again!—Again! and again, Criſpinus!—Sir Hugh Palliſer now takes his turn [*] for a ſcalping: and the *Reviewers* come in, *en paſſant*. for a ſcratch or two.

Art. 25. *Ode on the preſent State of Engliſh Poetry*, occaſioned by reading a Tranſlation of ſelect Parts of Shakeſpeare, Milton, Thomſon, Warton: Simonides, Sophocles, and others. By Cornelius Scriblerus Nothus. With Remarks. To which is added, a Tranſlation of a Fragment of Simonides. 4to. 1 s. 6 d. Oxford printed; ſold by Elmſley, &c. in London. 1779.

We are glad to find this Writer has ſhewn ſo much deference to our authority as to aſſume his right name [†]. As a farther proof of his obedience, we ſhall expect him to cancel the preſent title to this ſillieſt of all ſilly productions, and to ſubſtitute in its place its true one, namely,

A Progreſs to the Paſtry-cooks.

Art. 26. *The Temple of Proſtitution*; a Poem. Dedicated to the greateſt ***** in *her* Majeſty's Dominions. Written by a Woman of Faſhion. 4to. 1 s. 6 d. Harrington.

> “ *Impure* deſcription holds the place of ſenſe [‡].”

If we may truſt to the evidence of ſtyle, this licentious publication had *not* a woman for its parent.

Art. 27. *The Prieſteſs of Devonſhire-wall.* A poetical Satire. Embelliſhed with Characters of diſtinguiſhed Perſonages, &c. &c. 4to. 1 s. Dixwell.

Obſcure, low, and ſilly.—We cannot diſcover who is meant by *The Prieſteſs*: but ſome female of diſtinction ſeems to be aimed at, under the name of W**t*n.

Art. 28. *Patriotic Perfidy*; a Satire. 4to. 2 s. Bell. 1779.

A furious invective againſt ſome leading men in what is called *The Oppoſition* Party, or *The Patriots*. The names upon which the Author empties his Jordan of ſcurrility are, the Dukes of R——d and B——n, the M——ſs of R———m, Lord C———n, and the Earl of B———t.

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[*] Vid. laſt month's Review, p. 396, Art. 29. *Reviewers Reviewed.*

[†] See Bagley, a deſcriptive poem; with annotations by *Scriblerus Secundus*. Monthly Review, vol. lviii. p. 160.

[‡] There are, indeed, many ſorts of *ſenſe*. Of *one* kind there is enough in this pamphlet; but *that* is not the ſort meant by Mr. Pope, in the foregoing line, which we have preſumed to adapt to the preſent occaſion.

> “ Rebels, the damn'deſt of rebellion's crew,
> As boldly baſe as England ever knew.”

If the Reader wiſhes for more, he muſt buy the pamphlet, for we think it neither ſafe nor decent to tranſcribe any farther.

Art. 29. *Fanatical Converſion*; *or, Methodiſm diſplayed*; a Satire. Illuſtrated and verified by *Notes* from J. Weſley's fanatical *Journals*, &c. 4to. 2 s. 6 d. Bew. 1779.

Are we for ever* to be teazed with the nonſenſe and (alleged) impoſtures of ‘Methodiſtic Saints,’ and ‘Perfectioniſts?’ Spare us, good Bard, and turn, at length, thy invective weapons on other objects. The nation abounds with knaves and hypocrites, of numerous claſſes, and various denominations: wherefore, then, expend all thy poetic ammunition only on a particular ſet of fanatics, and let all other culprits eſcape?—But what do we ſee—yet *another* piece levell'd at the Moorfields game! Vid the ſucceeding Article:

Art. 30. *Voltaire's Ghoſt* to the *Apoſtle* of the *Sinleſs Foundery*: A familiar Epiſtle from *the Shades*. 4to. 2 s. 6 d. Bew. 1779.

The ſame hot ſatiriſt (ſee the preceding Article) here puts the rod into the cold hand of the deceaſed Voltaire: this being the mode in which dead men are enabled to flog their ſurviving enemies —The memory of the celebrated Bard of Ferney having been lately inſulted in ſome of our news-papers, by the Rev. Mr. John Weſley, the affront is reſented by our Author, and repaid with an Hudibraſtic cat-o'nine-tails.—The *Ghoſt* of M. de Voltaire may, indeed, condeſcend to cope with an itinerant preacher; but the living Voltaire would not have deigned to notice ſo unequal an antagoniſt:

> ‘Goliath's ſpear ne'er kill'd a louſe.’ GHOST, p. 46.

⁂ This antimethodiſtic Poet continues to employ the hoſtile *graving tool*, as well as the ſatiric pen: thus aſſailing the foe from a battery of two preſſes at once.

Art. 31. *Satire for the King's Birth-day*. By no Poet-laureate. 4to. 1 s. Wilkie. 1779.

Ironical, complimentary, and dull as a laureate's panegyric.

Art. 32. *Spirit and Unanimity*; a Poem: Inſcribed to his Grace the Duke of Rich—d. 4to. 2 s. 6 d. Piguenit. 1779.

As this Writer ſeems to mean well (viz. to promote unanimity in the operations of government), we could wiſh his *powers* were equal to his *will*.

Art. 33. *A new Plan to ſave the State*; addreſſed to the Ladies. By a Gentleman of the Univerſity of Cambridge. 4to. 1 s. Dodſley.

This rhyming planner has attempted what, we apprehend, his ſtrength is no way equal to. His project will not be much regarded by thoſe to whom it is addreſſed, and the poetry will not greatly recommend it.

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* This is our Author's *ſixth* attack on the ‘Foundery-Saints,’ and their Hierophant, as he terms them: ſee the *Love-Feaſt*, *Sketches for Tabernacle Frames*, the *Temple of Impoſture*, &c.

Art. 34. *The Boſtonian Prophet:* An Heroi-comico-ſerious-parodical-pindaric Ode, in Imitation of *The Bard.* With Notes critical, ſatirical, and explanatory, by the Editor. 4to. 1 s. Etherington. 1779.

Not a *bad* parody of Mr. Gray's celebrated ode, and yet not *good* enough to entitle its Author to much praiſe. Much praiſe, indeed, is more than any parody ſeems entitled to. Of all literary efforts, *the Parody* is not only one of the moſt humble but alſo the feebleſt. Where little exertion is required, little praiſe can be expected.

Art. 35. *The Works of Hugh Kelly.* To which is prefixed, the Life of the Author. 4to. 1 l. 1 s. Printed for the Author's Widow; and ſold by Cadell, &c. 1778.

This handſome edition of the poetical works of an ingenious and much eſteemed Writer, comprehends his *Dramas*, his *Theſpis*, in two books, and *Fugitive Pieces*. By the former, which were his moſt conſiderable productions, he acquired no ſmall reputation. They are *Falſe Delicacy*, a Comedy; *A Word to the Wiſe*, a Comedy; *Clementina*, a Tragedy; *The School for Wives*, a Comedy; and *The Romance of an Hour*, a Comedy of Two Acts. His *Theſpis*, which contained a critical examination into the merits of the principal performers at the theatres royal, was an imitation of Churchill's *Roſciad*; to which it was equal in point of elegance, if not of ſtrength.

Art. 36. *The Satires of Perſius paraphraſtically imitated, and adapted to the Times.* With a Preface. 8vo. 2 s. ſewed. Dodſley, &c. 1779.

Imitations, as well as tranſlations of the ancients, have been happily attempted in our language. Some of the ſatires of Horace have indeed been ſo ſucceſsfully modernized by Pope, that they almoſt diſpute the palm with the Roman original: but it required the ſkill and genius of Pope to produce ſuch an effect, which muſt not be expected from the efforts of Edward Burnaby Greene, the paraphraſtical imitator of Perſius.

It is a maxim laid down by Roſcommon and others, that the talents of an original author, and thoſe of his tranſlators or imitators, ought to be congenial: but the kindred *defects* of Perſius and Edward Burnaby Greene militate againſt this doctrine. On the ſide of *excellence*, there is no appearance of poetical conſanguinity.

Difficulty of conſtruction, and obſcurity of alluſion, have generally been conſidered as the chief objections to the ſatires of Perſius; objections which even an able *tranſlator* would have endeavoured to remove, and which *a paraphraſtical imitator* cannot poſſibly be juſtified in ſuffering to remain valid againſt a manner of verſion, whoſe ſcope and freedom afforded ample room for eaſe and perſpicuity. In Mr. Greene's work, however, the Reader will find no traces of Perſius, except his *obſcurity*; no ſparks of his fire, but a *volume* of ſmoke.

By a peruſal of Dryden and Brewſter, an Engliſh reader may form a tolerably adequate idea of the ſix ſatires of Perſius; but in the paraphraſe of Mr. Greene he will rarely diſcover any idea at all; for the work is '*ſo ancient, yet* ſo modern all the while,' *the colours ſo run into each other,* that the reſult is nothing but confuſion.

To add to this chaos, there are, prefixed to theſe imitations, we know not why, a medallion, very well executed, of the late Earl of Chatham, a monumental inſcription, and an argument on the American conteſt. With the ſame propriety are ſubjoined a ſonnet and epigram on Admiral Keppel!

DRAMATIC.

Art. 37. *The Dramatic Works of Philip Maſſinger*, complete. Reviſed and corrected, with Notes critical and explanatory. By John Monck Maſon, Eſq. To which are added, Remarks and Obſervations on the old Engliſh Dramatic Writers; and a ſhort Eſſay on the Life and Writings of Maſſinger, inſcribed to Dr. Johnſon. 8vo. 4 Vols. 1 l. 1 s Boards. Davies, &c. 1779.

Old authors, who do not ſoar with NATURE in her SUBLIMEST flights, nor follow her through the various *freaks* and *changes* of her humour, but only copy the wit and character of the times in which they wrote, are like old coin, not ſo much admired for their intrinſic value, as for the mint from which they are dated: and the ruſt of antiquity, perhaps, has more charms than the beauty of the impreſſion.

Maſſinger has, undoubtedly, an equal claim to eſteem with moſt writers of the ſame age and claſs: and Mr. Maſon, the oſtenſible Editor of theſe dramas, has, like the generality of commentators, elucidated ſome paſſages, and explained away others, as his judgment has *hit* or *miſſed* the true reading of his author.

Mr. Davies, the publiſher of the volumes before us, diſcovers a conſiderable ſhare of biographical induſtry, and judgment, as well as critical taſte, in his Life of Maſſinger, prefixed to this edition; which alone gives it the preference to all former impreſſions.

On a candid review, we may venture to aſſert, that thoſe ladies and gentlemen who have a reliſh for the ancient literature of this country, may gratify their taſte, in the peruſal of theſe volumes; and as the preſent impreſſion is the faireſt we have hitherto ſeen of the Author, we can ſo far recommend it to thoſe curious collectors, for a place on the dramatic ſhelf in their libraries.

NOVELS and MEMOIRS.

Art. 38. *The Indiſcreet Marriage; or, Henry and Sophia Somerville.* In a Series of Letters. By Miſs Nugent and Miſs Taylor, of Twickenham. 12mo. 3 Vols. 9 s. bound. Dodſley, &c. 1779.

A novel which appears before the Public under the ſanction of two female names, ſeems entitled, if not to favour, at leaſt to lenity. Inſtead, therefore, of entering into a particular enumeration of the defects of this work, we ſhall only expreſs a wiſh, that thoſe females who think themſelves poſſeſſed of ſufficient genius and invention to write for the entertainment of the Public, would not content themſelves with that moderate ſhare of literary reputation which a tolerable facility in the art of epiſtolary writing may have obtained among the circle of their friends, but by converſing intimately with the beſt models of good writing, acquire that elegance and refinement of taſte, which will neither be capable of being pleaſed with, nor expect to pleaſe by, mediocrity.

Art. 39. *The Count de Rethel:* An hiſtorical Novel. Taken from the French. 12mo. 3 Vols. 9 s. bound. Hookham.

This novel is ſufficiently enriched with variety of incident and ſentiment to raiſe it above the character of inſipidity. It is written in an eaſy ſtyle, and, without calling for any vigorous exertions of the underſtanding, or producing any violent agitations of the heart, may afford an agreeable amuſement for a leiſure hour.

LAW.

Art. 40. *The Hiſtory of the Common Law.* By Sir Matthew Hale, Lord Chief Juſtice of England in the Reign of Charles II. The Fourth Edition corrected, with Notes, References, and ſome Account of the Life of the Author, by Charles Runnington, Eſq; Barriſter at Law. 8vo. 10 s. 6 d. Boards. Cadell. 1779.

We have here a new edition of this valuable work, accompanied with many additional references, and a large collection of notes and illuſtrations. In theſe Mr. Runnington has availed himſelf of the labours of our modern writers to a larger extent of quotation than the duty of an annotator demanded, or perhaps admitted. This Gentleman's induſtry in tranſcribing is greater than his judgment in ſelecting and applying. We are preſented with copious extracts from the works of Judge Blackſtone, Mr. Barrington, Dr. Sullivan, Lord Lyttelton, Mr. Hume, and others, on points which no man who is moderately verſed in Engliſh hiſtory and juriſprudence, can be ſuppoſed to be at this day unacquainted with. What is ſingular enough, the authority of Blackſtone is ſometimes produced in confirmation of Sir Matthew Hale's doctrine, where Sir Matthew Hale is the very authority to which Blackſtone himſelf refers. This is ſurely to turn back the ſtream to its fountain. At this rate the works of theſe learned authors may be quoted as comments on each other in endleſs reciprocation. Perhaps, too, the name of Hume appears oftener in theſe notes than will pleaſe a conſtitutional lawyer. Mr. Hume's writings, when he treats of the early period of Engliſh hiſtory, however ſubtile and elegant, have no claim to veneration when oppoſed to thoſe of Sir Matthew Hale, and when alleged merely in confirmation of them, they are nugatory in a work of this kind. As a guide, however, to the ſtudent on his firſt entrance on the ſtudy of our laws, Mr. Runnington's notes will be found uſeful and valuable. They will introduce him to an acquaintance with the moſt liberal of our writers, and give him ſome idea of the extent of the ſcience, and the variety of objects that call for his attention in it, and they will aſſiſt him in his further progreſs, by pointing out many of the alterations which the practical part of the law has undergone ſince Sir Matthew Hale wrote, as well as the revolutions of opinion concerning ſome general queſtions which this great man has diſcuſſed. Mr. Runnington has annexed an account of Sir Matthew Hale's life, which (though ſomewhat verboſe and affected in its ſtyle) cannot be peruſed too often, as it holds out a perfect model of the judicial character. The principal facts which hiſtory has tranſmitted concerning him are here recorded with fidelity.

MILITARY.

Art. 41. *A Treatiſe on the Art of War*; *or*, *Rules for conducting an Army in all the various Operations of regular Campaigns.* By John, Count Orourke, Colonel of Horſe, Knight of the Royal Order of St. Louis, and Lord Chamberlain to the late King of Poland, &c. 4to 1 l. 1 s. Boards. Dodſley, &c. 1778.

A work of this kind, from an officer who has *ſeen ſervice*, cannot fail of being uſeful, in particular, to thoſe gentlemen of the profeſſion who have not received the advantages of experience. Count Orourke had a command in that Ruſſian army which took poſſeſſion of Berlin, in the year 1760; and, in conſequence of his good conduct on that memorable occaſion [as we learn from the *Poſtſcript* to this Treatiſe], he was afterward honoured with the favourable notice and regard of his Pruſſian Majeſty, and the royal family; in evidence of which, he has here printed certain letters which he received from the King, and from Prince Henry.—There is, perhaps, an air of oſtentation in all this, which does not ſeem to accord, very happily, with the title of a paper of four pages, prefixed to the noble Count's performance, viz. *A Liſt of Subſcribers.*

If any purchaſer ſhould object that the *ſize* of this book does not bear the uſual proportion to the *price*, they muſt conſider the expence of the copper-plates, which are fourteen in number; exhibiting the various poſitions and movements of an army. Some of the plans, deſcribed in theſe engravings, may poſſibly be new—but we have not had an opportunity of comparing this production with former treatiſes on the art of war.—On the whole, however, we doubt not but this work will be ſerviceable to thoſe who are deſirous of making a diſtinguiſhed progreſs in the ſtudy of a ſcience which, certainly, is not of a *ſuperficial* nature, nor to be comprehended within a *narrow compaſs.*

MEDICAL.

Art. 42. *An Eſſay on the Cure of Abſceſſes by Cauſtic, and on the Treatment of Wounds and Ulcers*; with Obſervations on ſome Improvements in Surgery. Alſo, a new Method of introducing Mercury into the Circulation, for the Cure of the Lues Venerea: With the Remarks of Dr. Hunter and Mr. Cruikſhank, Profeſſors of Anatomy, in Support of this Practice. By P. Clare, Surgeon. 8vo. 2 s. 6 d. Cadell. 1779.

This is as odd a farrago as we remember to have met with. The ſubject which appears moſt conſpicuous in the title-page, has hardly three pages allotted to it; and the work is made up of quotations, caſes, and old ſtories, put together in a ſtrange random manner. The only thing at all new in this miſcellany, is the propoſal of a new method of impregnating the ſyſtem with mercury. This is, by rubbing calomel in powder, moiſtened with ſaliva, on the inſide of the cheek, round the orifice of the ſalivary duct. The Author ſuppoſes, that this *internal* friction will produce a more eaſy and expeditious abſorption of the mercurial particles than the common frictions on the ſurface of the body; and he aſſerts that experience has confirmed his opinion. A long annexed paper of remarks on this new practice, by Mr. Cruikſhank, contains many curious obſervations

tions on the nature of abſorption, and is, indeed, by much the moſt valuable part of the publication.

Art. 43. *Gulſtonian Lectures*, read at the College of Phyſicians, February 15, 16, and 17; by Samuel Muſgrave, M. D. Fellow of the College, and of the Royal Society: Containing Three Lectures, I. On the Dyſpnœa. II. On the Pleuriſy and Peripneumony. III. On the Pulmonary Conſumption. 8vo. 2 s. Payne, &c. 1779.

The firſt of theſe ſhort treatiſes begins with a general account of the mechanical effects of reſpiration. The Writer criticiſes a paſſage of Baron Haller's, in which it is aſſerted, that ſtraining is attended with a greater deſcent of the diaphragm. On the contrary, he maintains, that in muſcular efforts the diaphragm aſcends, and diminiſhes the cavity of the thorax, thereby ſtopping the courſe of the blood through the pulmonary veſſels. On this principle he accounts for various inſtances of temporary dyſpnœa; and after making ſome obſervations on the ſeveral kinds of irregular reſpiration, he proceeds to illuſtrate the nature of the morbid dyſpnœa. He concludes with laying it down as a principle, 'that in moſt caſes where a dyſpnœa occurs, independent of any cauſe externally compreſſing the lungs or diaphragm, it then originates from a præternatural enlargement or tumefaction of that ſubſtance, in which the pulmonary veſſels are bedded.'

The ſecond lecture, on the Pleuriſy and Peripneumony, is chiefly a commentary on, and recommendation of, Sydenham's method of cure in thoſe diſeaſes; every article of which Dr. Muſgrave thinks founded on juſt obſervation and experience. In particular, he inſiſts on the importance of that great phyſician's much neglected precept of taking the patient out of bed every day for a conſiderable time during the courſe of the diſeaſe, the advantages of which he confirms by his own experience.

In the third lecture, on the Pulmonary Conſumption, we find little worthy of notice, except ſome remarks on conſumptive diſeaſes proceeding from a cold cauſe, which the Writer ſuppoſes directly contrary in their nature to the inflammatory conſumption, and requiring a contrary treatment. It was in this ſpecies of conſumption, he ſuppoſes, that the warm medicines recommended by former practitioners were particularly ſerviceable; and he corroborates their teſtimony by adducing ſome inſtances, from his own experience, of remarkable ſucceſs attending the exhibition of camphor, joined with nitre, in theſe caſes.

To this view of the matter contained in theſe lectures, we have only to add, that they are written in very pure and correct language; an excellence, the want of which we often lament in modern medical publications.

Art. 44. *Theſaurus Medicus: Sive Diſputationum in Academia Edinenſi, ad rem medicam pertinentium, a Collegio inſtituto ad hoc uſque Tempus, Delectus, a Gulielmo Smellio, S. P. E S. habitus.* Tom. II. 8vo. 6 s. Boards. Edinburgh, Elliot and Creech; Murray, London. 1779.

The contents of this ſecond * volume of Edinburgh Medical Theſes are as follows: *De Incubo*, Bond. *De Lienteria*, Scanlan. *De Auditu*, Fen Sleigh. *De Conceptu*, Merriman. *De Hydrope Anaſarca*, Langlands. *De Ferri Hiſtoria Naturali, Præparatis, & Uſu Medico*, Wright. *De Hydrope*, D. Monro. *De Aſthmate*, Abernethie. *De Amauroſi*, Roſs. *De Humore acido a Cibis orto, & Magneſia Alba*, Black. *De Ulcere Uteri*, Broughton. *De Teſtibus & de Semine in variis Animalibus*, A. Monro. *De Morbo Hypochondriaco*, Turner. *De Mercurio*, Owen. *De Bile*, Ramſay. *De Catarrhacta*, Lander. *De Catarrho*, G. Fordyce.

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* *For the firſt volume*, ſee Review, Oct. 1778, p. 305.

MISCELLANEOUS.

Art. 45. *An Oration at the Dedication of Free Maſon's Hall in Sunderland, in the County of Durham, July* 16, 1778. By Brother W. Hutchinſon. 4to. 1 s. Baldwin.

A learned and ingenious diſplay of the antiquity and *importance* of Free Maſonry.

Art. 46. *The Governeſs.* From the French of Monſ. Le Fevre. Tranſlated by E. P. Small 8vo. 1 s. Dodſley.

To thoſe who are intereſted in the education of children, this little work will be a very valuable preſent. It teaches the neceſſity of beginning the buſineſs of education from earlieſt infancy, and of obſerving a ſteady and unremitting diſcipline. This method is proved to be, not only the moſt certain, but the mildeſt alſo, and the moſt eaſy, that can be purſued in forming the minds of children to thoſe habits of virtue which are to conſtitute the baſis of their future character in life.

Art. 47. *The Speech of the Earl of Sandwich, in the Houſe of Lords,*, May 14. 1779; being the Fourteenth Day of the Sitting of the Committee of Enquiry into the Management of Greenwich Hoſpital. 4to. 1 s. Cadell.

A maſterly refutation of the charges brought by Capt. Baillie againſt the Firſt Lord of the Admiralty.

Art. 48. *Thoughts in younger Life on intereſting Subjects*; or Poems, Letters, and Eſſays, moral, elegiac, and deſcriptive. With Memoirs of the Author. By George Wright, Eſq; Author of the Rural Chriſtian. Small 8vo. 3 s. bound. Buckland.

Our Author is his own biographer: and what critic ſo faſtidious as to deny him the privilege of talking about his own dear ſelf, when he can plead the reſpectable authority of William Lilly the conjuror, and George Whitefield, that "chief of ſinners"—as he was always proud to *call* himſelf, for the purpoſe of *ſhewing* his humility!

Mr. George Wright gives us a ſpecimen of this ſaint-like diſpoſition: for after an enumeration of his good qualities, holy employments, and innocent amuſements, he *modeſtly* cautions his 'Readers not to think he is without faults.' No. 'He hath (as he confeſſeth in the diſmal cant of fanaticiſm) his failings, errors, and *ſhort-comings*: theſe afford him ample matter for daily concern, ſelf-abaſement, and reformation.' The Author might place this book in the catalogue of his *ſhort-comings*, and find in it 'ample matter for ſelf-abaſement and reformation.' But vanity is as deceitful as vice: and your *ſcribbling* ſinners (eſpecially if they ſhould be addicted to the ſin of poetry) are of all others the moſt hardened againſt conviction.

viction: and becauſe, like the Phariſees, they " think they ſee, therefore their ſin remaineth."

RELIGIOUS and CONTROVERSIAL.

Art. 49. *A Charge*, delivered at ſeveral Viſitations of the Clergy, held at York, and in the Weſt-Riding of Yorkſhire, in the Year 1778. By William Cooper, D. D. F. R. S. Archdeacon of York. 4to. 1s. Cadell.

Dr. Cooper exhorts his *reverend brethren* with warmth and dignity, and he unfolds to them the duties of their ſtation in a manner equally perſpicuous, forcible and perſuaſive. He thus expreſſes himſelf on the influence and neceſſity of example in the clerical character:

' To correct licentiouſneſs, awake the lethargic from their ſupineneſs and folly, ſhew with good effect the pernicious nature and ſad conſequences of ſin, reſcue profligate and notorious ſinners from their unhappy ſituation, pointing out the abſurdity of their proceedings and their danger, the danger of being *puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*; to do this with good effect, we, my Reverend Brethren, muſt be eminent for our virtue, eminent for our learning. It is the remark of a writer*, not more diſtinguiſhed for the wiſdom of his admonitions, than the excellency of his conduct, that " the life of a pious clergyman is viſible rhetoric." The expreſſion is juſt. Such a character is *a burning light*, looked up to by all with admiration, heard upon every occaſion with attention, reverence, regard. If our reputation is clear and unſullied, the greateſt bleſſing we can enjoy upon earth, our preaching will have its full force; for example is more inſtructive than precept, and the words of the exemplary will have weight. A clergyman muſt conſider any piece of preferment given him, not merely as a gift, but as a truſt, " honorem illum non ſolum datum ſed etiam creditum;" and in order to act his part with the greater credit, he will deny himſelf every pleaſure, even the moſt innocent, which may in any reſpect obſtruct the laudable diſcharge of his office. The pious Hooker, when Maſter of the Temple, laid the foundation of his incomparable work on Eccleſiaſtical Polity; but he obtained leave to retire from that conſpicuous ſituation, into a " quiet country parſonage, where he had more leiſure to purſue his ſtudies, might ſee God's bleſſings ſpringing out of his mother earth, and eat his own bread in peace and privacy; a place, where, without diſturbance, he might meditate his approaching mortality, and that great account, which all fleſh muſt, at the laſt great day, give to the God of all ſpirits." Let us revere the memory of that valuable man, and as many of us as are poſſeſſed of benefices in the country, learn, by his example, to make the beſt uſe of ſolitude; converſe with learned books, with God, and our own ſouls; inſtructing our flocks; viſiting the ſick; adminiſtering the ſacraments; aiding the indigent; convincing the people by a conduct, rational and uniform, that our hope lies beyond the grave, and that it is not in the power of this world to charm our hearts to a forgetfulneſs of God, our fellow-creatures, and ourſelves.'

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* Hooker.

Art. 50. *An Eſſay towards a Demonſtration of the Scripture Trinity.* By the late learned Dr. Daniel Scott, Author of the Appendix to H. Stephens's Greek Lexicon in 2 Vols. Folio. Third Edition, to which is prefixed ſome Account of the Author. 12mo. 1 s. Goadby.

The Author of this little tract was eminent in the learned world on account not only of the Appendix to the Greek Lexicon above mentioned, but alſo for a New Verſion of St. Matthew's Goſpel, with critical notes, and an examination of Dr. Mills's various readings, which he publiſhed in 1741. The two folio volumes additional to Stephens's Lexicon fully diſplayed his diligence, critical ſkill and preciſion. They were dedicated to Archbiſhop Secker and Biſhop Butler, who had been fellow pupils with Dr. Scott at an academy at Tewkſbury, and honoured him with their eſteem, friendſhip, and correſpondence. By their perſuaſion, we are here told, he was engaged in the above work, to the regret of many of his friends, and the friends of ſacred literature: for his cloſe application to it, for many years, broke his health and ſpirits, and probably ſhortened his uſeful life, excluſive of the conſideration that he was a loſer of ſeveral hundred pounds by this publication. We are farther informed that, by this means, he was prevented from completing a large Lexicon for the Greek Teſtament, on a plan reſembling *Paſor's*, which he had begun, and which would have been more uſeful than the other; he therefore lamented his having yielded to the perſuaſions of his dignified friends.

The preſent eſſay appears to have been firſt publiſhed in 1724 or 1725. This edition was ſo ſpeedily diſpoſed of as greatly to ſurprize the Author, who ſoon had ſufficient evidence that it was bought up and ſuppreſſed by an eminent prelate, Dr. Edmund Gibſon. A ſecond edition, with ſome enlargements, was publiſhed in 1738, and even then it was ſo difficult to procure the pamphlet, that there was reaſon, it is ſaid, to ſuſpect that diſhonourable methods were taken to prevent its circulation. The preſent Editor was well acquainted with the deceaſed Author; and though this eſſay, he tells us, has not entirely brought him into his ſentiments, yet it has increaſed his eſteem and affection, for all pious and charitable Chriſtians, whatever may be their different ſentiments concerning the important doctrine here conſidered. ' This eſſay, he obſerves, is an admirable model for thoſe who may engage in writing on points controverted among Chriſtians. There appears through the whole an uncommon ſpirit of candour, humility, and reſpect for the learned, from whom he differs, and whoſe miſtakes or falſe reaſonings he thought it his duty to point out.'

The Author purſues his ſubject in a kind of mathematical form, by definitions, axioms, corollaries, &c. and on the whole concludes that the holy ſcriptures plainly teach an inferiority of the Son and Spirit to the Supreme Father. ' My conſcience, ſays he, bears me witneſs, that I have proceeded always with this conſideration, that I am to give a moſt ſtrict account of every line, and word, that paſſeth under my pen; and therefore I have been preciſely careful for the matter of my book to defend truth only, and only by truth.'

The eſſay itſelf admitting of no extracts, we have only to add, that whatever is the Reader's opinion on the particular point in queſtion, he will, without doubt, approve of the ingenuous, pious, and charitable diſpoſition of the learned and benevolent Writer.

Art. 51. *A practical Treatiſe on Afflictions.* To which is added, a ſhort Diſcourſe on viſiting the Sick. By Stephen Addington. 12mo. 2 s. ſewed. Market-Harborough printed: London, ſold by Buckland, &c. 1779.

The Author tells us, that having found the conſolations and inſtructions contained in this book ſeaſonable and valuable to himſelf in affliction, he wiſhed to put them into the hands of others in the ſame circumſtances. The work treats on afflictions in general, their deſign, the duties they call for, and then proceeds to addreſs a variety of ſuitable conſiderations to afflicted perſons, according to their different ſtations and circumſtances: to which are added, inſtructions and exhortations for thoſe who are recovered from affliction. It is a plain, ſerious performance, and as we are all liable to diſtreſs, many may receive benefit from theſe benevolent inſtructions.

Art. 52. *The Principles of the Chriſtian Religion compared with thoſe of all the other Religions and Syſtems of Philoſophy,* which have appeared in the World. By J. Stephens, Eſq. 8vo. 4 s. in Boards. Dodſley. 1777.

This work, by accident*, eſcaped our notice at the time of its publication; we ſhall now, therefore, only obſerve, in brief, that the Chriſtian world is ſometimes not leſs obliged to the *laity* than to the *clergy*, for a RATIONAL defence. Mr. Stephens has clearly ſhewn the ſuperiority of the Chriſtian ſcheme, above all the other religious ſyſtems that have hitherto obtained any eſtabliſhment, in any part of this globe.

HUSBANDRY, &c.

Art. 53. *Georgical Eſſays:* In which the Food of Plants is particularly conſidered, ſeveral new Compoſts are recommended, and other important Articles of Huſbandry explained, on the Principles of Vegetation. Vol. V. 8vo. 2 s. 6 d. ſewed. Dodſley. 1777.

This very uſeful publication has been frequently recommended to our Readers: ſee Review, vols. xl. xliii. xliv. and xlvii. We ſhould have ſooner inſerted this fifth volume in our Journal, had we not been prevented by the accident mentioned in the preceding Article.

SCHOOL-BOOKS.

Art. 54. *Leſſons for Children of Three Years old.* Part II †. Small 4to. 6 d. Johnſon. 1778.

Art. 55. *Leſſons for Children from Three to Four Years old.* Small 4to. 6 d. Johnſon. 1779.

More pretty inſtructive ſtories for young children, agreeably interſperſed with ſome of the firſt principles of natural knowledge:

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* The accident here alluded to, was the loſs of a parcel of books ſent, in the autumn of 1777, to a Reviewer in the country, which never came to hand. Two or three other publications have, by this means, paſſed hitherto unnoticed.

† See Review for July, 1778, p. 25.

But why will this good Lady go contrary to Nature, and perſiſt in making dumb creatures ſpeak?—However innocently and uſefully fabulous, allegorical, and poetic language may be applied to animate natural deſcriptions, and to enforce the leſſons of wiſdom when addreſſed to perſons of riper years; we humbly conceive that as the bodies of children ſhould be nouriſhed with the food of nature, ſo their tender minds ſhould be fed and repleniſhed with ſimplicity and truth.

FAST-DAY SERMON.

XI. *The Light in which public Calamities ought to be viewed, and the Uſe we ſhould make of them*—Preached in the Engliſh Chapel at Dunkeld, Feb. 9, 1779, the Day appointed for a General Faſt. By the Rev. James Paterſon, M. D. Chaplain to her Grace the Ducheſs of Athole. 8vo. 6 d. Edinburgh printed, and ſold by Longman in London.

Very well written; and very loyal. The Preacher expreſſes his abhorrence of the American rebellion in the warmeſt terms. "Horrid treaſon! Ingrateful diſlovalty," &c. &c. What a contraſt to the ſermon preached on the ſame occaſion by Dr. Price, *in the ſouthern part of our Iſland!*

CORRESPONDENCE.

THE letter from *Wadſley*, ſigned Πιφιξυ, and dated June 14, refers to former letters from the ſame Correſpondent; who ſeems diſpleaſed that they have not been duly acknowledged.—We have ſearched our files, and turned over our memorandums, but can find no letters from this Gentleman, of a date prior to that of his preſent favour: ſo that we ſuppoſe they are loſt in the wreck of books and papers, occaſioned by the lamented death of an ingenious and worthy aſſociate, which happened a few months ago.

With reſpect to this Correſpondent's preſent Inquiries, &c. we ſhall briefly reply to them, as follows:

1. All that we have heard concerning the learned Editor of Longinus, whoſe publication was the ſubject of an Article in our laſt month's Review, is, that he is a clergyman, reſiding ſomewhere in the country.

2. Maſon's *Engliſh Garden*, B. III. will, probably, appear in our next.

3. The ſecond volume of Mr. Carr's Lucian is under conſideration. Our Correſpondent inquires concerning the profeſſion of this tranſlator: a circumſtance of which we are as ignorant as the inquirer. An account of the firſt volume of Mr. C.'s tranſlation may be found in the 49th volume of our Review, p. 161, Number for Sept. 1773.

N. B. Our Wadſley Correſpondent's *frank* was not allowed at the poſt-office. When Gentlemen make inquiries, for their private ſatiſfaction, it is uſual to tranſmit them without expence to the publiſher.

⁂ An account of *Moral and Hiſtorical Memoirs* will be given in our next.

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APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the SIXTIETH.

FOREIGN LITERATURE.

ART. I.

Lettres ſur l'Atlantide de Platon & ſur l'Ancienne Hiſtoire de l'Aſie, &c.—Letters concerning the Atlantides of Plato and the Ancient Hiſtory of Aſia, by way of Supplement to the Letters * concerning the Origin of the Sciences, addreſſed to M. de Voltaire. By M. BAILLY. Paris. 8vo. 1779.

THOSE of our Readers who have a taſte for diſcuſſions of this kind may recollect, that Voltaire conſidered the Brahmins as the primitive ſages and inventors of the ſciences, whereas M. BAILLY conſiders them only as the depoſitaries of learning and philoſophy, which they derived from the Northern parts of our globe. A fourth letter from the deceaſed Poet to our learned Author, containing new doubts and objections to the ſyſtem of the latter, is placed at the head of the preſent publication. The ſilence of Meſſrs. *Holwell* and *Dow*, with reſpect to the hypotheſis of M. BAILLY, the total want of any documents or veſtiges of inſtruction communicated to the Indians by any foreign nation, are the two principal objections contained in Voltaire's laſt letter; and, indeed, theſe objections ſeem to leave nothing to ſupport our Author's opinion, but mere *poſſibility*, which is but a poor foundation for any hypotheſis.

M. BAILLY is not diſcouraged at the view of theſe objections; and his anſwers to them are compoſed with ſtill more ſpirit and warmth than the preceding letters. But do they prove the Author's hypotheſis?—That's a crabbed queſtion. We think not: though we think at the ſame time, that the agreeable and extenſive erudition of the Author will, together with his ingethe Platonic Atlantis was ſituated in none of theſe places, are very entertaining.—The only queſtion is, whether he is not chargeable with a high degree of literary prodigality in ſpending ſo much precious labour on a geographical deſcription, which probably had no object but in the imagination of the Athenian ſage; for his Atlantis may be no more than a moral romance borrowed from the Egyptians, whoſe allegorical genius is well known, or perhaps a poetical repreſentation of ſome aſtronomical fact.—But let us not judge definitively on this head before we have ſeen the farther arguments alleged by M. BAILLY to determine the ſituation of this famous iſland. Theſe are the reſult of the hiſtories, traditions, fables, monuments, religious inſtitutions, feſtivals, languages, etymologies, that he has examined, compared, and combined, in order to eſtabliſh his favourite hypotheſis.

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* See an account of theſe *Letters* in the Appendix to the 56th volume of our Review, 1777.

The ſtatue of Hercules is always accompanied with two columns or pillars, one of which was conſecrated to *fire*, and the other to the *clouds* and *winds*. They were, alſo, ſays our Author, ſometimes called *limits* and *boundaries* as well as pillars. Now from theſe pillars of Hercules found in his temple at Tyre, which M. BAILLY ingeniouſly conſiders as a monument of gratitude (a mark of the joy that is natural when one comes to the end of a long journey), he boldly concludes that the Atlantides had ſailed from the North to Tyre, in queſt of a fruitful country and a warm ſun, and had thus erected the votive pillars to the *fire* they had found in a ſunny climate, and to the favourable *winds* that had conducted them thither. The magic of ſtyle, the extenſive erudition, and the fecundity of imagination, which diſtinguiſh our Author, are employed in the fifteenth letter to render this conjecture palatable. He ſees the Atlantides coming down from their mountains in the North with the Scythians, or under the denomination of that people, paſſing the Caucaſus, and falling on the kingdom of Pontus:—and it is to them he attributes the worſhip of the ſun and moon, that was eſtabliſhed in Phrygia, Tyre, and other eaſtern countries. This worſhip is alleged as a proof of his hypotheſis; for it muſt have been, according to him, imported from the North, where the beams of the ſun, that burn and deſtroy in the hot and eaſtern climates, are ineſtimably precious to quicken and revive the chilly inhabitants of thoſe cold and barren regions. Accordingly, ſays he, the Greeks ſpeak of the *Hyperborean Apollo*, i. e. of a foreign god, whom they had adopted into their liſt of deities; and the feſtivals of *Adonis* and *Oſiris* (i. e. of the ſun loſt and found again), could never have been invented but in thoſe countries, *which are for a long time deprived of the light and heat of that great luminary*.—This notion is, however, *more ingenious than ſolid*: it is well known, that the alternatives

natives of heat and cold are felt very ſenſibly in Africa and Aſia at the 30th degree of latitude, and the Reader has only to caſt an eye on the account given of the winters in Perſia by M. Buffon, and he will ſee that the ſun is not always a devouring lion in that Eaſtern region.

In the ſixteenth, ſeventeenth and eighteenth letters, we ſee the Perſians deſcending from the ſame Northern mountains with the Scythians; but as the ſimplicity and purity of their religious worſhip, and many other circumſtances, diſtinguiſh them from the Phenicians, Phrygians, and the inhabitants of Egypt, Aſia Minor, Greece and Italy, M. BAILLY conſiders them as the poſterity of an emigration different from that which peopled the countries now mentioned. He was therefore afraid of loſing the trace of his Atlantides among the Perſians; but a man like him is never at a loſs to fill up a chaſm. He finds in the ancient archives of the Magi an account of a race of creatures called *Dives* and *Peris* by the Perſians, and *Ginn* by the Arabians (of whom the Greeks made their *Dios* and the Romans their *Divus*, and we our *Genii*), and the traditions, however fabulous, which mention this ideal race as a ſuperior claſs of beings, and preſent them as covered with a veil, contain *evidently*, if we may believe our Author, the notion of a people that once exiſted, and are now no more.

To confirm this farther, M. B. in his eighteenth letter, ſeeks for the origin of the Perſians beyond the northern borders of Aſia; and the worſhip of *fire* eſtabliſhed in Perſia leads him thither: 'For how, *ſays he*, ſhould this artificial heat be an object of deſire or gratitude in a country, where nature produces an exceſſive warmth of climate?' Fire, continues he, is ſo far from being neceſſary, that it is uſeleſs in Perſia, and it would be natural to fly from it there, inſtead of adoring it. We have obſerved above, that this reaſoning is more ingenious than ſolid, and that the winters in Perſia, as deſcribed by M. Buffon, render fire neither unneceſſary nor uſeleſs. But our Author has recourſe to other proofs of the derivation of this worſhip from a Northern ſource: He obſerves that *pyr*, the Greek word for fire, is a Phrygian term, and that the term which is uſed to ſignify fire in the Swediſh *Edda* (that ancient production of a country where fire is indiſpenſably neceſſary), is *fur*; and he concludes from the identity of theſe two denominations, that it was a Northern people which brought fire and its denomination into Phrygia, from whence they paſſed into Egypt and Greece. Fire was procured, preſerved, and adored, in a Northern climate, where it was neceſſary and comfortable; its worſhip deſcended from thence into the Southern regions, as the torrents deſcend from the mountains. We cannot pretend to clothe this hypotheſis with the plauſibility it aſſumes in the work before from the learned detail into which our Author enters, and the ingenious combinations he employs to aſcertain it; we muſt therefore refer the Reader to the work, and confine ourſelves to a general ſketch of its contents: the number of hiſtorico-fabulous relations and anecdotes contained in this and the other letters, is really ſtriking, and diſcovers the moſt extenſive reading:—We ſhall only obſerve before we leave this letter, that in the mountains North of Caucaſus and of (what he calls) the great line of circumvallation that ſeparates the South from the North of Aſia, he finds the origin not only of the Perſians, who brought from thoſe frozen climes the worſhip of fire, but alſo of the Indians and Chineſe. Beſides the proofs deducible from the Hanſcrit, of the Brahmins being ſtrangers in India, our Author alleges the ſituation of the learned city of Benares (ſtrong arguments and weak, all is forced into the ſervice!) which is the moſt Northern city of India, and lies in the neighbourhood of Thibet, from whence the river Brahma runs into the Ganges, and carried *perhaps* thither the Brahmins with it in time paſt.

After having led his Reader a wild-gooſe chace to the foot of mount Caucaſus, in order to ſhew him the anceſtors of the Perſians, he carries him into Tartary,—he ſhews him there a chain of mountains, which, forming the limits between Europe and Aſia, continue their direction to the Caſpian ſea, and lead from thence, on right and left, to the high plains of Siberia and Southern Tartary. Here our Author fixes the firſt reſting place—the firſt term of the long journey of the travelling and victorious nation which he is hunting after in the dark, or with the light of mythological, geographical-fabulo-hiſtorical tapers, which, together with his own fancy (that reſembles a *Will with a wiſp*) are likely to leave the Reader as far from conviction at the end of this entertaining book, as he was, when the paradoxical hypotheſis was firſt propoſed to him.

For a moment, indeed, we thought the hypotheſis proved and aſcertained, when we ſaw at the head of the twentieth and twenty-third letters the two following promiſing titles—*The Diſcovery of a loſt People—The Diſcovery of the Country of the Atlantides:* but when we read theſe letters we diſcovered nothing but wit, amenity, erudition and eloquence,—which amuſed us abundantly, and that was all—for *evidence* we have neither ſeen nor felt. We learn from the firſt of theſe letters that *Abulghazi*, a Khan of the Uſbecs, who reigned at Koraſan in the laſt century, has written a hiſtory of his nation, which, amidſt a multitude of fables, exhibits an account of the ancient Tartars, their diviſion into the Mogul and Turkiſh empires, and other branches in the neighbourhood of China, as alſo in Bulgaria and *Hungary.* Theſe Tartars furniſh our Author with numerous

occaſions

occaſions of twiſting fables to complete his ſyſtem. He derives ſtill more plauſible ſuccours from Mr. Pallas *, that able Naturaliſt, whom Catherine II. ſent to obſerve the various aſpects of Nature in the vaſt domain of the Ruſſian empire. This learned man ſpeaks of the veſtiges of an ancient people who were deſtroyed or extinguiſhed near the banks of the Jeniſea in the environs of Kraſnojarſk. This he concludes from mines that have been wrought in a remote antiquity in the mountain of Schlangenberg, and from the inſtruments of braſs and ſtone (for they had none of iron) which theſe ancient Miners employed to cut the rocks and other hard bodies they found in their way. Many of theſe inſtruments, ſuch as mattocks and wedges of braſs, and hammers of wood, as alſo knives and daggers of braſs, arrows pointed with the ſame metal, and ornaments of various kinds in braſs and gold, have been dug up from the bowels of the earth, and particularly from burial-places in theſe Northern regions. Theſe facts lead our Author by various inductions to an ancient people, who practiſed the arts even before the diſcovery of iron, which the Mongol Tartars are known to have employed in a very early period.—Our Author acknowledges that the Ruſſians of Siberia make no mention of this people:—no wonder—(will he ſay) becauſe this people have long ſince been deſtroyed.—If you aſk him how he knows that they have been deſtroyed? He will reaſon thus: People that are far enough advanced in the arts to work mines and make inſtruments and ornaments of braſs, muſt have previouſly built houſes and cities;—but as theſe houſes and cities have diſappeared, the people muſt have been deſtroyed by ſome fatal diſaſter. Though the Ruſſians have no knowledge of this people, yet we are told by M. Bailly, that tradition has preſerved their name, and that they are called by the Northern inhabitants of Siberia *Tſchouden* or *Tſchoudaki*. This is an excellent and fertile word in the hands of our Author; it will diſcover to us (ſays he) the origin and emigrations of this people, and he has drawn by the ears to his aſſiſtance a learned Straſburgher, called Oberlin, who obſerves † that in days of yore the Finlanders were called *Tſchouden* or *Tſchoudes*, and that there are veſtiges of the ancient people of Finland, even in Switzerland and Hungary, as alſo a conformity between their language and that of the Greeks. Now as the Finlanders, ancient deſcendants of the Scythians, are the firſt inhabitants of the North known to us, theſe little facts lead our Author to important concluſions, and ſhove him Northward for their origin, and Southward for their emigrations. This people was forgotten, becauſe they were only known by their pacific labours, and the exerciſe of the uſeful arts, while the nations that ravaged and depopulated the earth left deep impreſſions of their cruelty and injuſtice, and thus continue to live in the memory of mankind. The good *Tſchoudi* would have been buried, perhaps, in eternal oblivion, had not Pallas (we mean Mr. Pallas) picked up ſome brazen pitch-forks and faces out of a Siberian grave, and were there not in our times a family of rank in Switzerland which (*riſum teneatis, amici!*) bears the name of TSCHOUDI. Be that as it may M. BAILLY is rejoiced at this *diſcovery* of a loſt people. He finds the diſcovery infinitely curious: He cannot, indeed, tell us *yet*, whether this be the people that cultivated aſtronomy and the ſciences in the remoteſt periods of Aſiatic antiquity, for (ſays he, *here*, lowering, unuſually, his tone towards modeſt doubting) I warned you, that I could exhibit nothing but under the cover of a veil; he affirms, however, that the Tſchoudes are very ancient—that they are near the latitude he had imagined—that they were not uninſtructed, ſince they wrought mines—and that they exiſt no more.—However, as this good people muſt have had neighbours, and a language, this may offer a handle for obtaining farther information—and as M. BAILLY ſeems to have had a good deal of time upon his hands, he run ideally about the country comparing the preſent languages together, ſifting fables in the hope of getting from them ſome grains of truth, and has thus ſcraped together materials for his twenty-firſt letter, which is employed in treating of the *Languages of the North, and the Garden of the Heſperides.*—In the firſt of theſe articles M. BAILLY avails himſelf of the labours, reſearches and diſcoveries of *Leibnitz*, the Preſident *de Broſſes*, and the laborious *Court de Gebelin*, the latter of whom more eſpecially, by combining the terms of different languages, and reducing words to their primitive ſounds, makes us hope for, nay has promiſed us, the diſcovery of a primitive and original language, from which all others are derived. Our Author obſerves, that if all the alphabets were compoſed of the ſame number of letters, it would be impoſſible to come to any certain concluſion with reſpect to the time of their formation. But this is not the caſe: the alphabets differ, and the number of letters muſt be different in different nations, in proportion to their progreſs in knowledge and improvement. He therefore ranges the nations into families, according to their alphabets: and he forms, upon this principle, two great families, one whoſe alphabet contained only ſixteen letters, and one whoſe alphabet contained twenty and upwards. To the firſt of theſe families belong the Phenicians in the time of Cadmus, the Hetrurians, the ancient Greeks and Latins, the Iriſh, the Teutons, and the Swedes with their Runic: theſe have one common origin. To the ſecond belong the people that ſpoke the *Hanſcrit*, or ſacred language, now almoſt forgotten by the Brahmins, and the *Zend* and the *Pelhvi*, which are the ancient Perſian. Theſe two families came at different periods from the ſame original ſtock, as appears from the compariſon of their languages, and they brought their languages as well as the worſhip of fire from the North. Our Author goes on to prove by endleſs genealogies of words, *&c.* that all the labours of Hercules were performed in the North, and that the garden of the Heſperides was near the Pole; and that the Reader may not aſk impertinently, how the golden apples of that celebrated orchard could grow, bloſſom and ripen in the icy nations of the North, M. BAILLY ſtops his mouth with the new hypotheſis of *M. de Buffon*, which comes in the luckieſt poſſible moment to remove the difficulty, by letting us know, that the globe was, at firſt, fluid fire, and afterwards all genial warmth even in its polar extremities, and that therefore ruddy apples might have grown where now nothing is diſcoverable but rocks of ice. It is very unfortunate that the whole diſcovery of M. BAILLY depends upon the truth of this whimſical and impertinent hypotheſis, according to his own confeſſion.

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* This voyage of M. Pallas was publiſhed in three volumes folio, in German.

† In his letter prefixed to the curious work of Mr. Nils Idman, Paſtor at Abo, entitled, *Reſearches concerning the ancient inhabitants of Finland*.

The twenty-third letter contains our Author's voyage to—— Hell: Its title is *Voyage aux enfers:* it would not be civil to leave him there, more eſpecially ſince he tells us that the fables relative to this region, are of all others the moſt curious and intereſting, and the moſt adapted to decide the preſent queſtion. In imitation therefore of Orpheus, Theſeus, Hercules, Ulyſſes, Æneas, and others, down he goes to the ſhades. But how come at theſe infernal regions? For though all nations were agreed that they lay in the boſom of the earth, yet each nation pretended that they were within its domain. The Latins placed them at *Baiæ*, near the lake *Avernus* in Italy—the Greeks in *Epirus* and *Arcadia*—and Diodorus Siculus expoſed the fraud or folly of theſe pretenſions, and made the accounts of the infernal regions originate in the Egyptian mythology. But Homer knew better, and places them in the country of the *Cimmerians*, where clouds and darkneſs, and an eternal night reign. This muſt, ſays our Author, have been far North of Greece, though the famous bard does not preciſely fix the place, and his account was derived from ancient traditions. Numberleſs etymologies are employed by M. BAILLY to ſhove Tartarus and Elyſium towards the Pole, and this letter is ſingularly rich in mythological erudition.

But now we come to the grand point, the diſcovery of the Atlantides and the Atlantis of Plato; this is the ſubject of inquiry in the twenty-fourth letter. After many other ancient teſtimonies, which concur in placing this famous iſle in the North, our Author quotes that of Plutarch, who confirms theſe teſtimonies by a circumſtantial deſcription of the iſle of Ogygia, or the Atlantis, which he repreſents as ſituated in the North of Europe, and as having near it three iſlands more, in one of which the inhabitants of the country ſay that Saturn is kept priſoner by Jupiter. Theſe four iſlands may, as M. B. conjectures, be *Iceland*, *Greenland*, *Spitzberg* and *Nova Zembla*, or ſome others nearer the Pole. *Rudbeck*, a learned Swede, compoſed a work about a century ago, in which he maintained that Sweden was the Atlantis of Plato; our Author, though he has made good uſe both of the hypotheſis and of the erudition of Rudbeck, does not, however, adopt his opinion: becauſe it is not conformable with the account of Plato, who repreſents the Atlantis as an iſland, which Sweden is not. Adhering ſtill to his ſyſtem, M. BAILLY, perſuaded by a variety of plauſible circumſtances, which he has ingeniouſly combined, places that famous iſland among thoſe of the Frozen Ocean. He is ſtrongly ſeconded by Plutarch, who tells us, that the Atlantis is in a region, where ‘ the ſun during a whole ſummer month is ſcarcely an hour below the horizon, and where that ſhort night has its darkneſs diminiſhed by a twilight.’ This, indeed, is a palpable indication of a Northern climate; but how is this ſituation reconcileable with the fertility of ſoil, the mildneſs of the air, which both Plutarch and Plato mention among the other advantages enjoyed by the Atlantes? And how is it poſſible to conceive Aſtronomy cultivated in a frozen and cloudy region, where the obſervation of the heavenly bodies muſt have been painful and impracticable? Our Author anſwers theſe queſtions with levity enough: he obſerves that Plutarch was not the diſciple of M. de Buffon, and that theſe difficulties cannot be removed, but by ſuppoſing a change of air and climate in thoſe regions, through the gradual cooling of the earth, and its progreſſive motion towards univerſal congelation.—This is a bold way of removing difficulties, and it appears to us, that inſtead of anſwering theſe objections M. BAILLY tells his objectors a fairy tale.

ART. II.

Develloppement Nouveau de la Partie Elementaire des Mathematiques, priſe dans tout ſon etendue, &c.—A New Explanation of the Elementary Part of Mathematics: By LEWIS BERTRAND, Profeſſor of Mathematics at Geneva, and Member of the Academy of Sciences, &c. at Berlin. 2 Vols. 4to. Geneva. 1778. Price 36 livres.

THIS is a work of great merit, as the method of treating mathematical ſcience propoſed by the ingenious Author, *is new, eaſy,* intereſting, and remarkable for its order and accuracy.

curacy. All the problems, which may be reſolved by the circle and the right line, come under the claſs of elements. But as the properties of the circle and the right line ſuppoſe a conſiderable knowledge of the relations ſubſiſting between quantities, conſidered in a general view, elements may be divided into *two parts*;—the *firſt*, arithmetical and algebraical, which furniſhes the means of unfolding the properties of the circle and the right line; the *ſecond* geometrical, containing the explanation of theſe properties, and their application to the ſolution of the queſtions that relate to them, or depend upon them.

The FIRST of theſe parts is treated by M. BERTRAND in twelve chapters.

In the firſt he introduces a peaſant, who is ignorant of arithmetic, and leads him by a natural and obvious procedure to invent the numbers and characters, which we have borrowed from the Arabians. In the ſecond, he makes him diſcover the known methods of *addition* and *ſubtraction:* in the third, the Author puts himſelf in the place of his diſciple, and propoſes to himſelf particular queſtions of *multiplication* and *diviſion*, which lead him to the general rules of theſe operations, whether they be applied to whole numbers or to ſuch as contain decimal fractions. He always forms, as he proceeds, the theoretical concluſions reſulting from his reſearches, defines the objects preſented by the developement of his ideas, and points out the proper ſigns for the repreſentation of thoſe ideas.

M. BERTRAND begins his fourth chapter by the following propoſition, that ‘ the product of ſeveral factors does not depend on the order in which they are multiplied :’ he ſhews the powers and roots of numbers, completes what he had obſerved with reſpect to ſigns in the preceding chapters, and thus lays down the principles of algebraic notation.

In the fifth chapter our Author treats of broken numbers, and ſhews how they are to be added, ſubtracted, multiplied and divided by each other. In the ſixth he undertakes the ſolution of a difficult queſtion in fractions, by a method very different from thoſe which have been employed for that purpoſe by other analytical writers. But as this chapter may appear difficult to ſome beginners, M. BERTRAND adviſes ſuch to defer the peruſal of it until they have ſtudied the *three following* chapters, as the truths demonſtrated in *them* do not depend on the propoſitions contained in the ſixth, and by exerciſing the ſagacity and attention of the young reader, may prepare him for underſtanding them with more facility. In chapter the ſeventh M. BERTRAND points out the methods of extracting the roots of whole and broken numbers of every kind—the eighth contains a complete treatiſe on arithmetical and geometrical relations and proportions; and the ninth a ſolution of determinate and indeterminate problems of the firſt degree. The author, in this chapter, explains the four firſt operations of algebra, and points out the manner of proceeding in order to find out the moſt complex common diviſor of two algebraic quantities. The variety and choice of the problems reſolved, in this chapter, as alſo the reflexions which accompany their ſolution, are every way proper to excite in the youthful mind a taſte for the ſcience under conſideration, and to facilitate remarkably their progreſs and improvement in mathematical knowledge.

The tenth chapter is employed in the ſolution of determinate problems of the ſecond degree, and the eleventh in diſplaying the powers of a binomial, whoſe indices are either broken or negative numbers. In this chapter, among other things, our Author lays down the principles of the ſcience of probabilities, and reſolves ſeveral problems, relative to chances, which render the application of theſe principles familiar to the ſtudent, and alſo ſhew him how intereſting the queſtions are, which depend upon them.—The ſcience of *logarithms* is amply treated in the twelfth chapter, in which the labours of Lord *Naper*, the ingenious methods and tables of Meſſrs. *Sharp*, *Briggs*, *Flack*, and *Sherwin*, are deſcribed, illuſtrated, and appreciated with reſpect to their accuracy, and uſefulneſs in this important branch.

The SECOND PART of this work is ſubdivided into two, viz. *Elementary Geometry* and *Trigonometry*. The firſt, which is again ſubdiviſible into three branches, comprehends the properties of the circle and right line,—the application of theſe properties to the menſuration of plane, rectilinear, and circular ſurfaces,—and to that of curve ſurfaces and ſolids. The *firſt* of theſe branches is largely treated in ſeven chapters. Here the Author, beginning with the common notion of *ſpace*, deduces from it the ideas of planes, right lines, angles, triangles, and curves, deſcribes their nature, properties, determinations, circumſtances, relations, proportions, &c. ſolves ſeveral problems relative to them, and points out the conſequences deducible from them. The ſecond branch of elementary geometry occupies two chapters, in one of which the Author compares plane, rectilinear ſurfaces, one with another; and in the other, gives, nearly, the meaſure of the area of a circle, and derives from thence, by way of concluſion, the areas of ſectors, ſegments, and, in general, of all figures that are terminated by right lines and the arches of a circle. The third branch is comprehended in ſix chapters, in which the Author treats of *ſimple ſolid angles* (for ſuch he calls the angles that are formed by two planes, which meet each other)—of regular ſolid angles, and their principal properties, of regular bodies, their number, conſtruction, &c.—of the definition and conſtruction of priſms, pyramids, cones, and cylinders, of the menſuration of their ſurfaces, and of their ſolidity, and of the characters or marks of ſimilarity in ſolids of every kind.—There is a rich variety of mathematical inſtruction communicated with great perſpicuity and facility in the detail into which M. BERTRAND enters in the illuſtration of all theſe ſubjects.

Trigonometry forms the ſecond branch of geometry, conſidered in its general ſenſe. Under this denomination our Author comprehends both Plain and Spherical Trigonometry, as they are branches that ſpring from the ſame root, and they are treated in one chapter, which is divided into ſeven ſections. Theſe contain the moſt important definitions, diſcuſſions, problems, ſolutions of problems, and demonſtrations, that regard this intereſting branch of mathematical ſcience.

It is proper to obſerve here, that in treating the great variety of ſubjects that naturally require a place in a work of this kind, M. B. has neither employed the differential nor the integral calculus; he has not even made uſe of the algebraic analyſis in all its extent;—he has not gone further than the ſolution of equations of the ſecond degree. As to his method, it is ſtrictly geometrical, and hence ariſe the order and preciſion that give ſuch relief and encouragement to the ſtudent by ſpreading an air of eaſe and facility over laborious diſcuſſions, and thus rendering them perſpicuous and intereſting. For the moſt part, M. BERTRAND has employed both the analytic and ſynthetic method, of which he knows perfectly the reſpective nature, advantages, and reſources; the ſure progreſs in knowledge ariſing from the one, and the expeditious manner of communicating that knowledge, which is the peculiar advantage of the other, are circumſtances of which he has happily availed himſelf in the excellent work now before us:—a work which we think muſt be of great uſe, not only in directing the ſpeculations of the ſtudent, but in guiding the merchant, the politician, the topographer and geographer, the navigator and aſtronomer, in the practical duties and occupations of their reſpective profeſſions.

ART. III.

Hiſtoire Generale de la Chine, ou Annales de cet Empire, &c.—A General Hiſtory of China, or the Annals of that Empire, tranſlated from *Ton, kien, kang-mou*, by the late Father J. A. M. DE MOYRIAC DE MAILLA, &c. Vols. V. VI. VII. and VIII. 4to. Paris. 1778.

IT is time to reſume[*] our accounts of this great work, in the publication of which the learned Editors[†] diſplay the moſt active diligence, induſtry, and perſeverance. Theſe four volumes contain the hiſtory of China from the year 420 of the Chriſtian æra to 1200: the quantity of matter, good, bad, and indifferent, which they contain, will not permit us to give any thing more than a general account of the contents of each.

The fifth volume exhibits the hiſtory of the five dynaſties *Song*, *Tſi*, *Leang*, *Tchin* and *Soui*, in which we find few, if any great princes, and ſtill fewer good ones, though they contain a ſpace of a hundred and nineteen years, and the reigns of twenty-ſeven emperors. After the extinction of the dynaſty of *Tsin*, in the year 420, China was divided into ſeveral ſmall ſovereignties; beſides which, we perceive here a more important diviſion into two great empires, the one northern, formed by the entrance of the Tartars into the northern provinces, and the other ſouthern, of which the emperors were Chineſe. By the hiſtorical ſeries which F. DE MAILLA has followed (confining the attention to the ſouthern empire, and mentioning in the margin only the princes of the dynaſty of *Song*, who reigned in the ſouth), the reader is led to think, that there is only one emperor, and that the northern chief is only a little rebel ſovereign: but this is a miſtake, the *grand annals* mention both the northern and ſouthern emperors (as we learn from the reſpectable authority of *M. de Guignes*), and there is no doubt but that their tranſlator ought to have followed the ſame method. Both this grand diviſion and the ſmaller ones of the northern diſtricts, poſſeſſed by Tartar chiefs, introduce confuſion into the thread of this hiſtory, eſpecially to an European, who is not familiar with theſe various events and revolutions.

If the dynaſties already mentioned exhibit no emperors of great note either for genius or virtue, we are compenſated by ſeveral diſplays both of public and private virtue, in inferior ſtations. We meet with a *Yen-Yen-Tchi*, friend and miniſter to the emperor *Ou-ti* of the dynaſty of *Song*, who, from a ſtate of extreme poverty and obſcurity, roſe, by merit *alone*, to the firſt poſts in the empire, and never forgot himſelf in any of the proſperous ſcenes of life. His dreſs was plain linen; his houſe was thatched with ſtraw, and furniſhed with the utmoſt ſimplicity; he had neither horſes nor chariots; a waggon, drawn by oxen, was his travelling carriage, when he was ſent to do the emperor's buſineſs in the provinces; he never took a recompence for any ſervice, and ſeemed to ſuffer, even when the objects of his benignity expreſſed their gratitude. The maſter that perceived, approved, and advanced ſuch merit, eclipſed by obſcurity, muſt have been a good prince; we, accordingly, find here ſome entertaining ſtories of *Ou-ti*, which do him honour: there are alſo in this volume examples of generoſity and diſintereſtedneſs, that would do honour to any age, and are not over-abundant in ours. The ſtory of *Kao-tſou*, who aſcended the throne in 470, is remarkable: he had a mind to get entirely rid of the late Emperor, who was depoſed, but ſtill living: for this purpoſe he appointed a ſacrifice to *Tien*, mixed poiſon with the wine that was to be offered, and ſent a portion of it to the dethroned Emperor, whom, as he hoped, a principle of religion would engage to drink it; but a faithful Miniſter of that unfortunate Prince, ſuſpecting, or knowing, the impious fraud, drank the cup for his maſter, and expired ſoon after. The dethroned Emperor was, however, ſoon after ſuffocated in his bed by the order of *Kao-tſou*. It is with inexpreſſible ſurprize that we find Father DE MAILLA drawing a pompous, panegyrical portrait of this imperial aſſaſſin, and, amidſt a long liſt of other eminent *moral* qualities, repreſenting him as *mild*, *humane*, and full of benignity. We are ſenſible of the contradictions that are to be found in human characters, and which are often ſtriking enough to excite aſtoniſhment; we alſo acknowledge that many unſeemly lines of character, or, at leaſt, of conduct, may be ſo compenſated by amiable qualities, as to deſerve the favour of being caſt into the ſhade of Charity, that they may not tarniſh the luſtre of predominant virtue; but we cannot conceive that a man, capable of covering a deliberate project of murder under a ſolemn act of religion, and afterwards perpetrating that murder in another form, when his firſt ſtratagem miſcarried, can poſſeſs any of the eſſential lines of a good moral character: at leaſt we ſee nothing in the Hiſtory before us that can be alleged to excuſe the flattering portrait which Father DE MAILLA draws of this Emperor.

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[*] See our laſt extract in the Review for December 1777, in the *Foreign Correſpondence*, p. 477.

[†] The Abbé GROSSIER and M. LE ROUX DESHAUTESRAYES, Arabic Profeſſor in the Royal College of France, &c. &c.

During the four firſt of the five dynaſties which form the materials of this volume, we find nothing but bloody revolutions, factions breathing rage and vengeance, and objects painful to humanity. The dynaſty of *Tang*, which aſcended the throne in 619, and which brings us to the commencement of the ſixth volume, put an end to theſe diſguſting ſcenes of ſedition and carnage, and was one of the moſt illuſtrious and pow-

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erful families that have reigned in China. The ſecond Prince of this dynaſty began his reign by diſmiſſing three thouſand concubines of the palace *. *Tai-tſong*, of the ſame dynaſty, who reigned in the year 626, was a Prince of diſtinguiſhed merit. One of the great men of the empire preſented to him a petition, requeſting the removal of flatterers from his preſence, telling him, at the ſame time, that if he had a mind to know them, he had only to propoſe in council ſomething prejudicial to the public good, and inſiſt upon its immediate execution, and that thus he would ſee who *they* were, whom a ſervile adulation led to pay him a blind obedience. " I acknowledge, anſwered the Emperor, that the method is ſure; but if a ſovereign employs ſtratagems and cunning with his counſellors, how can he require or expect uprightneſs and candour from them? A Prince is like the ſpring of the rivulet, and his officers may be conſidered as the ſtream that flows from it: if the ſpring or fountain-head is pure and limpid, the ſtream will be pure and limpid alſo: beſides, I have always had an averſion to thoſe inſidious methods of proceeding that corrupt the candour of the heart. I would rather remain ignorant of what may be wrong, if wrong there be, than diſcover it by means that are chargeable with duplicity, and are unworthy of that frankneſs and candour which are ſo earneſtly recommended by our ancient ſages."

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* According to the precepts of the book *Li-Ki*, an Emperor (excluſive of his ſpouſe whom he creates Empreſs) may have 130 concubines: three who are called *Foug-in*, nine, who have the appellation of *Pin*, thirty-ſeven, who bear the name of *Chi-Fou*, eighty-one, who are denominated *Yu-Tſi*. The Emperors, during a long ſpace of time, far exceeded this number; ſo far, that when *Tcin-Ou-ti* reduced the whole of the empire under his obedience, the number of his concubines amounted to *ten thouſand*.

We find here a note of the Editors, which diſcovers the pains they take to throw light upon the text of the *Annals*, and to make their readers acquainted with the manners and cuſtoms of the court of Pekin. " The *Foug-in* (ſay they) are a kind of Queens, who by the honours they receive are diſtinguiſhed from the other ladies (concubines) of the palace. The three *Foug-in*, are ordinarily women of royal birth; this, at leaſt, is now the caſe under the government of the Manchew Tartars. They have a dwelling apart; a court, two maids of honour, and other perſons of the fair ſex in their ſervice. They have a brilliant *ſuite* of attendance, and no expence is ſpared to render their apartments and furniture as magnificent as is poſſible. All their children are legitimate, and are called *Magalhaens*; and the only circumſtance, by which they are diſtinguiſhed from thoſe of the Empreſs is, the preference given to the latter in the ſucceſſion to the empire. The Empreſs lodges in the ſame palace with the Emperor: the other ladies have their ſeparate palaces. Theſe women and concubines never appear to any eye, but thoſe of the Monarch.

Our Hiſtorian mentions, among other lines of wiſdom and humanity in the character and conduct of this excellent Prince, one that, alas! ſeems to be totally unknown to the Princes and Sovereigns of this philoſophical age, or, if known, to be totally neglected: what that was the Reader will ſee in the following paſſage: "In deliberating with his nobles about the means of prolonging the peace, which his ſubjects enjoyed, he thought that the moſt effectual would be to diminiſh his expences, to lighten the burthen of taxation, to employ mild and conciliating meaſures, and to inquire diligently into the wants of his people in order to ſupply them. *There is no King*, ſaid he, *without a kingdom*, and *what is it that conſtitutes a kingdom, but the people?* Therefore, *to oppreſs the people, and to ruin them in order to ſatisfy the avarice and paſſions of a Sovereign, is like a perſon's cutting off his own fleſh in order to appeaſe the hungry cravings of his ſtomach: the ſtomach of ſuch a perſon is, indeed, ſatiated for a time, but the body periſhes.—Such is the caſe of thoſe Princes, who enrich themſelves at the expence of their ſubjects. The calamities and ruin of a country proceed oftener from* INTERNAL TROUBLES *than from* FOREIGN WARS. *The Monarch who oppreſſes his people excites murmurs, and murmurs lead to ſedition.*" The words and actions of this good Prince, which are recorded by our Hiſtorian, deſerve to be read in the work itſelf. His name ſtruck terror into the Tartars, while it was pronounced by his ſubjects with delight, and by the neighbouring nations with veneration. Under his reign the inhabitants of China were numbered, and the extent of the empire determined; but our Author's account of its dimenſions is not very clear. *Tai-tſong* reigned 23 years, and poſſeſſed ſo entirely the hearts of his ſubjects, that his dynaſty poſſeſſed the throne a century longer than all the five preceding dynaſties had done. But his ſucceſſors did not reſemble him; they often reduced the dynaſty, by their unworthy conduct, to the brink of deſtruction, and it was only the affection excited in the people for his family, on his account, that could make them bear patiently the follies and foibles of his deſcendants. One of theſe, the Empreſs *Ou-Heou*, dethroned her own ſon, put in his place another, whom ſhe kept chained and impriſoned; and thus governed, ſolely, amidſt plots and aſſaſſinations, that vaſt empire, which ſhe rendered formidable, but not happy. It is farther obſervable, that under this dynaſty, the eunuchs of the palace acquired ſuch an aſcendant in the chief branches of the adminiſtration, that, more than once, they made their maſters tremble, triumphed over the efforts of deſpotiſm, diſconcerted the plots laid for their deſtruction, and were, at length, one of the principal cauſes of the downfall of the dynaſty of the *Tang*.

It was, alſo, during the dynaſty of *Tang*, and in the year 726, that the Emperor *Hiven-Tſong* ordered a liſt to be made of the number of families throughout the empire, that were not employed in his ſervice or in that of the government, and they were found to amount to 7,069,565 Chineſe families, which made, in all, 41,419,712 ſouls. In the year 754 this political operation was extended to the towns as well as families, and there appeared to be then in China 321 cities of the firſt order, 1538 of the ſecond, excluſive of ſmaller towns and villages, and 9,619,254 families, which made, in all, 52,880,488 ſouls. Thus, in the ſpace of 29 years, the population of China increaſed above eleven millions. In the year 846, which was 86 years after, a like numbering yielded no more than 4,996,722 families; and another made five years after, yielded 41,600 families leſs than the preceding. If theſe facts are true, and the eſtimates were well made, this diminution muſt appear aſtoniſhing, more eſpecially when it is conſidered, that, in the intervals between theſe different periods, there was neither war, peſtilence, nor any conſiderable ſcarcity or famine, which latter circumſtance is known to produce frequently ſudden changes in the population of China. Having mentioned the population of China under the dynaſty of *Tang*, it may not be improper to give, from our Author, the ſtate of its revenues during this period. In the year 852, *Siven-Tſong* ordered an exact account to be drawn up of the money that entered annually into his treaſury; and it appeared that his annual revenue (the duties on ſalt and wine included) amounted to between four and five millions ſterling. It is to be obſerved that grain, ſilks, and ſeveral other commodities, which make a part of the imperial income, do not enter into this account.

We do not underſtand Father DE MAILLA's account of the extent of the Chineſe empire under the dynaſty of the *Tang*; nor do we know the ſituation of the places by which he terminates it. He ſays it extended from the Eaſtern Sea to the Weſt of the kingdom of *Yen-Chi*, and from the kingdom of *Lin-y* in the South to the country of *Tamo* in the North; and that, of conſequence, its extent was 9510 leagues from Eaſt to Weſt, and 10,918 from North to South.—There is a map of ancient China annexed to this volume, whoſe proper place is the firſt volume of the work; it is more circumſtantial, more accurate, and better compoſed, than that which Father *Amiot* prefixed to the ſecond volume of the Memoirs concerning China, and gives leſs extent to that empire.

The *ſeventh* volume comprehends a period, beginning with *the year 888*, and ending with the year 959 of the Chriſtian era. In this ſhort period of 71 years we ſee, beſides the two laſt Emperors of the famous dynaſty of *Tang*, five dynaſties filling ſucceſſively the imperial throne, and exhibiting the moſt odious and barbarous ſcenes of perfidy, corruption, rebellion, and carnage, that have ever been known in any nation or period of the world. Nevertheleſs, in the midſt of theſe abominable enormities and diſorders, we find examples of heroiſm and virtue, that adminiſter ſome little refreſhment and conſolation to the diſguſted reader. Theſe commotions are adapted to remove, at leaſt, ſome of the prejudices in favour of the Chineſe, to which the accounts of the Miſſionaries have given riſe; for if we credit the relations of theſe Fathers, we may be led to think that tranquillity and concord have always reigned in China, nay, that they are the diſtinctive characters of that happy nation. Some examples will rectify the erroneous judgments which many of our Readers may have entertained on this head.

Tchao-tſong, who may be conſidered as the laſt Emperor of the dynaſty of *Tang*, had reſolved to reform the government, which was in the greateſt diſorder; but his moſt vigorous endeavours were inſufficient to controul that ſpirit of independence which reigned among the governors of the provinces; and when, in China, matters are come to ſuch a paſs, there is no remedy but the entire deſtruction of the reigning dynaſty. The eunuchs had acquired ſuch a monſtrous aſcendant as to arreſt and depoſe the Emperor, to place his infant-heir upon the throne, and to ſtrangle all who adhered to the captive Prince. *Tchou-ouen* came to his aſſiſtance, delivered him from priſon, put to death ſeveral thouſands of the eunuchs—and what then? Why, then, he availed himſelf of the weakneſs of the Prince to whoſe ſuccour he was come, maſſacred his guards, and put others in their place, who murdered the Prince, and placed on the throne *Tchao-ſiven-ti*, ſon of Tchao-tſong, who had no more than the title of Emperor. The brothers of this titular Monarch were invited to a feaſt on the borders of a lake, where they were all perfidiouſly ſtrangled, and their carcaſes thrown into the water. All theſe enormities were executed by the order of *Tchou-ouen*, and, that they might not be imputed to him, he gave only a verbal order to the officers who were the inſtruments of his barbarity: nay, he went ſo far as to order all theſe officers, together with one of his own ſons, to be ſacrificed, in a pretended fit of affliction and deſpair: but as he was much ſuſpected of having brought about the death of the Emperor, he made uſe of the appearance of a comet, which furniſhed him with an opportunity of putting to death a great number of thoſe who cenſured his conduct. At length he forced the young Emperor to abdicate the throne, and to tranſfer the empire to him by an authentic act. He gave the depoſed Emperor a ſmall principality; but about a year after he put him to death, with all his family; and thus ended the dynaſty of Tang, in the year 907 of the Chriſtian era.

The new Monarch enjoyed, nevertheleſs, only a part of the empire he had ſo perfidiouſly uſurped. The Tartars called *Leao* had invaded the northern provinces, and the empire was divided into a multitude of little independent principalities, whoſe poſſeſſors refuſed to acknowledge the new Emperor. For the hiſtorical detail of all theſe events we muſt refer the Reader to the book—wherein he will find new ſcenes of horror in this new dynaſty, which was called *Heouleang*. He will ſee the Emperor, who, in 912, had taken the name of *Tai-tſou*, murdered by a band of aſſaſſins, headed by his own ſon, who alſo put to death his brother, whom his father had deſigned for his ſucceſſor, and was ſoon after beſieged in his palace by another brother, whom he had treated with perfidy and injuſtice. He found means of eſcaping with his wife, and the ſoldier who had been the principal in the murder of his father; and this monſter, after killing him and his Empreſs, put an end to his own days. The empire paſſed to another brother called *Mo-ti*, who was depoſed in 923, and *graciouſly* killed by one of his friends, to prevent his falling into the hands of his enemies. After this,—five dynaſties paſs rapidly, in the midſt of bloodſhed and tumult. *Tchouang-tſong*, the firſt of the dynaſty of Heou-tang, and the Prince who had dethroned *Mo-ti*, was wounded, in defending his palace againſt rebels, and afterwards poiſoned by his Empreſs. *Mingt-tſong* died of grief in the midſt of an inſurrection. *Min-ti*, who reigned after him, was ſtrangled by order of his own brother, who, to eſcape from his enemies, fled into one of the towers of his palace with the two Empreſſes and his children, and ſet fire to the building, with which they were all conſumed, in the year 936. A new dynaſty, called *Heru-tſin*, which produced but two Emperors, poſſeſſed the throne until 947. The family of *Heou-han* uſurped it then, and was dethroned in 950; and that of *Heoutcheou* held it till the year 959, at which this volume concludes.

The eighth volume opens with the grand dynaſty of the *Song*, of which the founder *Tai-tſong* was proclaimed Emperor in 960, from which epocha China was governed by Princes of the ſame family during the courſe of three centuries, though a conſiderable extent of its territory was in the hands of the Tartars. *Tai-tſong* was an excellent Prince; he endeared himſelf to all his ſubjects by his benignity, affability, and ſimplicity of manners: he deteſted luxury, oſtentation, and fraud:—he was diligent and active in the diſcharge both of his public and domeſtic duties; and he was ſuch a zealous patron of learning, that, under his reign, the ſciences began to revive, the ſeminaries of learning were repaired, and the number of writers was never ſo numerous in China as under this dynaſty. This tranquillity, however, was often, in ſome degree, interrupted by the Tartars, who poſſeſſed many of the northern provinces, but the danger was always averted by means of negociation; till the time came when the great revolution was brought about. This will be deſcribed in the next volume.

But even this ſmiling period of the Chineſe empire was diſgraced by a multitude of pious frauds and acts of ſuperſtition. The Emperors of *Song* were entirely addicted to the ſect of *Tao-ſe*, whoſe ſacred impoſtures are well known, particularly their pretenſion to the power of conferring immortality by certain medical preparations. In the year 1008, the Emperor *Tchin-tſong* was informed, we are told, by a ſpirit or viſion, that a book ſhould be ſent to him from heaven. Accordingly the book arrived, encloſed in a covering of yellow ſilk, 20 foot long, and ſuſpended at one of the gates of his palace. The Emperor went to the place, attended by his grandees, received the celeſtial book upon his knees, placed it on a magnificent chariot, and read in it a prediction (this was the cream of the jeſt) that the family of *Song* ſhould poſſeſs the empire during ſeven hundred generations. The book was depoſited in a gold box, the Monarch received the compliments of the whole empire on occaſion of the celeſtial preſent, public rejoicings were celebrated five days ſucceſſively—and all this farce was concerted between the Emperor and ſome of his miniſters, in order to amuſe the people. Our Author, the *good* Father DE MAILLA, expreſſes great ſurprize that thoſe who were acquainted with the cheat, behaved, from a principle of policy or adulation, as if they had no ſort of doubt about the miracle. Did our Author never hear of the annual exhibition of the blood of St. Januarius at Naples, nor of a thouſand other ſuch ghoſtly tricks, daily practiſed and conſtantly applauded by the blind credulity of the multitude, and the courtly complaiſance of the more knowing ones?—This book gave occaſion to a multitude of other miraculous impoſtures, between which and acts of ſuperſtitious credulity, the Chineſe Emperors, notwithſtanding their boaſted knowledge and wiſdom, paſſed their time. Nay, theſe moved the ſprings of government too often under the dynaſty of *Song*, otherwiſe remarkable for its having produced great men, and eminent philoſophers.

It was under this dynaſty that the famous *Se-ma-kouang*, author of the Grand Hiſtory of China, flouriſhed. He, in 1084, preſented that important work to the Emperor, who commended it in the general aſſembly of the grandees, and admitted its author into the privy-council; where he contributed greatly to reform the government. But the patriotic endeavours of that great and good man, ſo eminent for his integrity, genius, affability, mildneſs, modeſty, and dignity of demeanour, occaſioned his downfal. He was baniſhed from court, his friends were ſent into exile, his papers were deſtroyed, and nothing was ſpared but his Hiſtory of China, entitled, *The, tcht,-tong-kien*, which was preſerved from the flames by the interpoſition of one of the Emperor's miniſters. Under this ſame dynaſty lived alſo *Tchou-hi*, the celebrated philoſopher, whoſe abridgment of the Hiſtory of *Se-ma-kouang* is the General Hiſtory, or Grand Annals, entitled, *Kang-mo*, the tranſlation of which is the ſubject of this Article. *Tchou-hi*, alſo, whoſe merit was tarniſhed by ſome abſurd ſingularities, died in exile, in the year 1200.

While the Emperors were employed about the quarrels and cabals of the literati, the Tartars were gaining new acceſſions of power in the empire, and daily extending their territories. The Mongols began to ſettle in Tartary; and, in the ſucceeding volume, we ſhall ſee them maſters of all China.

ART. IV.

Voyage Pittoreſque de la Grece, &c.—Travels through all the different Parts of Greece, repreſented in a Series of Engravings. No. III. Large Folio. Paris. 1779.

THOUGH the peculiar merit of this elegant, intereſting, and learned publication be, its repreſenting with the greateſt accuracy, taſte, and ſplendor, the *preſent* ſtate of Greece, and the adjacent countries, ſo famous in claſſic ſong, yet the manner in which the noble Author treats his ſubject is every way proper to attract the attention, and excite the eſteem, both of the philologiſt and the philoſopher. The Author will loſe nothing by the modeſty with which he ſpeaks of this elegant and difficult undertaking; he requeſts but *indulgence*, he will obtain APPLAUSE. The COUNT DE CHOISEUL looks upon the text as only an acceſſory to the engravings, which he conſiders as the principal part of the undertaking; nevertheleſs this text is replete with excellent matter, and diſcovers a writer perfectly acquainted with the hiſtorians, poets, travellers, and geographers, both ancient and modern, who have given accounts or deſcriptions of Greece.

This third Number begins with the 21ſt plate, which exhibts *a View of the City and Iſle of Naxia*, anciently called *Naxos*, and conſecrated to the worſhip of Bacchus. This conqueror of India, who was worſhipped in Egypt under the name of Oſiris, found Ariadne on the coaſt of Naxos, where their loves rendered the iſland famous in claſſic ſtory. In our Author's account of the religious ceremonies inſtituted in honour of this divinity, we find evident marks of a lively imagination, a philoſophical ſpirit, and an extenſive knowledge of mythology and hiſtory. The worſhip of *Bacchus*, according to our Author, was carried from the banks of the Nile into Bœotia by *Cadmus*, whoſe daughter *Semele* gave him a ſecond birth, which promoted his reputation and ſaved her own. The impoſture of Cadmus ſhewed, by its ſucceſs, that there is no error too abſurd for the credulity of mankind. The Bacchanal feaſts celebrated in Greece, and tranſported from thence into Italy, are well known. When inſtituted by Orpheus, as a part of his religion, they were remarkable for their purity, though afterwards they were proſcribed at Rome on account of their licentiouſneſs. Had they not been pure in their origin, they would not have obtained the approbation and reſpect of ſo many nations; but when once eſtabliſhed, their degenerating from their primitive purity into ſcenes of voluptuouſneſs, did not immediately occaſion their ſuppreſſion.—They flattered too much the ſenſual propenſities of mankind, not to be encouraged in the Pagan world: accordingly they were adopted in almoſt all countries, and inſtead of being celebrated only once a year, they were multiplied and repeated under various forms and denominations, ſuch as the Greater and Leſſer *Bacchanalia*, the *Old* and the *New*, the *Vernal*, *Autumnal*, *Nocturnal*, &c. In no place were the ſacred rites of this deity ſo zealouſly performed as in the iſle of Naxos, which pretended to have been the nurſery of the jolly god, and diſputed that honour with the Caves of *Nyſſa* and Mount *Meros*. The fertility of this iſland, and its excellent wine, which Athenæus compares with the nectar of the gods, but which cannot bear tranſportation, even to the neighbouring iſles, ſeem to recal to remembrance the reſidence and gifts of Bacchus.

The 22d and 23d plates preſent a drawing of *the Geometrical Plan of the Gate of the Temple of Bacchus, and of the Rock on which the Temple was built:* theſe are the only ancient remains that are to be found in the iſland. The number of its inhabitants amounts to 6000, of which a fifth part are Roman Catholics, and the preſent Latin Biſhop is a deſcendant of the Venetian Dukes, who were the ancient ſovereigns of Naxos. There are ſeveral convents in the iſland, of which one belongs to the Jeſuits, who ſtill remain there, but in a ſecular habit. The Greeks and Latins have each their Archbiſhop, whoſe juriſdiction extends to all the Cyclades.—There is ſomething exceſſively ridiculous and abſurd in the dreſs of the women of Naxos. Inſtead of a thin gauze, that veils, but imperfectly, the boſoms of the ladies at Smyrna, the Naxians uſe a thick covering of velvet, adorned with embroidery and ſmall pearls: they wear alſo a clumſy kind of hoop, which diſfigures them extremely. Nevertheleſs, amidſt all theſe marks of an abſurd and whimſical auſterity, they are ſtudious to ſet off their dreſs, ſuch as it is, with all the ſuccours of art; and if they are not dreſſed with elegance, it is not owing to want of pains and invention, but of taſte. They make an abundant uſe of *rouge*; they blacken their eye-brows and eye-lids; they cover their faces with a multitude of patches, which they make of the leaves of a black and ſhining *talc*, which the iſland produces, and they place between their eyes a creſcent, compoſed of the ſame ſubſtance, which they look upon as graceful in the higheſt degree. All this is accurately repreſented in the 24th plate.

The 25th, of which the engraving is as beautiful as the objects are charming and graceful, forms a ſtriking contraſt to the uncouth figures of the Naxians. It repreſents the ladies of the iſle of *Tine*, whoſe ancient name was *Tenos*. This plate is, indeed, full of grace and beauty; we ſee here the fineſt proportions of ſhape, the moſt pleaſing regularity of features, and that magic of phyſiognomy, if we may uſe that expreſſion, which often compenſates the want of beauty, and always increaſes and heightens its charms. The moſt voluptuous drapery clothes theſe beautiful women, without concealing any of their graces.

Plate 26th repreſents the women of inferior rank, and the 27th the female ſervants of the laſt mentioned iſland. The ladies are repreſented in the interior of their apartment, after breakfaſt: they ſeem employed in reading: the women of the Burgher claſs are buſied about their houſhold affairs; they are ſurrounded with cradles and children; and they bear, in their countenances, that tender, engaging maternal aſpect which mixes a ſentiment of reſpect with the impreſſion that their beauty makes upon the ſpectator. The maid-ſervants are drawn ſtanding in a light, eaſy attitude; they carry in their hands little baſkets full of clues of ſilk, which denote their induſtry without imparting any painful idea of the harſhneſs of their labour or ſubjection. Their ſhape is elegant; and their long, flowing garments correſpond with the free and eaſy movements of their bodies, and aſſume, as it were, their form and grace.—The commerce and induſtry that reign in the iſle of *Tenos*, or *Tine*, diffuſe not only the ſweets of well-being and abundance among the inhabitants of the iſland, but alſo produce a kind of equality, which, without confounding the different ranks and orders of ſociety, prevents the corruption that ſo often ariſes from over-grown opulence, and the degradation that is ſo frequently the mortifying effect of indigence and want. It was here that our illuſtrious Author, as he tells us himſelf, perceived, for the firſt time, that the delightful pictures and deſcriptions of the Grecian poets, were rather faithful imitations of nature, than the productions of fancy.

The 28th and 29th plates exhibit *Views of the Town of San-Nicolo* in the ſame iſland, taken from different points of obſervation. In the explication of the 28th plate our Author makes farther obſervations on the iſland of Tenos, whoſe ſmall extent of twelve miles in circuit is compenſated by its fertility, and which contains near twenty thouſand inhabitants, diſperſed in about ſixty villages. It bore formerly the name of *Ophiuſſa*, from its being infeſted with ſerpents, and hence in Greece the viper is ſaid to have been called *Tænia*. Its inhabitants are governed by their own magiſtrates; no Turkiſh officer renews by his preſence the idea of their ſervitude, and they only feel one day in the year that they are under the yoke of deſpotiſm.

The 30th plate repreſents *the Iſland and Town of Syra, formerly Syros*. The traveller, ſays M. DE CHOISEUL, who ſails through the Archipelago, feels the moſt agreeable emotions in recalling to memory the great men, who once rendered theſe iſlands famous, and make us ſtill behold them with a certain ſentiment of homage and reſpect. The image of Pythagoras ariſes to his fancy, when he arrives at *Samos*,—*Leſbos* recalls to him Alcæus and Sappho,—*Ceos* preſents to him Simonides the maſter, and Bacchylides the rival, of Pindar. He pays homage to the ſhade of Hippocrates when he comes to *Cos*, and to that of Archilochus when he arrives at *Paros*. Syros had the honour of giving birth to Pherecides, one of the moſt ancient philoſophers, and the maſter of Pythagoras.

In the 31ſt plate we find a *Plan of the Iſland of Delos*. The ruins, ſays our Author, with which Delos is covered, proves the veneration of the ancients for that iſle in a ſtill more powerful manner than the Odes of Callimachus and Pindar. The fables, which ennobled the origin of Delos, excited the piety of the Greeks, who were always fond of the marvellous, to laviſh on this iſland the richeſt oblations and preſents. The azylum of Latona, the place which gave birth to Apollo and Diana, could not but be honoured with a univerſal worſhip. All the hiſtorical details that regard *Delos*, are comprehended here in a moſt animated deſcription of the feaſts that were celebrated of old in that iſland. This deſcription is the compoſition of an anonymous Author, who detached it from a large work, and permitted M. DE CHOISEUL to inſert it here. It is rather too poetical with reſpect to ſtyle and imagery, but it has great merit as to erudition and eloquence, and will be read with pleaſure by the lovers of claſſical antiquity.

⁂ For our accounts of the two former Numbers of this ſplendid work, ſee Appendixes to our 58th and 59th volumes.

ART.

ART. V.

Nouveaux Memoires de l'Academie Royale des Sciences et Belles Lettres. Année 1776—avec l'Hiſtoire,—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1776, with the Hiſtory relative to that Year. Berlin. 4to. 1779.

HISTORY OF THE ACADEMY.

THE firſt thing we meet with in the hiſtorical part of this volume (after ſome diſcourſes on occaſion of the reception of members, which we paſs over in ſilence) is a letter of DR. WILSON, of the Royal Society, to the Academy of Berlin, in which he communicates to that learned body his diſcovery of ſome *new properties of light*. We have alſo here the opinions of ſome of the principal Academicians concerning this diſcovery. Among theſe opinions, that of M. Beguelin is peculiarly intereſting, and bears all the marks of that penetration, extenſive knowledge, and amiable candour, that ſo eminently diſtinguiſh this excellent philoſopher. This diſcovery, we ſuppoſe, is well known, as alſo the experiments by which it was made; it ſtruck, indeed, the members of the Academy with great ſurpriſe, and appeared directly contrary, not only to the obſervations of Newton, but alſo to the known properties and nature of light. That the red or ubrific parts of a phlogiſticated oyſter-ſhell, or phoſphorus, ſhould exhibit a feeble and pale red after having been expoſed to the red rays of the ſolar beam alone, and ſhould, on the contrary, appear with a red ſeveral ſhades deeper and more lively, when expoſed to the green rays only, and with a ſtill more lively and brilliant red when expoſed to the blue ones, ſeemed to M. Beguelin, incompatible with the theory of the immutability of the rays of light; and this ingenious academician makes ſeveral acute reflections on the ſubject, as alſo on the *ſeries of experiments on the phoſphori and their priſmatic colours*, of which the learned Author made a preſent to the Academy.

This is followed by the obſervations of M. SULZER on a *braſs nail found in a quarry of lime-ſtone* near the port of Nice in Provence, and by the eulogies of the deceaſed Academicians, GUISCHARD (called *Quintus Icilius*), HEINIUS and KUSTER.

MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

Concerning Friction, conſidered as diminiſhing Motion and oppoſing it. By M. LAMBERT. Second Memoir.

Concerning the Powers of the Human Body. By the ſame. Part firſt. Theſe are conſidered here as *moving* and *accelerating* powers; but both the extent of the piece, and the ſeries of the reaſoning, render this memoir incapable of abridgment.

Chymical Reſearches concerning the Topaz of Saxony. By M. MARGRAFF. This ſtone is found, in conſiderable quantities, n *Voigtland*, about two miles from *Averbach*, in the crevices of a ery hard rock, where it is mixed with a kind of yellow marl and with rock-cryſtal. With reſpect to its internal texture, it is compact, but foliated like the diamond; its form is priſmatic, and has four unequal angles; it is alſo hard, and has a vivid luſtre. M. MARGRAFF, having obſerved, that hard ſtones, and more eſpecially thoſe which are placed in the claſs of precious ſtones, are not compoſed of homogeneous earths, but of earths of different kinds, thought proper to begin his reſearches on this ſubject by examining the topaz by the means of diſſolvents, and ſubjecting it to the trial and operation of acids. In order to execute this deſign, and to diſcover the different kinds of earth which enter into the compoſition of the topaz, he choſe the three acids of the mineral kingdom, thoſe of vitriol, nitre, and ſalt, and having pulverized his topazes (a circumſtance neceſſary when hard ſtones are to be ſubjected to chymical operations) he began his experiments, which are here circumſtantially related, are very curious, and ſhew that the topaz contains a calcareous and an argillaceous earth.

An Inquiry into a Point of Phyſiology, relative to the State of the Pelvis or Baſon of Women, in the Circumſtance of Child-birth. By M. DE FRANCHEVILLE. This ſubject of inquiry is curious and important. The queſtion is, whether or no, at the time of delivery, the *Pelvis* in lying-in women yields and is dilated in order to facilitate the paſſage of the child? The greateſt part of the medical faculty anſwer this queſtion in the negative; ſeveral, however, are for the affirmative, in conſequence of their own obſervations: from whence it is natural to conclude, that this dilatation does not actually take place in *all* women, but that it *may* happen, and that it has happened;—and this is what the learned academician propoſes to prove, and has fully proved, in this memoir, both from the conſtruction of the baſon in women, and from the teſtimonies of the moſt celebrated Anatomiſts and Phyſicians both of ancient and modern times.

Experiments on the Electrophorus, together with a Theory of that Inſtrument. By M. ACHARD. The inſtrument, here mentioned, is of late invention, and its ſingular and unexpected effects have excited, in a peculiar manner, the attention of the obſervers of nature. The conſtruction of this inſtrument and the manner of uſing it, as alſo its preſerving its electricity for a conſiderable ſpace of time, are well known. It was to diſcover the manner in which the electrophorus acts, and produces its effects, that M. ACHARD made the ſixteen experiments related and deſcribed in this excellent memoir, and which do ſuch honour to the ſagacity and abilities of that celebrated naturaliſt. For an account of theſe experiments we muſt refer the Reader to the volume before us; but the concluſions and reſults deducible from them, and which M. ACHARD deduces from them in effect, with the cleareſt evidence, are, 1ſt, that it is not neceſſary, that the braſs-plate ſhould touch exactly and in all its ſurface the circular glaſs plate which is originally electric; for our Academician having placed horizontally a circular plate of glaſs, a line and a half thick and a foot in diameter, upon a plate of tin, which touched the glaſs only in a few places, the upper ſurface of the glaſs being electrified by rubbing, produced all the effects of the electrophorus:—2dly, that the metallic plate, or the board of the electrophorus covered with tin-foil, is not eſſentially neceſſary to the production of the effects which have been obſerved in that inſtrument, and that when the electrophorus is deprived of it, it retains nevertheleſs all its properties:—3dly, that the property which this inſtrument has of retaining its electricity longer when it is inſulated by a ſubſtance, which acquires, by rubbing, an electricity contrary to that which is given by rubbing, to the electric plate, is not peculiar to the electrophorus, but is common to all ſubſtances which are originally electric:—4thly, that in order to draw ſparks from a conductor, it is not neceſſary that it ſhould touch or communicate with the metal or tin-foil, that covers the inferior ſurface of the electrophorus, as ſome aſſert; all that is required for this purpoſe is, that the conductor be touched by a body, which is adapted to tranſmit to it a portion of the electrical fluid:—5thly, that the electrophorus can never render the conductor electric, unleſs it be touched by a body, that is non-electric by itſelf:—6thly, that the electrophorus never electrifies the conductor, but ſo far as the latter receives or loſes a quantity of electrical fluid:—7thly, that the conductor, as ſoon as it is placed on the electrophorus, acquires a ſmall degree of electricity, which it loſes at the approach of a finger, and recovers the moment that it is taken away from the electrophorus:—8thly, that the electrophorus, whoſe inferior metallic coating, or whoſe conductor is electrified, produces the effects of the Leyden phial:—9thly, that to render the inſtrument under conſideration electric, it is not neceſſary to rub it directly; electricity by communication being ſufficient for that purpoſe, as it produces the ſame effect:—10thly, that the moment that the conductor is placed upon an electrophorus of ſealing-wax, it acquires a weak poſitive electricity, and acquires a weak negative electricity when it is placed upon the ſame inſtrument made of glaſs:—11thly, that if we touch the conductor, after having placed it on an electrophorus of ſealing-wax or glaſs, it loſes all its electricity:—12thly, that when, after having placed the conductor on an electrophorus of ſealing-wax, and touched it, we take it away from the inſtrument, it acquires, the very moment it is lifted up, a pretty ſtrong negative electricity; but when the electrophorus, employed in this experiment, is of glaſs, the electricity of the conductor is poſitive.

The explication which this ingenious Academician gives of the effects of this celebrated inſtrument, is recommendable for its ſimplicity; his deſcription of ſome new *electrophori*, conſtructed upon the principles which have been here aſcertained by the moſt accurate experiments, is very curious, though ſuccinct; but it would be difficult to render it perſpicuous to the Reader without the aſſiſtance of the plates.

Concerning the Nature of the Earth, which is the Baſis of the vegetable and animal Creation. By M. ACHARD. When any portion of animal or vegetable matter is ſubjected to the combined action of air and fire, there remains, after the intire diſperſion and evaporation of the volatile parts, a fixed reſidue of a grey colour, which, by a calcination, continued for ſome time longer, becomes intirely white. This reſidue is a mixture of fixed alkali (united ſometimes with other ſalts), and of the earth, from which the part of the vegetable or animal, that was burned, derived its ſolidity. In order to obtain this earth alone and ſeparated from all other matter, nothing more is neceſſary than to lixiviate the reſidue with diſtilled water. By this proceſs all the ſaline particles are removed, and the earth, that formed the baſis of the calcined vegetable or animal matter, remains alone in its moſt perfect ſtate of purity. This is the method that has been followed by our ingenious Academician. He gives us accordingly a circumſtantial account of thirteen experiments, which he made in order to diſcover the earth that conſtitutes the baſis of vegetables—but of theſe we can only ſpecify the reſults. 1ſt, the earth, already mentioned, diſſolves, with efferveſcence, in all acids:—2dly, it forms, with the marine and nitrous acids, ſalts *per deliquium*, that are not ſuſceptible of cryſtallization:—3dly, the marine acid adheres ſo cloſely to the earth of vegetables, that the action of fire, alone, is not ſufficient to ſeparate them:—4thly, the marine ſalt, of which this *earth* is the baſis, is ſuſceptible of decompoſition by the vitriolic acid, and all the ſaline alkalis, except the cauſtic volatile alkali;—the caſe is the ſame with the nitrous ſalt which has vegetable earth for its baſis:—5thly, heat alone is ſufficient to carry off the nitrous acid that is united to the earth of vegetables:—6thly, this earth, ſaturated with the nitrous acid, acquires, by calcination, the property of ſhining in the dark, provided it be previouſly expoſed to the light:—7thly, the vitriolic acid, in conjunction with this vegetable earth, forms a ſalt, which ſhoots into ſmall cryſtals, and requires a large quantity of water to diſſolve it:—8thly, the action of fire alone is not ſufficient to ſeparate from the vitriolic ſalt (whoſe baſis is vegetable earth) the acid, that is neceſſary to the preſervation of its ſaline properties:—9thly, the vegetable earth decompounds cinnabar, by uniting itſelf with its ſulphur, and diſengaging the mercury, with which it was mineralized:—

11thly, the ſame earth decompounds ſal ammoniac, and diſengages from it the volatile alkali:—12thly, it alſo becomes at leaſt, in part, by the means of calcination, diſſolvable in water:—13thly, fixed air, if it be joined with calcined vegetable earth diſſolved in water, will immediately occaſion its precipitation.——Now as all the properties of the vegetable earth, that we have here enumerated, are preciſely the ſame with thoſe which characteriſe calcareous earth, and diſtinguiſh it from all other earths yet known, it is not without reaſon that M. ACHARD conſiders the vegetable and calcareous as one and the ſame earth.

From this our Academician proceeds to an account of ſeventeen experiments, which he made on *animal earths*; we ſay earths, for it appears from theſe experiments that there are two kinds of animal earth, one which has all the properties of calcareous earth, another an alkaline earth, different from all thoſe hitherto known. He examines the opinions of Meſſrs. Buffon, Baumé, and Poerner, relative to animal and vegetable earths, refutes them with modeſty and evidence, and concludes this memoir by the relation of an intereſting experiment, that renders his refutation victorious and unanſwerable.

A Memoir concerning the Force with which ſolid Bodies adhere to Fluids, determining the Laws, by which that Force is directed, conformably both to the Nature of the Fluid and the Solid. By M. ACHARD. This piece is not ſuſceptible of any abridgment that would be intelligible without the twelve tables in which the ingenious Academician has placed, in order, the reſult of his experiments.

A Supplement to the Memoir concerning the Topaz of Saxony. By M. MARGRAFF. This Academician had promiſed to give a fuller account of the gelatinous matter, which he found in his operations on the Topaz of Saxony by the means either of ſalt of tartar or ſpirit of vitriol, and he relates here the different experiments he had made with this view. From theſe experiments it appears, that the gelatinous matter derives its origin from ſalt of tartar calcined, digeſted with the vitriolic acid, and that it perhaps is united with a part of the calcined Topaz.

Concerning the Changeable Stone (otherwiſe called the Oculus Mundi). By M. GERHARD. The firſt naturaliſt, who ſpoke with preciſion of this ſingular ſtone, and pointed out its diſtinctive property of opacity in the air and tranſparence in water, was the celebrated Boyle. The greateſt part of the German writers on Natural Hiſtory have done little more than copy him; and one of them (Ihie) has given to this ſtone the name of *Hydrophanus*, from the property already mentioned. Theſe authors had only ſeen detached fragments of the ſtone in queſtion, without knowing any thing of its natal bed; and this circumſtance rendered it ſo rare, that one, about the ſize of a pea, was ſold in London for two hundred pounds. It is now known, that the *oculus mundi* is to be found in the mines of Hartz, and (as our Academician obſerves) in ſome places in Sileſia. Baron Veltheim vice-captain, of the mines of Hartz, ſent a fragment of it to M. Gerhard, which occaſioned the experiments mentioned in this memoir, of which it will not be amiſs to preſent to the lovers of Natural Hiſtory the following ſummary:

The *oculus mundi* is ſolid and compact, and yet there are neither filaments, grains, nor any ſort of foliation diſcernible in it:—When broken it reſembles potter's earth, ſtrongly baked, or fine China ware; when ſtruck againſt ſteel, it does not give fire, ſo that it is inferior in hardneſs to quartz, flint, and jaſper; it rather approaches in its qualities to the *ophite* and the *jade** and its parts may be ſeparated with the knife. Though ſoft, it is ſuſceptible of a fine poliſh; thoſe are ſo more eſpecially whoſe colour reſembles ivory, and which are diſtinguiſhed by ſpots of a milky white: ſeveral of theſe ſtones are of a greeniſh hue, variegated with white ſtreaks, others between green and yellow, with ſtraw-coloured ſpots, others, again, brown; it is not yet known, with certainty, whether theſe colours are the effect of a metallic principle; our Author thinks it probable, from his having diſcovered ferrugineous particles in the browniſh Sileſian *Oculus Mundi*. Its ſpecific gravity is to that of water as two to one, or thereabouts, and it does not, when rubbed, become electric; nay, it acquires but a ſmall degree of electricity, even by communication.

As to the natal bed and the manner of finding this ſtone, Baron de Veltheim obſerved to our Author, that it envelopes, in an opaque covering, the opal and the calcedonius of Iceland and the Iſles of Ferroe, and alſo the opals of Bavaria and Saxony, eſpecially that kind which is diſtinguiſhed by the denomination of *lapis piceus*. In this form, its external aſpect is groſs and porous, but its inner parts, which are contiguous to the opal or calcedonius which it covers, are more compact and of a finer grain. Sometimes alſo it is found in beds, among beds of the calcedonius, ſo that the former appear milk-white, and the latter greeniſh or black. Beſides the places already mentioned, the *oculus mundi* is found at Koſemutz, in the duchy of Nimpſch, and, in a ſtill greater abundance, at Grache in the duchy of Munſterburg; it is in this latter diſtrict that it appears in the form of an envelope to the green, yellow, and white chryſophraſus.

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* *Our Academician, we apprehend, is miſtaken, when he ſuppoſes a reſemblance* between this ſtone and the jade, for the jade is *much harder* than the jaſper.

M. GERHARD, made ſixteen *phyſical* experiments on this ſingular ſtone, and ſome *chymical* ones. The reſults of the former are as follows: 1. The *oculus mundi* or *hydrophanus* imbibes fluids like a ſpunge, as appears from the increaſe of its weight, when it has been ſometime in water, and other experiments.—2. The fluids that diſſolve fat or unctuous ſubſtances accelerate the tranſparence of this ſtone; which ſhews that it contains particles of this kind.—3. The inconſiderable ſpecific gravity of the *oculus mundi* ſhews that it is very ſpungy and porous.—4. The pores, however, of this ſtone muſt be very ſmall, ſince they admit no particle of the ſolid ſubſtances that have been diſſolved in fluids.—5. The *oculus mundi* becomes tranſparent by the aſſiſtance of fluids, exactly as paper and other ſimilar bodies, when they have abſorbed a fluid.—The rays of light are attracted by the fluid, which has entered in a large quantity; and the pores of the ſtone, being thus widened, give the rays a paſſage in right lines, and thus produce tranſparence.

The chymical experiments made on this ſtone by M. GERHARD ſhew, that it is compoſed of earth of alum, of vitrificable earth and an unctuous matter, in ſuch proportions, that the firſt of theſe conſtituent parts makes two-thirds of the whole:—from hence it appears, that the *oculus mundi* cannot belong either to the genus of quartz, or to thoſe of flint, agate, onyx, jaſper, or any other vitrificable ſtone, but that it muſt be placed in the claſs of unctuous, aluminous ſtones, formerly called argillaceous and *apyri*. Theſe conſiderations have led our Academician to conſider the *oculus mundi* as a kind of *ſmectite*, in which caſe its deſcription would be *ſmectis poroſus, in aere opacus, in aqua pellucidus*. There are many acute obſervations in this piece, which we muſt paſs over in ſilence, but which render it peculiarly worthy of the attention of Naturaliſts.

An Extract of the Meteorological Obſervations made at Berlin in 1776. By M. BEGUELIN.

MATHEMATICS.

Concerning the Alteration of the mean Motions of the Planets. By M. de la GRANGE.

Solutions of ſome Problems in Spherical Aſtronomy, by the Means of Serieſes. By the ſame.

Concerning the Uſe of continued Fractions in the integral Calculus. By the ſame.

Concerning a Problem in plane Geometry, which is looked upon as difficult. By M. de CASTILLON. Nine plates, with figures, are given to illuſtrate the ſolution of this problem.

Concerning a new Property of Conic Sections. By the ſame.

A Memoir, containing, 1. *Obſervations of the Occultations and Re-appearances of the Anſæ* of Saturn's Ring, in the Years 1773 and 1774.—2. *Obſervations of ſeveral luminous Points frequently ſeen on the* Anſæ *of the Ring, which juſtify a Conjecture that the Ring is an Earth, which has Inequalities.*—3. *Obſervations of the three Oppoſitions of Saturn in* 1773, 1774, *and* 1775, *in order to aſcertain the Place of that Planet.*—4. *A Chart of the apparent Courſe of Saturn, which repreſents the four Obſervations of the* Occultations and Apparitions of the Anſæ. By M. MESSIER.

Extract of a Letter from M. Euler to M. Beguelin, dated in May 1778. This letter relates to firſt numbers.

Extract of a Letter, written from Peterſburg, by M. Fuſs to M. Beguelin. June 1778. Relates to M. Euler's method of examining great numbers, in order to find whether or not they are firſt numbers.

SPECULATIVE PHILOSOPHY.

Concerning the Immortality of the Soul, on the Principles of Natural Philoſophy. By M. SULZER. Memoir III. Peace to the ſoul, and veneration to the memory of this excellent Philoſopher, who being now got out of the region of doubt and conjecture, is gone to verify his ſpeculations on immortality, and —*videt quanta ſub nocte jaceret noſtra dies.*—As for us, who regret his removal, and are yet to remain ſome moments behind him, let us attend to the views that opened upon him, while he was paſſing through this twilight of humanity. We gave an account* of his two former memoirs on this momentous ſubject: this third memoir, is indeed, a production that comes from the duſky region of conjectures. In the two former, the Author produced inconteſtible facts to prove that the ſoul is a ſubſtance, different from the animal body, and that it continues to exiſt entire, after the deſtruction of the body to which it had been united for ſome time; but when he puſhes his inquiries farther, he finds himſelf in the clouds. I am obliged, *ſays he,* to deſcend into the night of the tomb, and to grope in the darkneſs. To comfort, however, both himſelf and his Readers, he deſcants for a while on the innocence, pleaſure, and utility of conjectures, and ſhews, that the true philoſopher ought not to reject theſe ſlender tapers in the unknown regions of truth, provided, in his dubious walk, he follows a route in which he cannot go totally aſtray. '*I commend, ſays he,* the ſage and modeſt timidity of *Locke*, who never ventured to quit the thread of experience, to aſcertain the ſolidity of the firſt principles of human knowledge: but I do not, on the other hand, blame the bolder ſpirit of Leibnitz, who dared to ſoar higher. The

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* See Vol. lviii. of the Monthly Review, p. 521.

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Engliſh philoſopher reſembles thoſe ancient navigators, who, fearing to loſe ſight of the land, ſteered a ſafe courſe along the coaſt, but made no conſiderable voyages. Leibnitz, like the adventurous Columbus, boldly left the coaſt, and launched out into an immenſe ocean, with only analogy and logic for his compaſs.'

Encouraged by this example, M. Sulzer penetrates into the dark and unknown regions of the dead, to enquire what becomes, *there*, of that indeſtructible ſubſtance, which we call the ſoul, after it has been obliged to quit the body to which it had united during life. This leads him to the third propoſition that enters into the conſtruction of his ſyſtem *, even *that at death, which ſeparates the* animated molecule *from the* animal body, *all the ſenſations and clear perceptions of the ſoul ceaſe, and a lethargy enſues, during which, the ſoul ſeems to have loſt all its activity, and to be reduced to the ſtate of an atom of dead matter.* This our Author endeavours to prove firſt by experience and obſervation, alleging the caſes of perſons drowned or ſuffocated, who have been reſtored to life; for if, in their caſe, even before the total ſeparation above mentioned, when the vital motions have ceaſed, all ſenſation, and clear perceptions have been annihilated, how much more muſt this effect take place, when the organs of ſenſe are entirely deſtroyed? This fact may be denied, and our Author himſelf, ſome paragraphs after this, obſerves, that it is not impoſſible that the ſoul ſhould *think* and *act* even after the deſtruction of the animal body, though without *conſciouſneſs* †: he acknowledges, alſo, that he has neither *facts* nor *arguments* ſufficient to prove that the ſoul or animated molecule *can* have no feeling or perception without the aſſiſtance of the body. When therefore he maintains this, his third propoſition againſt the Platoniſts (who conſidered the animal body as the priſon of the ſoul, which reſtrains its operations, retards its flight to perfection, and renders dim and dubious its view of truth, and who regarded the ſeparation as the moment that opened light and truth upon it in their purity), he has no means of defence but the *fact* above mentioned, and conjectures.

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* The Reader will be pleaſed to recollect that the firſt of our Author's propoſitions was, that *the viſible* animal body *is only the caſe, cover or envelope of a more* ſubtile organized body, *which is the ſeat of the ſoul, or, according to the Materialiſt, the ſoul itſelf.*—This latter our Author calls the *animated molecule*;—and that the ſecond propoſition was, that *the ſubtile body or animated molecule is indeſtructible, and that the diſſolution of the animal body only diſſolves the union of the two bodies, without introducing any change in the organization of the animated molecule.*——See *Monthly Review*, Vol. lviii. page 522.

† It does not only ſeem a paradox, that the ſoul ſhould be capable of *thinking* and *acting*, without a *conſciouſneſs* of its exerting theſe operations, or even of its exiſtence, but M. Sulzer himſelf calls it ſuch, though he promiſes to prove it on another occaſion. The few hints he throws out here on this intricate ſubject are, without doubt, ingenious. He thinks that *conſciouſneſs* depends on the ſenſations, or, in other words, is excited by ſome modification of the mind produced by external objects,—and that (what he calls) *pure thought* may exiſt without conſciouſneſs. The caſes of many, who often think juſtly in long fits of abſence, favour this hypotheſis, and our Author alleges ſeveral facts that render it plauſible.

His conjectures are, indeed, ingenious, and if they do not adminiſter either evidence, or a luminous probability with reſpect to what he deſigns to prove, yet they unfold by the way intereſting views of the operations of nature, and the ſupreme wiſdom by which they are directed. They are drawn from analogy, but are of too ſubtile and intricate a nature not to loſe what perſpicuity they have in an abridgment;—we therefore refer the metaphyſical reader to the memoir itſelf.

If the ſuppoſition of the *animated molecule's* loſing all its conſciouſneſs and ſenſibility by its ſeparation from the *animal body* appears uncomfortable, our Academician revives our hopes of a new life, in his fourth propoſition, which is, that *the animated molecule, when ſeparated from the animal body, is not confounded and mingled with the general maſs of matter, but follows the particular laws preſcribed to the ſpecies to which it belongs.* In the illuſtration of this propoſition, our Author obſerves, among other things, that in the deſtruction of bodies produced by natural cauſes, the decompoſition is effected in ſuch a manner, that the elementary parts of the diſſolved body are ſeparated from each other, and return each to the general maſs of the ſubſtances of its kind, in order to be employed anew in a manner conformable to their deſtination. This fact we daily obſerve in the decompoſition of bodies compounded of air, water, and earth. When they are diſſolved, either by fire or putrefaction, the particles of air, water, and earth, are reunited to their reſpective elements; and by this admirable operation of nature there are always materials for new productions.—Now if ſuch (ſays our Author) is the courſe and procedure of nature in the deſtruction of animal bodies, we may conclude by induction and analogy, that *animated molecules* are ſubjected to a ſimilar law, and that after the deſtruction of the bodies to which they were united, they repair to the general aſſemblage of their ſpecies, and remain there until the time comes which is fixed for their vivifying new bodies.—It was thus, probably, continues our Academician, that they found their way to an union with the animal bodies, now living; it is this hypotheſis alone (ſays he) that can explain the union between ſoul and body;

for we muſt either admit continual miracles, or ſuppoſe, that ſouls unite themſelves to animal bodies by natural means, by laws which reſult from the ſpecific qualities of the animal body and thoſe of the animated molecule.—This is an ingenious dreſs given to the great ſtoical revolution that renews nature at certain fixed periods. Be that as it may—the Author proves by the exiſtence of *monſters*, which ariſe from accidental cauſes, modifying the formation of natural productions, that the formation of animal bodies is produced by *natural means* under the empire of providence, and not by the immediate operations of the deity, which would have prevented the influence of theſe cauſes. But the influence of theſe accidental cauſes is much leſs frequent in the Animal than in the Mineral and Vegetable kingdoms; and this furniſhes our Author with a farther argument in favour of the preſervation of the animated molecule.

From theſe general conſiderations in favour of his fourth propoſition, M. SULZER thinks it neceſſary to proceed to others more particular and more analogous to his ſubject.—He is perſuaded that the primitive organized *germs*, from whence animals are produced, exiſt ſince the commencement of the world, are diffuſed throughout the globe, are preſerved amidſt the revolutions to which all things here below are expoſed, and are developed, every one in its ſeaſon, according to regular and permanent laws.

As this fact is analogous to what our Academician has maintained concerning *animated molecules*, he propoſes in a following memoir to exhibit the reaſons which have induced him to adopt the hypotheſis of pre-exiſtent germs, on which modern philoſophers differ ſo much. To treat this important ſubject with the attention it requires and deſerves—he propoſes,

Firſt, To prove that the formation of organized bodies, ſuch as plants and animals, could not be effected by laws merely mechanical or phyſical, and that therefore the hypotheſis of the *epigeneſis* is without any foundation: from whence it will appear, that the primitive *germs* of plants and animals pre-exiſt in nature, as the elementary ſubſtances, above mentioned, exiſt previouſly to the formation of bodies in general.

Secondly, To ſhew that the hypotheſis of ſome modern philoſophers, who ſuppoſe theſe *germs* incloſed one within the other, is deſtitute of all probability, and contrary to palpable facts: from whence he concludes that theſe germs are diſperſed and diſtributed throughout all nature, in the ſame manner as other elementary ſubſtances.

Thirdly, To prove that there are laws preſcribed to the *germs* of organized bodies, by which the germ of each plant and animal actually exiſting muſt have been conveyed to the place where it has been developed.

From all which it will appear, that there is continually carried on in nature a proceſs, ſimilar and analagous to that which he ſuppoſes with reſpect to the animated molecule, before its union with the animal body, and after its ſeparation from it by death.

We fear that this ſeparation has hindered our learned Academician from executing this plan: if not—we ſhall give an account of it when it appears.

Philoſophical Reflexions concerning Certainty. By M. DE BEAUSOBRE. There are ſeveral ſenſible things in this piece. It is upon the whole judicious and ſolid, and does honour to its author; but there is nothing in it that requires particular notice.

Concerning the Influence of Natural Cauſes on the Mind of Man. By DOM. PERNETY.—An account of this ingenious memoir, as alſo of thoſe that belong to the claſs of the Belles Lettres, will be given in our next *Appendix.*

ART. VI.

Hiſtoire de l'Aſtronomie Moderne depuis la Fondation de l'Ecole d'Alexandrie juſqu' à l'Epoque de 1730.—A Hiſtory of Modern Aſtronomy, from the Foundation of the Alexandrian School, to the Epocha of 1730. By M. BAILLY, of the Academy of Sciences at Paris. 2 Vols. 4to. With Cuts. 1779.

IT is always with pleaſure that we review the productions of this agreeable, acute, and truly learned Philoſopher, who is inſtructive and intereſting even when he roams through the fields of fancy; who dreams like a man of genius; but who is peculiarly worthy of all our attention, when he walks in the real paths of hiſtorical fact and philoſophic ſcience. In this reſpectable point of view does he appear in the incomparable work before us, where we find the ſame vaſt erudition, the ſame charms of eloquence, the ſame elegance and brilliancy of ſtyle, that have ſo much diſtinguiſhed his former productions.

The parts of this work, which are purely aſtronomical, and thoſe diſcuſſions which are not immediately relative to the hiſtory and progreſs of that noble ſcience, the reader muſt peruſe in the work itſelf; wherein he will find profound reſearches and calculations, which would loſe their perſpicuity, and perhaps their preciſion, in an abridgment. We therefore confine ourſelves to the *hiſtorical*, which is the principal and the eſſential part of this work, and which will certainly be moſt inſtructive and entertaining to the generality of our Readers.

Nor has M. BAILLY loſt ſight of the leſs learned claſs of readers in the compoſition of this hiſtory; he has admitted into it no more of the mathematical part of aſtronomy than was neceſſary to ſhew the means by which diſcoveries were made in that ſcience.

Our Author is leſs bewildered in following the hiſtorical thread of this ſcience, in modern times, where the path is beaten, where the facts are aſcertained, and the dates are inconteſtible, than he was, when he wandered in the devious wilds of ancient philoſophical hiſtory, in order to view the genuine aſpects of aſtronomical ſcience, in the early ages. And though we admired the ingenious conjectures, by which he directed his courſe, for want of ſurer guides, and the almoſt magic power, with which he has thrown flaſhes of light upon the moſt dubious objects, yet theſe flaſhes gave but a momentary evidence: we were ſtill falling back into doubts and difficulties; and we are now very glad to follow him through a tract of time, where the road is as plain and luminous as the objects it repreſents are intereſting and ſublime.

The firſt volume of this excellent work is divided into *ten books.* The firſt five exhibit to us, ſucceſſively, all that is known of the ſchool of Alexandria and of the aſtronomers who preceded *Hipparchus.* This ſchool, which was founded by Ptolemy Philadelphus, ſubſiſted near ten centuries. Though it was erected in Egypt, and that at a time when the ſciences, encouraged by the munificence of that prince, and promoted by other concurring circumſtances, flouriſhed anew, yet it derived its principal luſtre from the Greeks, who ſeemed deſtined by nature to bring to perfection what others had invented, and who removed from aſtronomical ſcience the veil with which it had been covered by the Egyptian prieſts. It is certain (we follow the relation of M. BAILLY) that aſtronomy appeared under a new aſpect at this period. Obſervations of the heavenly bodies were made with inſtruments, ſuſceptible of a certain degree of preciſion; hypotheſes were formed to explain the motions of the planets; the progreſſive motions of the ſtars were obſerved; their places were determined; and all theſe improvements were inſerted by Hipparchus in a catalogue, that they might furniſh points of compariſon to future ages.

Timocharis and *Ariſtillus* are the firſt aſtronomical obſervers we meet with in the ſchool of Alexandria under Ptolemy Soter, about three hundred years before Chriſt. Others there may have been that Hipparchus may have omitted. His work, entitled *Almageſt*, or the Great Work, which contains all the attempts and improvements in aſtronomical ſcience that had been made in the ſchool of Alexandria, was in ſuch high eſteem, that the ſources from which he had taken his information were almoſt entirely neglected.—About the ſame time *Aratus*, the poet, was born at Solis, a town in Cilicia, and was employed by Antigonus, king of Macedon, to embelliſh with the charms of poetry all the branches of aſtronomy that were then known.

The firſt aſtronomer of note, who appeared in the Alexandrian ſchool after theſe now mentioned, was *Ariſtarchus* of Samos, contemporary of Cleanthes, a ſtoic, who ſucceeded Zeno, about the 129th Olympiad, or two hundred and ſixty-four years before Chriſt. This philoſopher applied himſelf to the moſt important branches of aſtronomy, and made a judicious choice among the ancient ſyſtems; but by adopting the hypotheſis of the earth's motion, he ran counter to an opinion that had been rendered ſacred by the lapſe of ages, and by the veneration of the multitude; and accordingly, like Galilei, he was accuſed of impiety, for having diſturbed the repoſe of Veſta, or the earth, and of the houſhold gods, who made a part of her retinue.—The *phenomena* of Euclid, which contributed much leſs to the luſtre of his reputation than his elements of geometry, are not omitted by M. Bailly, nor even the jargon of the Egyptian conjurer *Manethon*, whoſe work belongs rather to the viſionary ſphere of divination and aſtrology, than to the claſs of aſtronomical productions.

Our Author does juſtice in this hiſtory to the celebrated librarian of Alexandria, *Eratoſthenes*, who was called the ſurveyor of the univerſe, the coſmographer, and the ſecond Plato. He was the firſt, in effect, who attempted to meaſure the earth; and the method he invented for this purpoſe has rendered his name immortal. He was the inventor of the aſtrolabe*, with which he undertook to meaſure the obliquity of the ecliptic; and it is ſingularly remarkable, that the diſtance of the ſun from the earth, which he eſtimated at 804,000,000 ſtadia, is exactly conformable to the diſtance aſſigned by Meſſrs. de Caſſini and the Abbé de la Caille. The works that remain of this excellent poet, grammarian, mathematician, and aſtronomer, were printed in an octavo volume, at Oxford, in the year 1672, and at Amſterdam in 1703. *Archimedes*, the contemporary of Eratoſthenes, and the Newton of the Grecian ſchool, deſerved a place among the moſt celebrated aſtronomers by his curious obſervation of the ſun's diameter, and thoſe which he made on the ſolſtices; and *Apollonius Pergæus*, about the ſame time, acquired a high degree of fame, by his being the firſt who attempted to explain the ſtations and retrogradations of the planets. M. Bailly mentions his invention of the *Epicycles*, not only with indulgence, but even with commendation, ſince at that early period it accounted for all the phenomena, and muſt be allowed to be ingenious, notwithſtanding the contemptuous manner in which it has been rejected in modern times.

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* The aſtrolabe, which was anciently uſed for an aſſemblage of the various circles of the ſphere, ſeems to have been pretty much of the ſame nature with our armillary ſphere.

In the ſecond book our Author treats of the inſtruments invented by the firſt Alexandrian ſchool, for the improvement of aſtronomical ſcience.

Aſtronomical obſervations were made with increaſing degrees of accuracy, until the time of *Hipparchus*, whom our Author calls the patriarch of aſtronomy, and whom Pliny denominated the confident of nature. This great man, whoſe hiſtory, genius, and improvements of the ſcience now under conſideration, form the ſubject of the third book, flouriſhed under Ptolomy Philometor a hundred and thirty years before Chriſt, and treated aſtronomy with a philoſophical ſpirit unknown before his time. He conſidered that ſublime ſcience under a general point of view, examined the received opinions, paſſed in review the truths that had been diſcovered, and pointed out the method of reducing them ſo far into a ſyſtem, as to connect them with each other. The Chaldean doctrine, which was an unphiloſophical medley, made up of the reſult of obſervation and the ſuggeſtions of credulity and ſuperſtition, was eſtabliſhed in the Alexandrian ſchool before he aroſe: but he treated the determinations of the Chaldeans as Deſcartes did the ſyſtems of the ſcholaſtics.—Our Author enters into a long, circumſtantial, and intereſting detail of the labours and diſcoveries of this celebrated aſtronomer, who perceived the inequality of the ſun, expreſſed it in tables, invented the equation of time, the parallax, and the meaſure of diſtances; who undertook and executed a true deſcription of the heavens, and laid the ſolid foundations of geographical and trigonometrical ſcience. We cannot follow our learned Author in his ample account of theſe diſcoveries: the only thing that we can preſent to our Readers on this and all the other articles, is ſuch a ſlight ſketch of his narration as may indicate the entertainment and inſtruction which they may expect in peruſing this excellent hiſtory.

Three hundred years paſſed between Hipparchus and *Ptolomy*, who flouriſhed at Alexandria, in the ſecond century, under the empire of Adrian and Marcus Antoninus. This great man was the laſt ornament of the Alexandrian ſchool. He collected all the obſervations that had been made before his time, more eſpecially thoſe of Hipparchus and Poſſidonius (the only ſucceſſor of Hipparchus who had any conſiderable reputation), and was for a courſe of ages at the very ſummit of aſtronomical *fame, till Copernicus* removed him on a ſudden from thence, and took his place, which he is likely to keep as long as ſun and moon ſhall endure. Ptolomy collected the reſult of his labours and aſtronomical obſervations in an immortal work, intitled the *Almageſt*, which was to furniſh aſtronomers of future times with the means of ſurpaſſing their ancient guides. This work forms the communication between ancient and modern aſtronomy, and contains methods, or the germs of methods (to uſe our Author's expreſſion), which are ſtill employed in our times. The account of this great aſtronomer is the ſubject of the fourth and fifth books of this hiſtory.

In the ſixth and ſeventh, M. BAILLY treats of the aſtronomical knowledge of the Arabians, the modern Tartars, the Chineſe, and even of ſome of the American tribes or nations. As to the Arabians, he paints their fanatical paſſion for conqueſt, and the devaſtations that accompanied it, in the moſt ſtriking manner: he repreſents theſe booted diſciples of Mahomet, ruſhing into Egypt, making themſelves maſters of Alexandria, deſtroying that famous library, which was (if we may uſe that expreſſion) the focus, where all the rays of ſcience and learning, that proceeded from all parts of the globe, were united and collected:—he deſcribes them heating their ſtoves with the precious treaſures contained in that immenſe collection; he repreſents ſciences and letters as periſhing in the ruins of that library, and the Alexandrian ſchool (which had been founded 280 years before the Chriſtian æra) expiring in the middle of the ſeventh century. M. Bailly, indeed, turns the medal, and preſents the Arabians in an aſpect that, at leaſt, makes ſome amends for their depredations: he tells us wittily, that barbarians are like children, who deſtroy whatever comes into their hands, and ſoon after regret what they have deſtroyed, cry for it, and would be glad to have it back again. Thus, ſays he, the Arabians, after having burned the library, and diſperſed the philoſophers of the Alexandrian ſchool, looked earneſtly for the light, which they themſelves had extinguiſhed, and from the aſhes, which their odious barbarity had accumulated, and were picking out eagerly, before the century ended, the precious remains of erudition and ſcience that had eſcaped the flames. But though he allows them the honour of ſome knowledge and ſome diſcoveries, ſuch as that of the motion of the ſun's apogee, the knowledge of the pendulum, and ſome other uſeful obſervations; yet upon the whole he conſiders them, as only commendable for having preſerved the remains of the ſacred fire, which they had, at firſt, attempted to extinguiſh, and repreſents them as more formed for judiciary aſtrology than for aſtronomical ſcience.

In the eighth book M. BAILLY follows aſtronomy into Europe. After having contemplated it in its imagined grandeur (imagined by him in his chimerical hypotheſis of the Atlantis) in the early ages, and amidſt the changes and ſhocks it received, from the revolutions and convulſions of nations, as well as in the improvements and advantages it acquired from the protection of learned princes and the labours of men of genius, he conſiders the noble edifice as indebted for the completion of its grandeur to Europe. Its grandeur, indeed, is not yet completed; but great things have been done, and are ſtill doing for this purpoſe. Italy and Germany began the work: England and France have accelerated its conſtruction; at this very moment all nations ſeem to join hands to raiſe the building, and it is difficult to ſay (we uſe our Author's words) where the ſummit of its majeſtic grandeur will ſtop. In this book M. BAILLY ſhews the obligations which aſtronomical ſcience has, in this part of the globe, to the talents, genius, reſearches and penetration of *Purbach*, *Regiomontanus*, and *Waltherus*. The firſt of theſe three famous aſtronomers compoſed a theory of the planets, in which he endeavours to correct the ſyſtem of Ptolomy. *John Muller* (generally known under the name of *Regiomontanus*, which is the Latin word for *Koningſberg*, the place of his nativity) was the diſciple of Purbach, and ſurpaſſed his maſter. He is conſidered as the inventor of the Ephemerides, and in the year 1474, Pope Sixtus IV, having conceived a deſign of reforming the calendar, ſent for him, as the propereſt perſon to execute that deſign, and made him Archbiſhop of Ratiſbon. Two years before this, in 1472, he obſerved a comet, which was the firſt that was noticed in Europe. He was intimately perſuaded of the motion of the earth, and would perhaps have anticipated Copernicus in the reformation of aſtronomy, and the *re*-invention of the true ſyſtem of the world, had he not been carried off by the plague, at the age of forty. Waltherus was the friend of Muller, who had aſſiſted him by his liberal contributions to the expence that he was at in the conſtruction of aſtronomical inſtruments, and obtained much inſtruction from his converſation while he lived, and from his papers after his death. He was ſuſpected of having publiſhed ſome of Muller's productions as his own; it cannot, however, be denied, that he was a man of ſagacity and genius, of which his uſe of clocks, for the meaſure of time in aſtronomical obſervations, is an evident proof.

The grand revolution that happened in the hiſtory of aſtronomy from the riſe of *Copernicus*, towards the concluſion of the fifteenth century, to the time of *Ticho-Brahe*, who was born in the midſt of the ſixteenth, employs our Author in the ninth and tenth books of this hiſtory, which conclude the firſt volume. In ſuch a ſublime flight as that of *Copernicus*, who forbids us to believe the motion that we ſee, and engages us to conſider as certain, that of which we have not the leaſt perception or feeling; who repreſents the ſun and the ſtars as motionleſs, and our heavy globe whirling itſelf with rapidity about the great ſource of light, who could have imagined, that he had hit upon the truth, and found out the real ſyſtem of the univerſe? His diſcovery became a fundamental truth in aſtronomy, and he treated that ſcience with the creating ſpirit of a philoſopher and a legiſlator. He did not, however, bring the art of obſerving to perfection,—an art which requires rather patience and ſagacity than invention and genius.

The ſcience of aſtronomy, notwithſtanding this noble diſcovery, ſtood in need of facts and obſervations; and theſe were furniſhed in a rich abundance by that ſpirit of aſſiduity, curioſity, and detail, that diſtinguiſhed *Ticho-Brahe*, whom the impulſion of genius and nature rendered an aſtronomer; while an eclipſe of the ſun in 1560 gave the word. The labours of Ticho-Brahe are well known: our Author unfolds, in an ample narration, their nature and their merit: he does juſtice to this great man by acknowledging, that his ſyſtem is not incompatible with mathematical principles, and even that it corrects with dexterity the abſurdities that the hypotheſis of Ptolomy had introduced into the wiſe arrangements of the univerſe. But he attacks the *ſyſtem* of the Daniſh aſtronomer upon the principles of natural philoſophy, and that victoriouſly:—he blames him for not having adopted the ſyſtem of Copernicus, and for running the riſk (by ſubſtituting another in its place) of plunging the truth anew in the very abyſs from which it ſo lately emerged.

It is a mortifying inſtance of the infirmity of human nature, even in its beſt appearances, that the greateſt part of the eminent aſtronomers already mentioned, were tainted with the ſuperſtitious nonſenſe of judicial aſtrology. It was not only the Arabians who gave into this folly,—it was not only an *Abu-el-Maaſar*, who believed, amidſt the nobleſt efforts of learning and genius, that the Jewiſh, Egyptian, Turkiſh, and Chriſtian religions were derived, reſpectively, from the conjunction of certain planets: but Hipparchus, Ptolomy, Purbach, Muller, Ticho-Brahe, and many others laboured under a ſimilar folly; and this gives our Author occaſion to ſay ſeveral good things on this diſeaſe of the human imagination, in an excellent *diſſertation on aſtrology*.

This volume is terminated by ſeveral inſtructive *illuſtrations* relative to aſtronomical ſcience, a curious liſt of the oriental aſtronomical manuſcripts, that are to be found in ſome of the principal libraries of Europe, and an indication of the works of the principal aſtronomers: the whole accompanied with thirteen plates accurately engraven.

Kepler ſeems to be the aſtronomical hero of our Author. He was a native of Wirtemberg, and was born in 1571. According to M. BAILLY, Kepler was the true founder of modern aſtronomy, nay one of the greateſt men that ever appeared on earth. Our Author is not the firſt who has ſpoken of Kepler with enthuſiaſm, though perhaps he goes too far, when he exalts him above Copernicus and Ticho-Brahe; who, he affirms, could have *no advantage* over the ancient founders of aſtronomy, of whoſe labours we have ſome remains in the tables of the Perſians, Indians and Siameſe; whereas Kepler deſtroyed the edifice of the ancients to erect another more permanent and more ſublime. There is no doubt of Kepler's extraordinary genius, diſcoveries and merit: but if Copernicus had *no advantage* over the ancient founders of aſtronomy, what could induce our Author to call his labours the epocha of a grand revolution in aſtronomy in the preceding volume, and to ſay in this, when he is introducing Kepler, that at the firſt appearance of the Copernican ſyſtem, *truth was new* and without ſupport, and ſtood in need of ſuch a genius as Kepler to diſcern its grandeur? All this is not very conſiſtent.—If in affirming that Copernicus had no advantage over the ancient aſtronomers, he has in view his ancient primitive nation, *the faultleſs monſter which the world ne'er ſaw*,—which had brought aſtronomy and the other ſciences to perfection, and of whoſe ſcience Copernicus and the reſt had only recovered ſome fragments, he may, in this reſpect, ſay the ſame thing of Kepler that he did of Copernicus;—and if he has not in view this primitive nation, but the aſtronomers whoſe names and labours have come down to us from an early antiquity, then it is not true that Copernicus, Ticho-Brahe, and others of that claſs had *no* advantage over the ancient founders of aſtronomy.

Be that as it may, Kepler was, indeed, a luminary of the firſt magnitude in the aſtronomical world, and there were even ſtreaks of genius in his moſt extravagant ſingularities. Deſcartes, Gregory, and even the immortal Newton acknowledge their obligations to him, on many occaſions; and he will certainly be revered, as long as true genius and aſtronomical ſcience remain in eſteem among men. Kepler adopted, without heſitation, the Copernican ſyſtem; but he went much farther: he diſcovered the true forms of the planetary orbits, proved that they were elliptical, and not circular; and it is this diſcovery, that, according to M. Bailly, ſet aſtronomy on a new and ſolid baſis, annihilated the ſyſtem of the ancients, and went even beyond the ſcience of the *famous primitive people*, who, by what we can learn (ſays our Author) from the veſtiges of antiquity, had got no farther than the knowledge of circular motions. Kepler's genius and labours are admirably deſcribed and appreciated by our learned, ingenious and eloquent Author:—he ſhews us this great man in all his aſpects, diſcovering the proportions of the celeſtial orbits, and thoſe laws of their motions that laid the foundations of the Newtonian aſtronomy, creating a new ſcience of optical aſtronomy, compoſed of the motion of the ſtars and the phenomenon of light by which it is perceived—perfecting, by this application of optics to aſtronomy, the theory of eclipſes, making diſcoveries which ſeemed to require the uſe of the teleſcope, before that inſtrument was invented—aſſociating natural philoſophy to aſtronomy—applying the principles of metaphyſics to explain the *phenomena* of motion—with many other eſſential operations and improvements in aſtronomical ſcience, which the curious Reader will certainly be deſirous of peruſing in the work itſelf.

M. Bailly ſuſpends his account of the labours of Kepler, in order to introduce his cotemporary and rival *Galilei*, who was born at Piſa, in 1564, who laid the foundations and unfolded the elementary truths, on which Newton created the ſublime theory of motion, diſcovered the laws of accelerated motion in falling bodies, and enriched aſtronomical ſcience with a multitude of other diſcoveries, which were greatly facilitated by his invention of the teleſcope, or at leaſt by his application of it to aſtronomical uſes.—It is one of thoſe circumſtances that would afflict humanity, if man's principal deſtination looked no farther than the preſent ſtate of things, that Kepler lived and died in indigence, and that Galilei was perſecuted.

In the third book our Author treats, firſt, of the aſtronomers that were the cotemporaries of Kepler and Galilei, and afterwards of their ſucceſſors. Here we meet with an account of the labours of Longomontanus, a Dane, Albert Curtius, Father Scheiner, a Jeſuit (who was the firſt that attended to, or at leaſt explained the elliptical form that the ſun aſſumes in his approach to the horizon), de Rheita, Bayer of Augſburg, Robert Fludd, and Horrox, the firſt who obſerved the paſſage of Venus, and ſeemed to have been born for that object alone. Horrox lived in the obſcurity of retirement, and the ſilence of ſtudy, and at the age of twenty-two, when he died, he had already the ſoundeſt notions and the moſt extenſive knowledge of phyſical aſtronomy. Vendelinus, Snellius, Blaeu, Hortenſius, Cavalieri, Fontana, the learned and indefatigable compiler Riccioli, Peyreſc, and others of inferior note, are alſo treated in this book.

Book fourth.—*Deſcartes* (ſays M. Bailly), who taught us to think, who broke the yoke of authority, and would admit no truths before they were examined with preciſion and aſcertained by evidence, is one of thoſe philoſophers who produced the greateſt number of errors. The parallel, or rather contraſt, in which he repreſents the different methods followed by Bacon and Deſcartes in the inveſtigation of truth, is beautiful, ingenious and ſolid; and though it contains, in ſubſtance, what has been often ſaid of theſe two great men, yet it has an aſpect of novelty by that luminous arrangement of ideas, and that unequalled felicity of expreſſion, that reign through this whole work, and are particularly conſpicuous in this fourth book.—— As to the merit of Deſcartes in aſtronomical ſcience, it is conſiderable; he opened a path to the moſt intereſting diſcoveries by his geometrical inventions, and he diſcovered, in effect, that centrifugal force which is an agent of ſuch importance in the motion of the celeſtial bodies; but he neither decompounded it, nor inveſtigated the forces that conſpire to produce it, nor diſcerned the power that retains, counterbalances, and modifies it. His hypotheſes in dioptrics and other branches of natural philoſophy are admirably appreciated and criticiſed in the reſt of this book; in which we find intereſting digreſſions from the main ſubject of the work before us.

The fifth book contains an account of Bouillaud, Hevelius, Huygens, and ſome other aſtronomers, ſuch as Ward, Street, Rook, Wing, Mercator, Linemann, and Langrenus. The celebrated *Chriſtian Huyghens* appears here in all his luſtre;—his improvements of the teleſcope, his diſcovery of Saturn's ring and of one of his ſatellites; his pendulum, his writings, give him an eminent rank among aſtronomers.

The ſixth book exhibits the erection of academies, and the invention of inſtruments; and in the ſeventh our Author treats of the *methods of obſerving the heavenly bodies.*—This book is learned, full of matter, and incapable of being even ſuperficially abridged. The principal object of the eighth book is the celebrated *J. D. Caſſini*, who was born at Perinaldo in the county of Nice, in the year 1625, whoſe tables of the motions of the ſatellites, and other aſtronomical diſcoveries and improvements, procured him a high reputation, and an honourable ſettlement in France, under the protection of Lewis XIV. and Colbert. In the ninth book M. Bailly treats of the meaſure of the earth, and of the voyages that have been undertaken in France for the improvement of aſtronomy; and in the tenth he enumerates the labours and diſcoveries of many eminent aſtronomers about the ſame time. The eleventh book contains the labours of Flamſtead, Halley and Hook (which laid the foundations of aſtronomy in England), and the diſcoveries that were made in that ſcience from the year 1672 to 1686.

Newton, and Newton alone, employs the head, heart, imagination, and pen of our excellent Author in the twelfth book, which contains above one hundred and ten pages, and in which, not only, nothing is omitted, but all the rays, that were blended in the luſtre of that immortal man, are diſtinguiſhed by M. BAILLY, and are collected here in all their glow of light and *truth. There is* a certain tone of eloquent ſimplicity, gravity *and dignity in* this book, that is worthy of its ſubject, and does ſingular honour to its Author. He praiſes Newton with pleaſure, knowledge, admiration and eaſe. He conſiders all ſtudied ornaments in his expreſſions, as beneath the dignity of the Engliſh philoſopher, who was ſingularly modeſt, did great things with ſimplicity, and followed Nature. *Newton*, no doubt, is well known;—but thoſe who know him moſt will certainly peruſe this part of M. Bailly's work with the greateſt pleaſure; and what ample inſtruction, what a fund of admiration will it not yield to thoſe who are not acquainted with *all* the wonders of this man's genius, and all the excellence and ſimplicity of his heart? —" I ſhall ſay nothing of his ſtudies (theſe are the words of our Author); he ſeems rather to have diſcovered, than ſtudied, and it may be almoſt ſaid, that he acquired knowledge by intuition. He ran through the elements of Euclid: the bare mention of the theorems laid open to him their demonſtration, and he proceeded to the geometry of Deſcartes, where he diſcerned the language of a great genius, and ideas proportioned to his own capacity and powers. No miſtake, no errors have yet been diſcovered in his writings; accordingly, Fontenelle applies to him the witty thought of an ancient writer concerning the majeſtic river that fertilizes Egypt, and whoſe ſource was ſo long unknown, *il n' a pas été permis aux hommes de voir le Nil foible et naiſſant.*"

After having remarked, that it was reſerved for Newton to demonſtrate the cauſes of gravity, and to ſecure that important diſcovery upon the foundation of mathematical certainty, M. Bailly enters into an ample detail concerning the ſyſtem of attraction, and all the other diſcoveries of that tranſcendent genius. " His reſearches were admired—many, however, entertained doubts with reſpect to their reſults: time and long ſtudy were requiſite in order to underſtand him, and to render even the moſt knowing worthy to receive his leſſons."——We need not enter into our Author's enumeration of the ſublime contents of the Newtonian philoſophy; but we cannot reſiſt the pleaſure of making a few extracts from the portrait of the Engliſh philoſopher, with which the Author concludes this twelfth book.

" Newton, ſays he, is as ſingular by the character of his genius, as by his ſublime diſcoveries; it was gold without alloy, perfectly pure. Genius, by its nature, is ardent, vehement, and the need in which it ſtands of motion, ſeems to be the ſpring which makes it ſoar. But the genius of Newton was vaſt without the ardor of paſſion, and calm without loſing aught of its activity.—The objects and ideas which other mortals purſue with ſuch agitation, pain and effort, ſeem to have offered themſelves to the intuition of this great man, who exhibits to us the image of an obſerver, fixed and motionleſs, who ſees ſucceſſively the whole heavens unfolding, around him, their properties and powers.——The genius of Newton ſeems to have tranſported him to the center of nature—to the point where all the rays of truth converge and terminate; there he became a ſimple ſpectator, and has related what he ſaw.——What a diſtance is there between him and his great forerunners, both with reſpect to extent and accuracy of ideas! Their luſtre was always more or leſs tarniſhed by errors—-Newton produces nothing but truths."——

"The ſimplicity and modeſty of *Newton* were the conſequences of his ſuperiority; men of that order execute with facility the moſt difficult things; how then ſhould they admire what has coſt them ſo little pain and effort?——Men applaud themſelves moſt, when they are ſurpriſed at their productions; they ſet a high value on the fruits of painful efforts;—pride is the indication of mediocrity, and the acknowledgment of our weakneſs."——

"One of the circumſtances that ſhew Newton's diſcoveries were (to him) as eaſy, as they were in themſelves important and ſublime, is the little pains he was at to inſure to himſelf the honour of having made them. He ſuſpended the publication of a curious diſcovery, becauſe he ſaw that *Mercator* was alſo in the way to find it out, and if truth was inveſtigated, it was equal to him who made the diſcovery. The firſt hints that were thrown out, queſtioning the originality of his ideas of light and colours, made him put off, for a great number of years, the publication of his Treatiſe on Optics, which is a work truly original and full of genius. The diſpute, relative to the invention of the method of fluxions, gave him pain, not on account of his being obliged to ſhare the honour of this invention with Leibnitz, but becauſe his tranquillity was ruffled in the conteſt: Newton was deſirous of that tranquillity, which is as neceſſary to the contemplation of nature as to the enjoyment of life.—Are thoſe minds fit to be employed about the grand objects of nature and the univerſe, which are always acceſſible to the petty intereſts of vain-glory, and the fumes of literary faction? Time glides along amidſt theſe ſhameful diviſions, genius pines, and truth eſcapes through the tumult. Newton deſired tranquillity, becauſe he knew what was the true employment of time; he was indifferent about fame, which followed him ſpontaneouſly, and remains inſeparably attached to his memory:——If, as Plato thought, there is a ſcale of beings which terminates in the higheſt degree of finite perfection, the neareſt approach to Deity, the human ſpecies has many great men to preſent in this ſeries; but Newton, accompanied with his pure, intellectual truths, would *undoubtedly* exhibit the higheſt degree of force and perfection to which the human mind has ever ariſen, and would be ſufficient, alone, to aſſign the place, which human nature ought to hold in this grand ſcale."

The thirteenth book treats of the reſearches and obſervations relative to the planets and the progreſs of aſtronomy, ſince the diſcoveries of Newton, or from the year 1687 to 1730. The fourteenth contains reſearches relative to comets and ſtars, and the progreſs of aſtronomy during the period laſt mentioned.

This volume is terminated by M. BAILLY's *diſcourſe concerning the nature of luminous and obſcure bodies in the univerſe*, and a vocabulary deſigned to explain certain aſtronomical terms, which may eſcape the knowledge of numbers, whom the beauty, perſpicuity, ſcience and amenity, that jointly adorn this excellent work, will engage to peruſe it.

ART. VII.

Lettres du Docteur DEMESTE, *Correſpondant de la Societé Royale de la Medicine, au Docteur Bernard, &c. Sur la Chymie, &c.*—Letters concerning Chymiſtry, Chriſtallography, *Docimaſticks*[*], Lithology, Mineralogy, and Natural Philoſophy in general, addreſſed to Doctor BERNARD, firſt Profeſſor of Phyſic at Douay, and Fellow of the Royal Society of London, by Dr. DEMESTE, Correſpondent of the Royal Society of Medicine, &c. with this Inſcription: *Novus rerum naſcitur ordo*. Vol. I. Paris. 1779.

THESE letters are the production of a maſterly writer, and an accurate obſerver.—Perſpicuity and preciſion, method and order, diſtinguiſh the manner in which the Author expreſſes his ideas; but his diſcuſſions, like many others of modern times, ſhew us, that phyſical theories are as little aſcertained, and are not a whit more ſuſceptible of evidence in the analytic line, than metaphyſical ones.

The title ſhews the kind of entertainment, which the philoſophical, and more eſpecially the chymical Reader, is to expect in theſe letters. The firſt diſcuſſion we meet with turns upon *elementary ſubſtances*, among which ſome will be ſurpriſed to find, neither *fire*, nor *air*, as our Author adopts the hypotheſis of *Sage*, conſiders theſe as mixed bodies, of which the former (compoſed of phlogiſton and elementary acid) contributes to the formation of the latter, by a combination with the aqueous principle. You ſee, gentle Reader, how far the air is from being an element, or ſimple principle, upon this hypotheſis; it is ſo far from being ſimple, that it is a double-compound. This notion is illuſtrated and confirmed with great ſagacity and depth of reaſoning in three of the letters that compoſe this volume, to which we refer the curious Reader.

Theſe elements, which we ſtill look upon as duſky beings after all theſe illuſtrations, lead our Author to treat of *affinities*, another phenomenon, that has been ſometimes gently bending the tongues and pens of our phyſical theoriſts towards the profound language, that procured veneration to *occult cauſes* ſome centuries ago. It is the doctrine of M. de Buffon, whoſe genius is of the comprehenſive and combining kind, that the laws of affinities are the ſame with that general law by which the celeſtial bodies act upon each other, and that they (affinities) exert their powers in the ſame proportions of maſſes and diſtances. *Sage*, in the year 1773, compoſed a table of affinities upon this principle of gravity; but a farther obſervation of M. de Buffon, if it be true, renders this principle inadequate to the phenomena, and conſequently uncertain and ambiguous: the obſervation is, that *figure*, which in the celeſtial bodies has little or no influence on the law of their action on each other, becauſe their diſtance from each other is great, has an extenſive influence, and does *almoſt all*, in the affinities between bodies, whoſe diſtance from each other is ſmall or null. Now this obſervation diſconcerts the hypotheſis of ſpecific gravity; for if the degrees of affinities depend abſolutely upon the figure of the conſtituent parts of bodies, theſe degrees muſt, like the figures, vary *ad infinitum*, even where the ſpecific gravities are the ſame. The different operations of different ſalts on various ſubſtances, and the different cryſtallizations, that are obvious to the eye of an attentive obſerver, will not permit our Author to call in queſtion this obſervation of M. de Buffon. He affirms, nevertheleſs, that our perfect ignorance of the *figure* of the conſtituent parts of bodies, which the philoſopher of Paris has been ſo gracious as to acknowledge, obliges us, in our enquiries after the cauſes of particular affinities, to confine our reſearches to the different proportions and relations which take place between the ſpecific gravities of the particular ſubſtances. That is to ſay—we do not know the true cauſe, and therefore muſt take up with ſuch a cauſe as we can come at.

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[*] A new French term for experimental chymiſtry, and more eſpecially mineralogical experiments.

Simple affinity is the tendency of two homogeneous bodies to mutual union and coheſion, and the more that the ſubſtances are homogeneous, the more powerful is the coheſion or attraction; nor, according to our Author, can there be any affinity between two heterogeneous ſubſtances, unleſs a third ſubſtance intervene, which has ſomething analogous to, or in common with, them both. It is thus that oil and water may be united by the intervention of an alkali:—It is true, continues our Author, that we frequently ſee ſubſtances, that do not appear to us at all homogeneous, blended together, with eaſe, in the moſt perfect union; but, on cloſe inquiry, it will be found, adds he, that theſe ſubſtances have ſome parts that are analogous to each other, and even homogeneous, though in all their other parts *they are heterogeneous* in the higheſt degree. Such are the *diſſolvents* and chymical menſtruums, which act palpably on ſubſtances with which they ſeem to have no analogy; but no menſtruum, according to our Author, can diſſolve a ſubſtance, with the principles of which it has no ſort of analogy or homogeneity; and if acids act in this manner upon metals, it is becauſe the phoſphorus, which is the principle of *metalliſm* (if we may uſe that term), contains an acid.

The relation, then, of analogy or homogeneity, that different ſubſtances have with their menſtruums, and theſe latter with their ſubſtances, is what the Chymiſts more eſpecially diſtinguiſh by the name of *affinity*, and the different degrees of this relation ſeem to be derived from the laws of gravity. Our Author therefore treats the ſubject of *affinity*, thus defined in its nature, and determined in its degree, by reducing it to two general laws, 1ſt, the relation or analogy of different menſtruums to the ſame ſubſtance; 2dly, the relation of different ſubſtances to the ſame menſtruum. The detail into which our Author enters in the illuſtration of theſe laws is methodical, clear and intereſting, and it occupies the firſt ten letters of this volume.

In the eleventh and twelfth he treats of aeriform *ſubſtances*, which are known, at preſent, under the denomination of *gas*. We find under this article, the relation of a fact, which proves, in a very ſtriking manner, the anti-ſeptic quality of fixed air or the mephitic acid. At *Latera* (ſays our Author), near *Bolſena* in Italy, a goat which had died in the vapour of a non-inflammable *moffet*, was obſerved to remain ſound and entirely exempt from putrefaction during the ſpace of five or ſix months.

In the two following Letters DR. DEMESTE treats of phoſphoric and ſaline ſubſtances, with his uſual ſagacity; and then proceeds to lithology, or the hiſtory of ſtones. *Linnæus* was the firſt who perceived that there can be no cryſtallization without a ſaline principle, and therefore ranged cryſtallized ſtones in the claſs of ſalts. *Sage* generalized ſtill farther the idea of Linnæus, and being convinced by the analytic proceſs, that all the earths and ſtones of which our globe is compoſed, reſult from a combination of one or more acids with an alkaline or terreous baſis, he concluded from thence that they muſt be real, ſaline mixts, though void of taſte and ſavour, and almoſt all indiſſolvable in water*. M. *Romé de L'Iſle*, by his cryſtallographical obſervations, has alſo confirmed this hypotheſis, and ſhewn the analogy there is between ſalts and ſtones. Our Author adopts the diviſion, made by M. Sage, of lithology into ſix claſſes, but

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* Our Author ſays *almoſt all*,—for the *gypſum* or plaſter ſtone, of which there are ſuch immenſe quarries, is really, notwithſtanding the general opinion, ſuſceptible of ſolution in a large quantity of water.

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does not arrange ſtony ſubſtances in theſe claſſes in the ſame manner with that famous mineralogiſt.——He deſcribes with the greateſt accuracy all the cryſtals hitherto known; his deſcriptions, indeed, are not accompanied with figures, but he makes amends for this by referring the Reader to thoſe which are to be found in the plates of M. Romé de l'Iſle's excellent *eſſay* (as it is modeſtly called) *concerning cryſtallography*. Theſe figures our Author points out exactly, and they are of great uſe in the peruſal of theſe letters, in which the Reader will find new aſpects of the proceedings of nature in this branch. Beſides, the utility of theſe cryſtallogical reſearches will appear greater than may be imagined at firſt ſight, when it is conſidered, that they furniſh conſequences and reſults, which explain the formation of thoſe rocks of the granit kind, which the moſt celebrated naturaliſts, at preſent, conſider as a maſs that ſuſtains all the other rocks known to us. This part of the work before us is particularly curious, and in no other does the Author appear more maſter of his ſubject.

Upon the whole, the principles of *M. Sage* appear under the pen of our Author to more advantage than they do in his own writings; they are unfolded with more perſpicuity and extent, and aſſume the air of a ſyſtem: the *phoſphoric acid* acts here a capital part; it forms the baſis of metals, precious ſtones, the *fluor ſpars*, and is the principle of vitrification, according to Meſſrs. *Sage* and *Demeſte*. It cannot be denied that certain appearances favour theſe opinions, ſuch as the zinc's yielding a flame, the diamond's exhibiting a flame alſo when expoſed to a hot fire, the fuſible ſpath's yielding a phoſphoric flame, when thrown upon burning coals, and the fixed alkali's producing glaſs with quartz: nevertheleſs the doctrine of theſe ingenious men will require farther proofs and experiments, in order to its complete eſtabliſhment on the ruins of former opinions.

The ſecond volume of this work, in which nature is to be conſidered in her different aſpects, mineral, vegetable, and animal, is in the preſs, and a ſpeedy publication is announced.

ART. VIII.

Penſieri intorno a vari Soggetti di Medicina Fiſica e Chirurgica, &c.—Thoughts concerning different Subjects of a Medical Kind, that have a more immediate Connection with Chirurgery and Natural Philoſophy, in Three Diſſertations, by DR. FRANCIS BERLINGHIERI, Profeſſor of Medicine, &c. in the Univerſity of Piſa. 8vo. Lucca. 1778.

IT often happens, that after a laborious application to the ſtudy of the theory of medicine, a ſagacious and learned phyſician *is at a loſs in* regard to the uſe and application of thoſe remedies, *whoſe effects* are the moſt fully aſcertained, and which are the moſt frequently employed in the art of healing. This uncertainty is partly owing to the ſtill prevailing ignorance of ſeveral of the moſt minute and eſſential parts of the animal œconomy, and which has engaged our Author to conſider (in the firſt of theſe diſſertations) the *obſtacles to the improvement and progreſs of the practice of phyſic, that ariſe from the mechaniſm of the human body, and the erroneous methods of ſtudying it.* In treating this delicate and difficult ſubject, DR. BERLINGHIERI ſteers with ſagacity and judgment between the credulity of the medical bigot, and the folly and impertinence of the medical ſceptic. He acknowledges his ignorance, and that of his brethren, with reſpect to many objects, in which the poor patient believes them enlightened, and truſts in them with an implicit faith, and a fooliſh face of admiration and confidence; and he is not aſhamed to advance the following propoſition, ſo humiliating to the ſons of Eſculapius, that the numerous and ſtriking diſcoveries in anatomy, ſo much celebrated in the laſt and preſent centuries, have not, as yet, contributed in the leaſt to the progreſs and improvement of medical practice. He unveils, in a great many reſpects, the defects of medical ſcience; and, though he may do *real* ſervice to truth by this modeſty and candour, he takes away much illuſory comfort (ſtill it is comfort) from the ſick, who look up to their medical Popes, as clothed with infallibility, and co-operate ſucceſsfully with them in the cure, by the effects of this confidence. He obſerves particularly, that the indications derived from the ſenſible qualities of the blood and the motions of the pulſe, are by no means ſure guides, either with reſpect to the knowledge of the nature or cauſes of diſeaſes. And after many reflections of this kind, relative to the theory and practice of phyſic, he propoſes ſome attempts to correct the noxious qualities of the air in unhealthy places, and more eſpecially in that diſtrict of Tuſcany which is known under the denomination of *Maremmes*; and concludes his diſſertation by a judicious plan for directing the ſtudies of the medical youth in the hoſpitals.

The ſecond *Diſſertation* is thus entitled: *Concerning the natural and morbific Fire of the human Body, and certain Diſeaſes which are produced by it.* DR. BERLINGHIERI demonſtrates, or, at leaſt, proves, that in the human body, while alive, there is an *inflammation* of a peculiar character, which, when it does not exceed a certain degree, nouriſhes life and health,—that this *inflammation*, and the heat that reſults from it, are not produced by the friction which the fluids meet with in paſſing through their tubes—that this inflammation augments conſiderably in thoſe parts where the tumour (called *inflammatory*) is engendered—that this inflammatory tumour can only form itſelf in the nervous parts, and conſequently has never its ſeat in the *membrana adipoſa*, or cellular ſubſtance, which is, on the contrary, very fre-

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quently the place where cold tumours are found. Our Author deſcribes with preciſion and perſpicuity the manner in which the *inflammatory tumour* is formed and increaſed, proves that the nerves have another property not leſs eſſential and diſtinctive than their ſenſibility, and lays down a theory for the cure of this diſorder, which he confirms by experimental proofs of the ſalutary effects of his medical precepts.—This is followed by a curious diſcuſſion concerning ſuppuration, and *pus*, in which the Author unfolds points of view, that may be uſeful in practice, and that are new to us. He diſtinguiſhes *pus* into two kinds, the one corroſive, and the other he is inclined to call *nutritive.* This laſt is produced from the nutritive part of the *ſerum*, which divides and precipitates itſelf like a ſediment, when it is in a ſtate of ſtagnation, and begins to be loaded with a collection of putrid matter.—One of the good conſequences of this diſquiſition is, that it will ſometimes prevent our being alarmed, when we ſee a conſiderable quantity of *pus* or purulent matter iſſuing from the lungs, the uterus, the vagina, the ureters, ſince this may happen, ſays our Author, without any conſiderable damage, nay ſometimes without any damage at all, to theſe parts. An irritation of the nerves, a weakneſs in the membranous ſubſtance of theſe parts, is ſufficient to occaſion a ſeparation of the ſerous viſcous humour that is deſigned to conſolidate their ſurface, and from thence reſults the evacuation of *pus* here mentioned. The method of curing this indiſpoſition furniſhes our Author with an occaſion of communicating ſeveral uſeful obſervations.

The third *Diſſertation* (the ſubject of which is the Dropſy) contains a method of curing that diſorder, when lodged in the peritonæum by a chirurgical operation, which is attended with no difficulty and little danger. This operation conſiſts in an inciſion of three or four fingers breadth made in the membrane which contains the vitiated matter; and this inciſion muſt be kept open during the whole time of the cure, both that the entire evacuation of the matter may not be prevented, and that the membrane may be cleanſed by proper injections. The ſalutary effects of this method of cure are abundantly aſcertained by unanſwerable arguments, that is, by facts. Of twenty-eight perſons, ſays he, who underwent the *paracenteſis*, or tapping, for a dropſy in the peritonæum, not one eſcaped; whereas of eight, who ſubmitted to the operation already mentioned, only two died, on whom it had not been made with the proper precautions.

The remaining parts of this diſſertation exhibit to us reflections on the inciſions that may be made in the breaſt for the cure of pectoral dropſies,—on the paracenteſis in the pericardium, *when the dropſical* complaint attacks that part,—on the inciſions that may be made in the polypous excreſcences that are formed in the abdomen by a collection of extravaſated blood,—on the Cæſarian operation, and others of a ſimilar nature,—and on the diſſolving power of the air, conſidered in the effects it may produce in the cure of ſeveral wounds, ulcers, &c.——Upon the whole, theſe diſſertations have an undoubted title to the attention of the Medical Reader.

ART. IX.

Bemerkungen ueber einige gegenden des Katholiſchen Deutſchlands, &c. —Obſervations on ſome Parts of *Germany*, in the Roman Catholic Provinces, made during a Literary Excurſion—to which are ſubjoined Six Letters of the celebrated LEIBNITZ, which are now publiſhed for the firſt Time. 8vo. Nuremberg. 1778.

THESE obſervations of three Proteſtant travellers are neither uninſtructive nor unentertaining; yet they would not have drawn our attention, had not the immortal name of Leibnitz ſtood in the title-page. The great object of theſe travellers ſeems to have been a viſit to the univerſity of Ingolſtadt in Bavaria, of which the Prince-Biſhop of Eich-ſtadt is Chancellor, and their expectations appear to have been fully anſwered. They met with a remarkable ſpirit of toleration and charity among the profeſſors of theology in that univerſity; where they found natural philoſophy, mathematics and aſtronomy, in a pretty good ſtate, under the inſpection, principally, of the ex-Jeſuit Helfenzrieder, who is eminent for his knowledge of theſe ſciences.—This learned man has acquired a conſiderable reputation by a fire-pump and teleſcope of his own invention, and ſeveral other improvements in natural philoſophy; and he is ſeconded in his zeal for the advancement of the ſciences by Profeſſor *Gabler*, whoſe ſyſtem of phyſics, of which the two firſt parts are already publiſhed, is highly eſteemed. The latter made ſeveral experiments to entertain our travellers; among others, he communicated the magnetic power to a bar of iron, merely by ſtriking it with a wooden hammer, and drew electrical ſparks and a crackling noiſe from a piece of dry paſte-board, by rubbing it with the ſkin of a cat.

We ſhall not follow our travellers any farther, but terminate this article by an account of the ſix letters of the famous Leibnitz to Father Orban. This learned Jeſuit was confeſſor to the Elector of Bavaria; he adorned the college of his ſociety, in the univerſity of Ingolſtadt, with rich donations in medals, manuſcripts, pictures, machines, books, antiquities, Chineſe dreſſes, furniture, and curioſities. The Profeſſor Gabler permitted our travellers to copy the letters that Leibnitz wrote to this learned Jeſuit, and even conſented to their publication.

In the firſt of theſe letters, dated 1705, Leibnitz communicates to Father Orban his binary arithmetic, wherein all numbers are expreſſed by 1 and 0, and by which the myſtery of the characters of *Fohi*, the ancient king and philoſopher of China, may be eaſily explained. Father Bouvet, a miſſionary in that empire, who alſo correſponded with Leibnitz, availed himſelf of this diſcovery to explain to the Chineſe literati the poſſibility of a creation from nothing, and to engage them to receive that doctrine.

In the ſecond letter, which is dated in 1712, and treats particularly concerning burning glaſſes, we learn that a mechaniſt had brought to Berlin a concave mirrour made of wood, and covered or lined with leaves of poliſhed gold, which reduced metals to fuſion in a little time, and which might be employed to light a candle in the ſame apartment by placing in its focus a burning coal, and blowing it briſkly.

In the third letter, which bears the ſame date with the preceding, the German philoſopher appears in another point of view. At the recommendation of one of the Dukes of Brunſwic (Anthony Ulric), he had obtained from the Emperor the dignity of Imperial Aulic Counſellor; but he confeſſes to Father Orban, that this bare title without any appointments was to him a matter of indifference; and he ſolicits the Jeſuit to employ his credit, if not with the Emperor, at leaſt with his confeſſor, to render this honour profitable. The terms in which this ſolicitation is expreſſed do little honour to Leibnitz. He deſires Father Orban, to write a lettter which may be ſhewn to the Emperor, and may let him know, that he, Leibnitz, is the friend of Father Orban, and *of the ſociety* (the company of Jeſus), that he is eſteemed by Cardinal Ptolomei, that he had been high in favour with the late Queen of Pruſſia, and was ſtill on the ſame footing with the Princeſs her mother; that the Elector of Hanover, and the King of Pruſſia, not only employed him as a man of letters, but alſo as a man of buſineſs, and that he might be of great uſe to his Imperial Majeſty with reſpect to the adminiſtration of juſtice, the improvement of hiſtorical knowledge, and the advancement of the ſciences.——All this was *true*, but it was *little*.

In the fourth letter he offers Father Orban, for the Elector Palatine, a complete copy of the Florentine edicts or diplomas, by which it appears, that the Emperor Charles V. out of his mere favour and Imperial authority, placed Alexander and Coſmo de Medicis at the head of the Republic of Florence, and extended that grant to all their male deſcendants; and that the Emperor always treated the Florentines as ſubjects of the empire.—The two following letters, dated in the years 1715 and 1716, are relative to the political affairs of the times.

Art. X.

Oeuvres Complettes de M. Le Febure, &c.—The whole Works of M. Le **Febure**, Major of the Corps of Engineers of Pruſſia, and Ordinary Member of the Royal Academy of Berlin. 2 Vols. 4to. Enriched with a great Number of Copper-plates. Maeſtricht and Boullion. 1778.

THIS publication contains a treaſure of theoretical and practical ſcience for thoſe neceſſary plagues in human ſociety, the licenſed ſlaughterers of their fellow-creatures. M. Le **Febure** is a learned, ingenious, and experienced officer: and as we have not a great number of books of merit upon the ſubjects that are treated in theſe volumes, they will be undoubtedly an acceptable preſent to the public, at a time when *attack* and *defence* are likely to be carried on with vigour.

A Treatiſe on the Attack and Defence of Places takes up the firſt volume of the work before us. It is divided into two parts: in the firſt our Author deſcribes all the operations of the beſiegers and the beſieged, day by day, from the inveſting of an ordinary fortified town to its ſurrender, and confirms all he ſays on this complicated ſubject by examples taken from the war of 1741. In the ſecond he treats ſucceſſively of all the particular works of fortification that are to be met with in the ſtrongeſt places and the moſt complete ſyſtems, and ſhews the beſt manner of attacking and defending them. To his dreadful inſtructions on this ſubject, he has ſubjoined the trials of Belidor's globe of compreſſion, one of which was made at Potſdam in 1754, in the preſence of the king of Pruſſia. It is from that monarch's letter of congratulation to the inventor, that our Author has taken a part of this intereſting relation.

After ſhewing the reſpective advantages and defects, that are diſcernible in the different works of a ſtrong place, M. Le **Febure** propoſes ſome new methods of fortification, which do honour to his ſagacity and knowledge in his profeſſion; and he concludes his firſt volume by a very curious account of the operations of the Pruſſian army in the attack of Schweidnitz in the year 1762, at which he was preſent. He acknowledges, with candour, the faults the Pruſſians committed in that ſiege, which continued above two months, though an hundred pieces of battering cannon were daily mounted againſt the town.—Nothing is wanting to render this relation complete; and nothing can be more accurate than the numerous plans that are given to illuſtrate it.

The ſecond volume contains a *Treatiſe concerning Mines*,—ſeveral pieces and letters relative to the trials of the globe of compreſſion,—*A new Treatiſe on Levelling*, dedicated to the king of Pruſſia, and accompanied with ſeven plates,—*An Eſſay on the Manner of compoſing Topographical Charts*, to which are ſubjoined

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two maps compoſed on the principles of M. Le Febure, the one repreſenting the Eaſtern part of North-America, and the other the courſe of the river of St. Lawrence, both bearing date in the year 1762.

There are notes interſperſed in ſeveral parts of theſe volumes, and theſe notes contain, almoſt always, acute obſervations or curious anecdotes.—In one of theſe he obſerves, that the French, though they are furniſhed with good engineers, and have acquired reputation by their ſieges, are nevertheleſs remarkable for their blunders in reconnoitring the works of fortified towns. In 1745, at the ſiege of Oſtend, they did not diſcern the fort *La Plume* until the balls from it were pelting them in their trenches; this fort was not even marked in their plan.—But the anecdote relating to *Lowendhal* at the ſiege of Bergen-op-zoom is ſtill more curious, and we ſhall give it in our Author's own words. 'When this general, ſays he, went, at the head of the principal officers of the artillery, to reconnoitre Bergen-op-zoom, they all thought that they perceived diſtinctly formidable horn-works, juſt ſuch as were drawn or engraven in *their* plans of the place. While they were in this illuſion, I was buſied in effacing theſe horn-works in my plan, with a perſon (*N. B.*) who *held a conſiderable rank in the city, and had left it ſome days before.* This man began by telling me (M. Le Febure was then in the French ſervice), that the fortification of the town had been conſtructed upon a plan entirely new at the beginning of the preſent century.——I drew, in conſequence of his information, a new plan, in which all the works were exhibited circumſtantially, and ſpecified with all the preciſion poſſible at ſuch a time.———But in order to be ſtill more fully aſſured of the truth of the information I had received from this man, I went with my plan as near the town as was poſſible, and perceived by the obſervation of ſeveral parts of the works the truth of what he had told me. I then preſented my plan to Count Lowendhal, who began by looking for the horn-works, which they had perceived in the morning, and not finding it, aſked me the reaſon of this omiſſion. I ventured to tell them they had been miſtaken, and that there was no horn-work among the fortifications of the town. They told me, that in the ride they had taken, in order to reconnoitre the place, they had perceived diſtinctly a horn-work near the Antwerp gate. I began to reply, when Count Lowendhal ſtopped my mouth by ſaying in a high tone, *Well, well, ſir, whatever it be, be it a toad, or be it a frog, it muſt ſpring.*——It was not until the day after, at the opening of the trenches, that they diſcovered their error.'

Some of the treatiſes contained in theſe volumes have been *before* publiſhed, but were become extremely ſcarce. They are all now collected here, and accompanied with new pieces, and thirty-three plates engraved in a maſterly manner.

ART. XI.

Memoires concernant l'Hiſtoire, les Sciences, les Arts, les Mœurs, les Uſages, &c. des Chinois.—Memoirs concerning the Hiſtory, Science, Arts, Manners, and Cuſtoms of the Chineſe. By the Miſſionaries of Pekin. Vol. IV*. 4to. Price 12 Livres bound. Paris. 1779.

THIS new volume, which is by far more intereſting than the preceding part of the work, contains ſeven articles, whoſe contents are curious and inſtructive: Firſt, an ample account of the ancient and modern doctrine of the Chineſe, relative to filial affection, which conſtitutes the baſis of their morals and government. Secondly, a memoir or eſſay on the intereſt of money in China. Thirdly, a ſummary of the opinions and notions of the Chineſe concerning the ſmall-pox. Fourthly, an account of the Chineſe book, called *Si-yuer*, which contains the method of proceeding uſed by the miniſters of juſtice to find out murder, and to judge of its cauſes by the inſpection of the dead body. Fifthly, an account of the medical proceedings and the method of healing, employed by the bonzes of *Tao-ſee*. Sixthly, obſervations relative to Natural Philoſophy and Natural Hiſtory, made by the emperor *Kang-hi*. Seventhly, a miſcellaneous enumeration of ſeveral cuſtoms and practices obſerved among the Chineſe, liſts of animals, &c.

On the firſt of theſe articles, the learned miſſionary has collected all the materials that can contribute to convey a juſt idea of filial affection, or (as he calls it) *filial piety*, among the Chineſe. The hiſtorians, philoſophers, and poets, are ranſacked for this purpoſe;—*tranſlations* and *extracts* from ancient books preſent this virtue in all its aſpects, fruits, and conſequences; and among other things, as the ſupport and bulwark of the Chineſe empire, during the long courſe of thirty-five centuries.—Among theſe extracts a particular attention is due to thoſe that are here made from the maxims of *Li-ki*, which are, generally ſpeaking, excellent, and ſometimes ſublime. The *Li-ki* is only the fourth book of the *King*; but it contains the moſt authentic accounts we have of the government, religion, laws, manners, and cuſtoms, of the ancient inhabitants of China, and it is an excellent commentary on the other books of *King*, of which it confirms the teſtimony, illuſtrates the relations, and clears up the obſcurities. It is much to be lamented, that this valuable work of *Confucius* has not been preſerved in its original purity and integrity. Another work, of which we find intereſting extracts, under this article, is the *Hiao-King*, or *Canonical Book of Filial Piety*, which was compoſed in the year 480 before Chriſt, and is ſuppoſed to have been the laſt work of Confucius. It was involved in the proſcription of the ancient books under the reign of *Tſin-chi hoangi*—how it was recovered—whether or not it remained pure, and which of its copies are the moſt authentic; theſe are queſtions debated among the learned.—It was tranſlated into Latin by Father *Noel*, and inſerted in a work of his publiſhed at Prague, in quarto, in the year 1711, under the title of *Sinenſis Imperii Libri Claſſici Sex.* The tranſlation of this work, given here, is different from that of *F. Noel.* His verſion was made from the *Kou-ouen*, or old text, this is made from the *Sin-ouen*, or new text, adopted by the imperial college of China, and the *literati* in the provinces. This is followed by a piece intitled, *Filial Piety of the Emperor*, which was publiſhed in the year 1689 by the emperor *Kang-hi.* The extracts here given from this piece are ample, commendable, and inſtructive. They ſhew the fruits and importance of filial affection, in its root from ſon to father, in its progreſs and branches, as comprehending the filial regard of all orders of the empire to the monarch, conſidered as the *Father* and *Mother* of the nation, and in its effects as engaging the emperor to love that people of which he is the father, to promote agriculture, diminiſh taxes, ſuccour the diſtreſſed, and ſoften the rigour of penal laws. All theſe duties are treated in an ample and circumſtantial manner, and in this detail the reader will be informed of a multitude of things relative to the cuſtoms, manners, and laws of China, that have been hitherto unknown in Europe, or known but imperfectly.—In all theſe extracts, however, there is ſuch a remarkable monotony, and ſuch multiplied repetitions of the ſame ideas, that they are, now and then, adapted to exerciſe the reader's patience.

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* For an account of the third volume, See Review, Vol. lix. page 521. Appendix.

The above-mentioned pieces are followed by ſeveral petitions or remonſtrances, addreſſed to different emperors, in which they are cenſured for the neglect or violation of the duty under conſideration:—ſome of theſe are laughable, and they are all trivial. The *details concerning filial piety*, drawn from the *Cheng-hium* of the emperor *Kang-hi*, are more intereſting; to theſe our Author has added an account of all that relates to this ſubject in the code of laws of the reigning dynaſty, which he repreſents as one of the nobleſt productions of the human mind. He celebrates this code, and obſerves, that the tranquillity, order, ſubordination, police, and population, that flouriſh, at preſent, in the vaſt empire of China, are proofs of its excellence. With *reſpect to population*, the miſſionary tells us, that according to the liſts preſented to the empire in the year 1761, the inhabitants of China were computed at 198,214,555. We think the Author ſhould here have added in the cautious ſtyle of the banker, *errors excepted.* In this code there are many curious anecdotes relative to the laws and juriſprudence in China.—This code is divided into ſeveral ſections, according to the different tribunals, that of the emperor's houſe, the tribunal of the Mandarins, the tribunal of rites, of finances, &c. and it contains ſo many inſtructive relations, that it is with regret that we paſs it over; but an account of all the contents of this volume that merit attention, would ſwell this extract beyond all bounds. The article which relates to *cenſors*, who are, *ex officio*, monitors of the emperor, and of all in civil and military employment, who watch over the morals and conduct of the citizens of all ranks, and are the continual defenders of the laws, is ſingularly curious. The extent of their office, the power and danger that attend it, the intrepidity it requires, the ſufferings that often accompany it, are deſcribed by our Author, who, however, refers the reader to the Grand Annals of China for a more particular account of this critical employment.

Under this great article of Filial Piety, we are preſented with a collection of *different Pieces in Verſe and Proſe* on the ſubject, which are, for the moſt part, ſenſible, elegant, and pathetic, though not taken from authors of the firſt claſs in China. This is followed by a declaration of the Emperor *Kang-hi*, publiſhed in 1603, and another of the Emperor *Yong-Tching* in 1724; from whence our Author has given ſeveral extracts, which we have read with pleaſure. We meet with a curious medley of morality and medicine, or rather of medical morality, in the following piece: it gives an idea of the 86th book of the collection, called *Kou-kin-y-tong*, which contains a ſummary of the beſt books that have been publiſhed in China, on the art of healing, ſo far down as the year 1617.

This firſt Article (which occupies 298 pages) is concluded by the reflections and conſiderations of our Author on the *Doctrine of Filial Piety in China.* Theſe reflections diſcover good ſenſe, ſagacity, and candour. This Author acknowledges that the Chineſe doctrine on this important duty, which is ſo pure and luminous when traced up to its primitive ſtate, has degenerated greatly, as the beſt things do, in paſſing through the hands of men, and the courſe of ages. He even draws a ſtriking picture of the abuſes that have been introduced by filial piety ill underſtood, ill applied, and ſuperſtitiouſly or corruptly abuſed. It leads, for example, a huſband to repudiate a wife whom he loves, when ſhe happens to be diſagreeable to his father or mother,—to abandon his mother, if ſhe has been divorced by his father, or has married after his death,—to commit the moſt atrocious acts of barbarity to avenge the injuries done to his parents—to entertain prejudices againſt a miſſionary, becauſe he has left his parents and country, and to ſuffer death rather than allow his hair to be cut, or his nails to be paired, from a notion that he is obliged to *preſerve his body in the ſtate he has received from his father and mother.* Our Miſſionary acknowledges the groſs ignorance of the people in China, even of thoſe in the ranks above the populace, and their blind attachment to the authority of Confucius. Filial Piety indiſpoſes alſo the Chineſe againſt the Chriſtian religion in ſeveral reſpects: becauſe this religion treats, as delirious ſuperſtition, the rites, the worſhip, and opinions of their forefathers, for which filial piety excites a boundleſs veneration;—but farther (ſays our *charitable* Miſſionary, and pray hear him!) ‘ this is nothing when compared with what paſſes in the tender and filial heart of a Chineſe, when he is told poſitively (by a narrow-minded bigot, *ſay we*) that all thoſe who have died without adoring Jeſus Chriſt, are condemned to eternal puniſhment, from which there is no deliverance. What a bitter wound *this* to a good heart *(and is not this a preſumption that it is not true?)* What! all his anceſtors,—that beloved father, that tender mother to whom he is entirely devoted,—that brother and ſiſter with whom he has paſſed his life, are in a place where he cannot reviſit them without being conſummately miſerable! All that we can ſay here is, that nothing in our miniſtry has been ſo painful as the diſmal office of ſupporting and comforting proſelytes and Neophites, under the agonies of ſorrow into which they have been thrown by the firſt dawn of the faith in their minds.’—Wretched Miſſionary!—is not this abuſing the faith of the Goſpel, as much as the Chineſe ever abuſed the doctrine of Filial Piety? The Miſſionary, however, tells us, that the Chriſtian religion has ſeveral aſpects that render it agreeable to Filial Piety, for which we leave the Reader to conſult the work itſelf.

The ſecond Article in this volume is, *A Memoir or Treatiſe concerning the Intereſt of Money in China.* In order to illuſtrate this ſubject, our Author enters into a long and ample detail concerning the form of the Chineſe government, the nature of the taxes, the manner of raiſing them, the adminiſtration of the finances, the riches of the different orders of the empire, the circulation of ſpecie, coin, weights, and meaſures, and many other objects of political œconomy. What he ſays on all theſe heads is curious and inſtructive; but there are many diſcuſſions in this Memoir which have no relation at all to its title. Were we to give this piece a title anſwerable to its contents, we ſhould call it, an Eſſay on the Government, Finances, Agriculture, Commerce, and political Oeconomy of China.

After having employed near 40 pages on theſe objects, the Author propoſes and anſwers the two following queſtions: What is the preſent legal *intereſt of money in China?* The anſwer is, 30 per cent. annually, which is paid by the lunar or civil month (the ſixth and twelfth excepted), and conſequently comes to 3 per cent. per month. But this gives riſe to a ſecond queſtion: *What is the end of the Chineſe government in fixing the intereſt of money ſo high?* Our Miſſionary has derived little aſſiſtance from the Chineſe in anſwering this queſtion. After all his reſearches, he could not find a ſingle work where the queſtion was profeſſedly treated and thoroughly examined. Some incidental reflections that he met with in different authors have, however, given him ſome inſight into the ſubject: but we think them long, obſcure, and unſatisfactory. The part of this diſcuſſion that is the moſt exempt from perplexity comes to this, that the great object and end of the Chineſe government is to render luxury and vice ruinous to thoſe who purſue them; that the government never borrows, but always accumulates, and to prevent borrowing among individuals, which is conſidered as a mark of diſſipation and prodigality, this high intereſt has been authorized for above 450 years. A great miniſter of China has obſerved, that *the facility of obtaining gratuitous loans has ruined more poor families than the paying an intereſt of* 30 *per cent.* Thus, according to this doctrine, a law, rigorous in appearance, is become, by its effects, a law of œconomy to the multitude, and has proved a remedy to the greateſt abuſes. ‘ With this law (ſays our Author, quoting a Chineſe writer) to reſtrain them, luxury and vice cannot ſtand their ground long: two years are ſufficient, at preſent, to ruin entirely the heir of a mandarin or a rich merchant, who might formerly have enjoyed the fruits of his prodigality during many years, and corrupted a whole city by his expenſive entertainments and debaucheries.’ All this is neither clear nor concluſive.

The remaining *Memoirs* of this volume, though leſs ample than the preceding, preſent to us intereſting objects, and points of view, that may be turned to public utility. The third, which treats *concerning the Small-pox*, a diſeaſe known for more than 3000 years in China, contains the ancient hiſtory of that diſtemper, and alſo an analyſis of a work publiſhed on that ſubject ſome years ago by the Imperial College of Phyſic. We ſee here that the Chineſe reckon forty-two different kinds of ſmall-pox, whoſe malignity is terrible in that country. In a few months of the year 1767 it carried off, in the city of *Peking*, near 100,000 children, and reſiſted all the remedies and efforts employed to oppoſe its progreſs, and prevent its fatal effects. Inoculation is an ancient practice in China: it was introduced, if not invented there, in the tenth century, and has thus above 700 years antiquity. We cannot ſay that the manner and circumſtances of inoculation in China are adapted to open points of view that may contribute to the improvement of that practice in Europe. This, therefore, is not one of the Memoirs from which much utility can be drawn: the difference between the climate, the feed, and the manner of living in China and ours, and the dependence of the medical ſyſtem of that people on the combined authority of aſtrology, ſuperſtition, and idolatry, muſt render, in general, the methods of cure, and the rules of inoculation obſerved in China, diſguſting to a judicious practitioner among us. However, amidſt all the marks of ſtupidity and ſuperſtition, which deform the medical proceedings of the Chineſe, there are ſome obſervations, facts, and practices, that are not unworthy the attention of an European.

An Account of the Chineſe Book called SI-YEN is given in the fourth Memoir. This book treats of the different ſigns and indications by which the Chineſe pretend to diſtinguiſh the kind of death, by the inſpection of the corpſe, and, in caſe of a violent death, the cauſes that have produced it. The tribunals of juſtice, ſeconded by the medical tribe, have carried theſe obſervations to a great length;—they will tell you, on the inſpection of a perſon who has been ſtrangled, whether he ſuffered the violent act ſtanding, on his knees, or lying at full length, what kind of nooſe was employed, and ſo on, to the minuteſt particulars. This book has been ſent to all the tribunals of juſtice in China; and though its authors have carried too far their confidence in certain ſigns, yet ſurgeons and apothecaries, and even ſome phyſicians, may derive materials from theſe obſervations for improving their *acumen* in diagnoſtics. We were not a little ſurprized at an incidental diſcovery we made in reading this Article, viz. the prodigious number of ſecret crimes that are committed in China, where public acts of violence and injuſtice are ſaid to be rare.

The moſt ridiculous object imaginable is exhibited to us in the fifth Article, viz. an *Account of the Cong-fou*, or Poſtures *of the Bonzas of Tao-ſee*. Theſe idle prieſts are extravagant enough to imagine that they have found out a remedy for the greateſt part of diſeaſes, by ſubjecting the bodies of the patients to the moſt abſurd, forced, and whimſical poſtures, which ſurpaſs in number and inflexion the complicated and diverſified attitudes of comedians, rope-dancers, and academical models. Twenty of theſe poſtures are engraven in the volume before us, and they are whimſical beyond expreſſion.

The ſixth Article happily draws our attention from theſe opinions and cuſtoms that degrade reaſon, and afflict the humanity of the reader, to fix it on the obſervations made in natural philoſophy and natural hiſtory by the Emperor *Kang-hi.* We have formerly obſerved, in our extracts from this work, that the Emperor *Kang-hi* was one of the greateſt Princes that ever reigned in China: literature, philoſophy, politics, juriſprudence, eloquence, hiſtory, and poetry, all united their treaſures in this eminent man, who became the diſciple of a Miſſionary, in order to learn aſtronomy, and availed himſelf of every circumſtance and occaſion that could adminiſter inſtruction. The *obſervations* before us are thoſe only which are to be found in the fourth part of his works, of which the whole collection amounts to above an hundred volumes. They are no more than ſhort reflections on different ſubjects; ſuch as Petrifications,—Rock-ſalt,—a certain ſort of Pine-tree, whoſe leaves all fall in Autumn, and whoſe ſap is poiſonous,—on the flying Fox,—Earthquakes,—Varniſh,—the Compaſs,—preſerved Snow-water,—Sounds and Tones,—Nitre,—Climates,—Bears of the Mountains,—long Days,—Thermal or bathing Waters, and other objects of Natural Hiſtory, which are all treated ſuperficially; pretty well, however, for an Emperor, and, above all, for an Emperor of China. What he ſays about *ſounds* and *tones* is excellent, ſentimental, and not unphiloſophical; it is much for him, though not new for us. We are tempted to think that the Miſſionary has ſometimes given a touch of his pen to the Imperial ſentences. Be that as it may, we like prodigiouſly this good Emperor *Kang-hi:* he ſays fooliſh and wiſe things, vulgar and acute things, tells old wife's tales and curious ſtories, all with the ſame ſimplicity.

Theſe obſervations of the Emperor are followed by *ſome compoſitions and receipts uſed in China*, which our Author thinks are unknown, and may be uſeful in Europe.

After this we meet with an account of the *Che-hiang*, the name given by the Chineſe to the famous animal from which the *muſk* is taken. This animal is timid and ſolitary. His ſwiftneſs is prodigious: he climbs the ſteepeſt mountains, and deſcends the moſt dreadful precipices, with the ſame eaſe and rapidity that a ſtag croſſes a plain. His hearing is exquiſitely acute, and he diſappears at the ſmalleſt noiſe. His food is wild herbs, and more eſpecially the tender branches of the cedar, to which latter the greateſt part of the Naturaliſts attribute his perfume. Our Authors give a pretty circumſtantial account of this animal. They obſerve, among other particularities, that when it is caught, it lies on its back, in order, as the hunters ſay, to be thus in the beſt poſture of defence: theſe hunters, however, acknowledge, that it tears the bag or tumour under the belly, in which the muſk is contained, when it is warmly purſued or caught in a ſnare. Our Authors conjecture that the muſk was given by nature to this animal for its defence. As the wolves and tygers are very fond of his fleſh, he ſtops their purſuit by tearing the bag of his muſk, and thus filling the air with an odour which they cannot bear. Beſides this, and the other means of ſelf-preſervation given to this animal, it is led by a particular inſtinct to conceal whatever may diſcover its traces; thus it makes a hole in the earth to hide its excrements, and licks the place that has been moiſtened with its urine.

The ſnare, the net and the gun, are the three different methods of hunting this animal. Its acuteneſs of hearing and ſwiftneſs would render this laſt method difficult, nay ineffectual, were it not for a circumſtance, which our Authors relate, after having (ſay they) uſed all precautions to aſcertain the fact, and particularly a careful examination of ocular witneſſes. The fact is, that one of the hunters plays gay and cheerful airs on the flute, and that the *Che-hiang*, who is delighted with this muſic, gradually approaches the place from whence the ſounds come, until he is within ſhot. It is added, that the notes of a child are ſtill more alluring and agreeable to this animal, than thoſe of the flute.

Our Authors obſerve, that the muſk differs in goodneſs, according to the ſeaſon of the year, the age of the animal, and the manner of killing it. It is better in the old than in the young, in Autumn than in Spring; it is often adulterated by the people of the country, but if it *burns* to the end (we ſuppoſe by *burning*, our Authors mean emitting *flame*) when it is boiled and melted, this is a ſign of its purity. Muſk is the baſis of a perfume, which the Chineſe call *the eternal*, which corrects the noxious qualities of the air, and is uſeful in epidemical diſorders.——The deſcription of a Chineſe muſhroom yet unknown among the European botaniſts, and an account of two vegetables uſed in the Emperor's kitchen, terminate this volume, which we think, with all its defects, one of the beſt that has yet appeared.

ART. XII.

Introduction à l'Hiſtoire Naturelle et à la Geographie Phyſique de l'Eſpagne, &c.—An Introduction to the Natural Hiſtory and Phyſical Geography of Spain, written originally in Spaniſh by Mr. William Bowles, and tranſlated into French by the Viſcount de Flavigny. Paris. [*Concluſion** *of the Article.*]

IN our laſt Appendix, we gave a circumſtantial character of this valuable work, with a variety of extracts, and we ſhall now proceed to a concluſion of the Article.

Among the more popular parts of this performance, we meet with a deſcription of the ancient ſimplicity and contentment that reign among the inhabitants of Biſcay, of the beauty of their country, and the innocence of their manners: this is a digreſſion from the main deſign of Mr. Bowles's work;—it is alſo of the poetic caſt, like certain pictures of the golden age; we ſhall therefore confine our attention at preſent to ſome points of natural hiſtory and philoſophy, which are our Author's principal objects in this work.

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* *Vide* our laſt Appendix.

One of the objects that moſt deſerves the attention of Naturaliſts, is the famous mine of *Sal Gemmæ* in Andaluſia, in the neighbourhood of Cordova. The ſingularity of this mine conſiſts in its differing totally, by its ſituation, from the other great ſalt-mines, eſpecially thoſe of Poland, which run a vaſt depth under ground. This mine, on the contrary, is a towering rock, an enormous maſs of ſolid ſalt, which riſes about four or five hundred feet from the ground, without crevices, openings or ſtrata. It is a league in circumference, according to the eſtimate of our Author; and its height is equal to that of the neighbouring mountains. As its depth under ground is not known, it is not poſſible to ſay on what foundations it reſts. This prodigious mountain of ſalt, unmixed with any other ſubſtance, is, according to MR. BOWLES, the only one of its kind in Europe. This is ſpeaking modeſtly: for we never heard of any thing like it in any part of the world. The wonder it excites will ſtill increaſe, if it be true, as MR. BOWLES affirms, that neither the rains that have fallen upon it ſince its formation, nor a river which waſhes its baſe, and whoſe waters are ſtrongly impregnated with it, have diminiſhed its ſize in any degree. This latter fact would require more proofs, than a ſimple affirmation; as it does not appear that our Author has taken the exact dimenſions of this mountain in different periods of its exiſtence. As to the reaſon of the fact, MR. BOWLES attributes it to the agency of nature, and its reproducing power, under the direction of the Creator, which forms anew as many ſalts as man conſumes or it deſtroys. This ſolution will not pleaſe thoſe Naturaliſts, who are not only deſirous of learning *what* nature does, but are alſo curious to know *how* ſhe does it.

MR. BOWLES tells us farther, that the waters of the river which waſhes the borders of this mountain are ſalt, and become more ſo the more it rains; and that the fiſh die in it: but he alſo informs us, that this inconvenience does not extend above three leagues from the mountain, beyond which theſe waters are abſolutely deprived both of the ſaline taſte and ſaline particles. Our Author employed all the efforts of the alembic to ſee if he could find the ſmalleſt grain of ſalt in the water at this diſtance, but to no purpoſe: from hence he concludes, that the ſalts are decompounded intirely by the motion, and are reſolved into earth and water.—This concluſion is ſomewhat too haſty. All that reſults from the obſervations and experiments of our Author, is, that the water of the river, at a diſtance of three leagues from the mountain, is not ſo impregnated with ſalt as at the place where it receives the ſaline particles: no more—and until Mr. Bowles has proved, that during the courſe of theſe three leagues, the ſalts, which have diſappeared, have not been depoſed, nor formed into new combinations, nor affected by quantities of freſh water running into the river by ſtreams, rivulets, canals or torrents, his concluſion with reſpect to their decompoſition cannot be admitted. Had he mixed with theſe waters, at the diſtance abovementioned, a ſolution of ſilver, this would have been the ſureſt method of deciding the queſtion. If he made, in effect, this experiment, he has not thought proper to mention it. The other reaſons alleged by our Author in favour of the decompoſition in queſtion, are ſo weak and inconcluſive, that we ſhall paſs them over in ſilence.

There is alſo perhaps too much precipitation in the concluſion our Author deduces from another fact, which cannot be denied, becauſe he was an ocular witneſs of it, and becauſe it is publicly known in Spain: The fact is, the decompoſition of ſaltpetre by the means of the *ſal gemmæ* of Cordova alone. This decompoſition is ſo aſcertained, that, according to Mr. Bowles, the Goldſmiths of Madrid employ no other *aqua fortis* than that which is drawn from ſaltpetre by this proceſs. From this our Author concludes, that if, after a proper chymical inquiry, no vitriolic acid is found in the gem-ſalt of Cordova, the ſeparation or diſengagement of the nitrous acid of ſaltpetre by the intervention of this ſalt, would overturn all that famous theory concerning the nature of the three acids, which is the great *maſter-key* of chymiſtry. We ſhall not, at preſent, enter into a refutation of this concluſion: this is not our buſineſs, though we, by no means, think the obſervation of Mr. Bowles either juſt or unanſwerable. The theory of the three acids is nothing more than a ſeries of facts, well aſcertained, not relative to the nature but to the combinatory action of acids; and theſe facts, in ſimilar caſes, can never be deſtroyed by other facts, becauſe nature never varies, but always produces the ſame effects in the ſame circumſtances. New experiments may diſcover unknown circumſtances, which ſhew, that caſes and facts, which we conſidered as ſimilar, are not really ſo. But we have no occaſion even for this reaſoning in the preſent caſe. It is ſufficient to obſerve, that nitre wants no more than a certain degree of heat and diviſion in order to its decompoſition, and the ſeparation or diſengagement of its acid in cloſed veſſels; and that by mixing with this ſalt any kind of earth, even an earth abſolutely deſtitute of the vitriolic acid, the nitrous acid may be extracted from it. The decompoſition, therefore, of which Mr. Bowles ſpeaks, may be effected by the *ſal gemmæ* of Cordova when mingled with a certain portion of earth; and it is highly probable that this foſſile ſalt, like many others, contains earthy parts in no ſmall quantity. Nay, ſuppoſing it exempt from earthy parts, it might, perhaps, produce the decompoſition in queſtion by the mere intermixture of its parts with thoſe of the ſaltpetre, without any action of the marine acid in this operation. Mr. B. ought to have conſidered, that the marine acid of the *ſal gemmæ* cannot unite itſelf with the fixed alkali of nitre, becauſe it is itſelf united with a fixed alkali, which is its natural baſis.

Theſe ſlight inadvertencies are not pointed out to diminiſh the eſteem that is due to the work of MR. BOWLES, which is highly recommendable on account of the curious materials, and the great number of intereſting obſervations, with which it abounds. Among others, the Naturaliſts will read, certainly, with great pleaſure, our Author's ample and curious account of the cinnabar mine of Almaden—the mine of Guadalcanal, and many of the other articles, of which we gave an enumeration in our *laſt Appendix*. This work in reality is the firſt general and accurate inventory, hitherto publiſhed of the natural productions of Spain; and, indeed, works of this kind are real treaſures for Princes and Miniſters, who have ſenſe and virtue enough to make uſe of them. If inſtead of blundering out ſtupid maniſeſtoes, and involving his ſubjects in an unprovoked war, without any viſible motive but the iniquitous deſire of rapine, or a ſilly complaiſance for the perfidious Gaul, of whom he has ſo often been the dupe, the Spaniſh monarch would work his mines, cultivate his country, render his people induſtrious, and conſequently happy, he would then ſhew the man and the patriot in the king: characters ſo rarely united in our days!

ART. XIII.

Correſpondance de Fernand Cortes avec l'Empereur Charles-Quint ſur la Conquête de Mexique, &c.—Letters of Fernando Cortes to the Emperor Charles V. concerning the Conqueſt of Mexico, tranſlated from the original Spaniſh by the Viſcount de FLAVIGNY, Knight of the Royal and Military Order of St. Lewis. 12mo. Paris. 1778. Price 3 Livres.

THE character and conduct of Cortes form one of thoſe contradictions, that give pain, and a kind of vexation, to a generous mind. The man was rather mild and humane, than ſanguinary and cruel; and yet the prejudices of his time, and the barbarous dictates of a ſuperſtitious prieſthood, to which he ſubmitted with all the tranquillity of a deluded conſcience and all the reluctance of a good heart, led him to actions that make humanity ſhudder. Theſe horrid deeds of Spaniſh perfidy and

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cruelty are well known; they have long excited the indignation of all candid and generous minds; but if we dare caſt an eye of conjecture into the dark receſſes of futurity, the time, we fear, is coming, when every violation, even the moſt unprovoked, of honour, juſtice, equity and good faith, will be contemplated without horror, as ordinary things. We have only to open our eyes on the ſhameleſs perfidy of the ſame court that murdered the Mexicans, and the frontleſs iniquity of the Gallic Carthaginian, of whom that court has been ſo often the dupe, and we ſhall then ſee that this conjecture is not entirely groundleſs.

However that may be, the relation of Cortes, notwithſtanding the infamous celebrity of the facts which it contains, is truly intereſting. It is comprehended in three letters, written to Charles V. without any anſwer from that Prince; ſo that M. de Flavigny, to whom the Public is much indebted for their publication, has rather improperly called them a *Correſpondence*. Nothing, indeed, can ſurpaſs the modeſty and ſimplicity with which theſe letters are compoſed. Their *manner* is a ſentimental proof of the veracity of their Author. It does not appear that he had the ſmalleſt reflex view turned towards himſelf in the courſe of his relation; it does not even appear that he either altered facts, or modified circumſtances, to redeem his name from the execration of ſucceeding ages. His accounts of murders, aſſaſſinations, and perfidious ſtratagems, his enumeration of the victims that fell in Mexico, to the thirſt of gold, covered with a bloody veil of religion, are minute, accurate, infernal. In a word, theſe letters are intitled to a place among the valuable records of hiſtory and literature. They were four in number, but the firſt has been miſlaid; ſo that M. de Flavigny could only tranſlate the three laſt, which, alone, have been publiſhed in Spain, by the Archbiſhop of Toledo, who was formerly Archbiſhop of Mexico.—A few extracts will give our Readers ſome idea of the contents and manner of theſe letters.

It is well known, that, without the aſſiſtance of the vile Indians of Ttlaſcala (which our Author calls Taſcalteta), who perſevered in their fidelity and attachment to Cortes, the Spaniards would never have finiſhed the conqueſt of Mexico. The noble reſolution of that unfortunate people (the Mexicans) to periſh, rather than ſurvive their defeat and outlive their independence, appears from the following paſſage in one of theſe letters: ‘ I repreſented to them, *ſays Cortes, that every day my troops killed many* of them, and deſtroyed a part of their city,—that in caſe they perſevered in their obſtinacy, I would not order hoſtilities to ceaſe, until their city and its inhabitants were totally deſtroyed.—They acknowledged the truth of what I ſaid, but at the ſame time declared, that *they* were all determined to *die, in order to put* an end to *us*; they told me that I might ſee, how their terraſſes, their ſtreets, and their public places ſwarmed with people, and that *they had reckoned, that by ſacrificing five and-twenty thouſand Mexicans to procure the death of one Spaniard, we ſhould be the firſt deſtroyed.* They obſerved farther, that, all the roads that led to Mexico being ruined, and rendered impaſſable, we ſhould be obliged to retreat by water—that we ſhould ſoon want proviſions, and freſh water, and thus, if we eſcaped from the dangers of war, would periſh by hunger and thirſt.'

Their notion was not groundleſs: in a little time famine deſtroyed a conſiderable number of Spaniards whom the ſword had ſpared. But Cortes perſevered; and no obſtacle or diſcouraging circumſtance, not even objects the moſt naturally adapted to inſpire terror and diſmay, could vanquiſh his conſtancy of mind, or turn him from the execution of his purpoſe. Mexico had charms every way proper to inflame the luſt of avarice, rapine and conqueſt. Theſe letters of Cortes give us ſtill a more pompous idea of the opulence and luxury of Mexico and its Emperor, than we receive from the deſcriptions of the late eminent hiſtorian of America and his predeceſſors. We may judge of this by the following deſcription of the court of Montezuma.

'Montezuma's court was every morning frequented by ſix hundred *Caciques* or Lords, whoſe attendants filled ſeveral of the inner courts, and even the great ſtreet which was terminated by the palace. When the Emperor dined, the whole court was entertained at the ſame time, and every attendant or ſervant received his portion: there were lodges open for all who were inclined to eat or drink. Four hundred different diſhes were ſerved up at the Emperor's table every day: all the productions of land and water were ſought after with ardour, that his Majeſty might be regaled with unexampled profuſion. As the country is cold, each diſh had its particular chafing-diſh, and they were all ſerved up at once in a ſpacious room magnificently hung and furniſhed. Montezuma placed himſelf at one end of the room in a ſmall arm-chair of leather, of exquiſite workmanſhip;—he ſent a portion of every diſh, of which he ate himſelf, to five or ſix old lords, whoſe table was ſerved in another apartment;—the diſhes, pans, and chafing-diſhes, which had been once uſed, never made their appearance a ſecond time. The Emperor changed his clothes four times a day, and never put on the ſame twice.'

We have no circumſtantial account, in theſe letters, of the death of Montezuma. Cortes only tells us, that this unfortunate Prince, when he became his priſoner, and his friend too, at leaſt in appearance, went out by his order to ſuppreſs the mutiny of the revolted Indians, and the very moment he had addreſſed himſelf to them from the battlements of his palace, he received a blow of a ſtone, which was ſo violent, that in three days it put an end to his life. The ſcenes of carnage that followed upon this were terrible. Deſpair ſeized upon the Mexicans, and the Spaniſh tygers redoubled their barbarous efforts to ſubdue them. It appears that Cortes ſuffered deeply during this odious ſcene; and if any thing can hinder us from deteſting a man that led on theſe tygers to ſuch abominable exploits, it muſt be the ſentiments he diſcovers, in the paſſage of theſe letters that follows:

'We reduced them (the Mexicans) to ſuch an extremity, that they had no ſculking-place or retreat but behind the dead bodies of their fellow-citizens.—The Indians who were our friends, made ſuch a dreadful ſlaughter among them, both by land and water, that there were above forty thouſand Mexicans killed, or taken priſoners. On that day the piercing cries of the women and children were heard at a diſtance, and were ſufficient to melt the hardeſt heart: we were more intent on reſtraining the barbarity of the Indians our auxiliaries, than in combating the enemy. After preſenting to your fancy all the cruel abominations of which a depraved nature is capable, your Imperial Majeſty would ſtill be as unable to comprehend, as I am to deſcribe, the effects of the barbarity of thoſe American nations. Our allies made, that day, a horrible carnage and a conſiderable booty: we could neither prevent the maſſacre nor the plunder; for we were ſcarcely nine hundred Spaniards againſt an hundred and fifty thouſand Indians. I foreſaw what actually happened, and our inability to prevent it. I had retarded the execution of our deſign to proceed by ſtorm, as I apprehended nothing ſo much as the conſequences of taking the place by force.'

If the Reader is deſirous to know, what opinion Cortes (who with all his faults was a man of veracity and honour) had of the Spaniſh Biſhops of his times, who differed little, if at all, from thoſe of the preſent age, he will find it given with frankneſs to the Spaniſh Monarch in the following terms: 'If your Majeſty (ſays Cortes to Charles V.) ſends us Biſhops, they will employ themſelves intirely in heaping donations on their creatures: they will graſp at employments *for their children* (*natural* we ſuppoſe from what follows, rather than *ſpiritual*); they will ſquander away their riches in vain pomp, and in the irregularities of a ſcandalous and licentious life;—their manners will diſqualify them from converting to the faith thoſe Mexicans who reflect, and compare the conduct of our Prieſts and Eccleſiaſtics, with the auſterity, the ſelf-denial, and regular lives of the Miniſters of the American idols, who puniſh with death the members of *their fraternity* for the ſmalleſt faults. If the Mexicans *knew*, that they, whom we call Miniſters of the living God, are chargeable with intemperance, profanation, and with going the moſt licentious and indecent lengths in the gratification of their paſſions, they would certainly deſpiſe our holy religion, as well as its miniſters: it would loſe, in their eyes, a great part of its divine majeſty, and excite ideas very different from thoſe which the epiſcopal envoys would preach and inculcate.—Inſtead therefore of ſending biſhops into New-Spain, which, however, had been the firſt opinion of Cortes, he adviſed the emperor to deſire the pope to chuſe legates from among the Franciſcans and Dominicans, and to give them the moſt extenſive powers for the exerciſe of their miniſtry in thoſe countries.

A R T. XIV.

Grammatica Indoſtana a mais Vulgar que ſe Practica no Imperio do Grand Mogol, offerecida aos Muitos Reverendos Padres Miſſionarios, &c.—A Grammar of the Language of Indoſtan, as it is ſpoken in the Empire of the Grand Mogul, preſented to the Reverend Fathers the Miſſionaries in that Empire. 8vo. Rome. 1778.

HOW far this Grammar will contribute to promote the cauſe of Chriſtianity in the empire of the Mogul, we pretend not to determine; but its authors have undoubtedly done an important ſervice to the cauſe of oriental literature, by facilitating the ſtudy of a language, which, before M. Bailly, placed the cradle of ſcience in the Eaſt, and was ſuppoſed to be the language of the firſt inſtructors of mankind. This Grammar is the fruit of the long and united labours of ſeveral learned miſſionaries, and is looked upon as more perfect in many reſpects than that which was publiſhed ſome years ago by the Engliſh Eaſt India Company. It is more eſpecially pretended, that the declinations and conjugations are more amply and diſtinctly pointed out in this new Grammar, and that the method of pronouncing the language of Indoſtan is more clearly explained. It is alſo enriched with a catalogue of nouns, verbs, and particles, which may, in ſome degree, ſupply the place of a dictionary, and a liſt of ſeventeen emperors, including Mohamudxa, the preſent monarch.

A R T. XV.

F Vincentii Faſſini O. P. in Piſano Athenao Sacrarum Literarum P. P. Divinæ Libri Apocalypſeos Auctoritatis Vindiciæ ex Monumentis Græcis, adverſus Nuperas Exceptiones Firmini Abauzitii, Genevenſis. 8vo. Piſa. 1778.

MR. Abauzit, the worthy and learned librarian of Geneva, whom this more learned than candid Writer calls an infidel, becauſe he was a friend to religious liberty, carried, rather too boldly, his pruning-knife into the vineyard of Revelatio lation, when he endeavoured to cut off the apocalypſe of St. John from the canon of the Scriptures. Father **Fassini** of the Oratory undertakes, in the work before us, to reſtore this myſtical branch, which ſome think ought not to be *lightly* rejected; for though hitherto, ſay they, it has produced but very little fruit, it may yield an harveſt of knowledge in ſome future ſeaſon. M. **Abauzit** alleged that the book in queſtion was looked upon as the production not of St. John the Evangeliſt, but of ſome other writer, for more than eight centuries, both by Grecian and oriental authors *. F. **Fassini** collects all his erudition and critical proweſs to invalidate this aſſertion; and in order to come forth in due order of battle againſt his adverſary, he divides his work into thirteen chapters. In the firſt, he endeavours to prove, that *Papias*, the diſciple of St. John, was acquainted with the apocalypſe, being mentioned by *Andrew* archbiſhop of Cæſarea (an early writer, and alſo an expoſitor of this myſterious book) as an undoubted witneſs of its authenticity. This teſtimony is farther ſtrengthened by that of *Juſtin Martyr*, who lived near the time of Papias, and who, in his famous controverſy with the Jew Triphon, acknowledges St. John as the author of the Revelation that bears his name. M. Abauzit, it is true, has prepoſſeſſed the inquirers into this ſubject pretty ſtrongly againſt the teſtimony of Juſtin, on account of his credulity, and his attachment to the Millenarian ſyſtem: but we really think that our Author has the advantage of him in appreciating the evidence of this celebrated Writer; for, on the principles of M. Abauzit, there will not be many caſes of any conſequence in which the report of teſtimony may be entirely depended upon. It is hard to ſuſpect a man of telling lies, when they are adapted to maintain his theological ſyſtem, if there be no other previous reaſon to queſtion his veracity. In the ſecond, third, and fourth chapters, our Author comes down upon the heretic of Geneva with a cloud of witneſſes, of the *ſecond century*, ſuch as Polycarp, Irenæus, Meliton biſhop of Sardes, Theophilus of Antioch, Apollonius, Clement of Alexandria, &c. who all conſider the Apocalypſe, or Revelation, as a work compoſed by divine inſpiration, and as coming from the pen of St. John the Evangeliſt.—The teſtimonies of the *third century*, among which Hippolytus, Origen, Dionyſius of Alexandria, and other men of eminence appear, are produced in the four following chapters; and the eighth contains a multitude of proofs in favour of the ſacred book under conſideration, from the records of the fourth century, and the eccleſiaſtical writers, that ſwarmed like bees

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* *See* an account of **Abauzit**'s work in our Review for May 1774, Vol. 50. p. 375.

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during that period.—He alſo refutes in this chapter the objections of Abauzit againſt Euſebius of Cæſarea, Athanaſius, Ephrem, Baſilius, Macarius the Elder, and Didymus of Alexandria. In the ninth chapter our Author explains the real ſentiments of Epiphanius, and proves, or attempts to prove, in the tenth, that Cyril of Jeruſalem, and the two Gregories of Nyſſa and Nazianze, acknowledged the authenticity of the Revelation, though M. Abauzit repreſents them as having rejected it. The three following chapters contain the teſtimonies of later times.

ART. XVI.

Origine e Antichita Fermane, &c.—Concerning the Origin and Antiquities of Fermo. Folio. Printed at Fermo. 1778.

THE Abbé CATALANI, to whom the lovers of antiquities are indebted for a learned Diſſertation on the Origin of the *Picentes*, is the author of this piece, which is in the ſame taſte, and abounds with ancient erudition.

ART. XVII.

Specimen Hierarchiæ Hungaricæ, &c—An Eſſay concerning Eccleſiaſtical Power in Hungary, containing a chronological Series of the Archbiſhops and Biſhops of that Kingdom, and a Deſcription of its Dioceſes. Part I. By Mr. George Pray. Preſburg and Caſchaw. 1778.

WE ſhould not have mentioned this publication, were it not adapted to ſhew us how little the progreſs of light, and a liberal manner of thinking, have contributed to the abolition or amendment of inſtitutions founded upon the tyranny of ſuperſtition. This is remarkably exemplified in that Coloſſus of opulence and power, the archbiſhop of Gran in Hungary, whoſe rights, immunities, privileges, and revenues, form the chief, nay almoſt the only contents of this volume.—The annual income of this prelate is valued at 360,000 florins: ſince the year 1257 he has enjoyed the title and performs the functions of *perpetual count*, *principal* ſecretary and chancellor, and *repreſentative of the* royal preſence: he crowns the kings of Hungary: his lands and vaſſals are exempted from all ſecular juriſdiction and every ſpecies of taxation: he has a right to name the palatine, or the principal judge of the diſtrict, and to inveſt him with powers, which the palatine holds of him and not of the ſovereign: he has the tenth part of the produce of the royal domain, of the revenue of the exchequer, of the taxes impoſed upon the cattle of the Walachians, and of all the money that is coined in the kingdom, or imported: if one of his vaſſals be condemned to death, for theft, by the civil tribunal, the confiſcated goods of the criminal become the property of this prelate. The preſent archbiſhop of Gran is the count Joſeph Bathiana, who was raiſed to that dignity in 1776. The ſee had been vacant eleven years before his filling it; and we ſuppoſe vacancies of this kind will happen oftener in time to come.

ART. XVIII.

Phyſicaliſche Unterſuchung der Naturlichen Urſachen des Nordſcheins, &c.—Philoſophical Reſearches concerning the Natural Cauſes of the Aurora Borealis, or Northern Lights, together with ſome new Obſervations relative to that ſingular Meteor. By M. J. W. C. A. Baron DE HUPSCH. Cologn. 1779.

HOWEVER ingenious the new obſervations of this learned inquirer may be, we do not think his hypotheſis more plauſible than thoſe that have been already employed in order to account for this ſingular phenomenon. There is, nevertheleſs, a good deal of ſagacity and philoſophical knowledge diſcovered in theſe reſearches. The Author diſtinguiſhes the different kinds of meteors that are comprehended under the general denomination of aurora borealis, or nothern light. Some of the meteors, thus called, are produced by the refraction and reflexion of rays of light, and this kind has moſt commonly an arched form, when obſerved in thoſe countries that lie between the 55th and 75th degrees of latitude. The true aurora borealis, according to our Author, is produced by a phoſphorical matter, which derives its origin from ſulphureous exhalations of a very refined and ſubtile nature. This hypotheſis is not new; it was one of the ſuppoſitions formerly propoſed by Dr. Halley, who imagined that 'the watery vapours, or *effluvia*, rarified exceedingly by ſubterraneous fire, and *tinged with ſulphureous ſteams*, might be the cauſe of the phenomenon under conſideration. Halley, indeed, offered another ſuppoſition to account for this meteor; i. e. a ſubtile matter, which, entering into the earth near the ſouthern pole, and freely pervading its pores, paſſed out again with ſome force into the *æther*, at the ſame diſtance from the northern, and having its denſity or velocity *ſome way* or *other* increaſed, might produce a ſmall degree of light, after the manner of effluvia from electric bodies, which by a ſtrong and quick friction (ſays he) emit light in the dark. This hypotheſis was looked upon as vague and unſatisfactory.—It was, however, the effort of genius in a period of darkneſs; and ſince experience has thrown ſome new rays of light on the myſterious operations of nature, this hypotheſis has acquired a high degree of plauſibility and evidence, and is likely to make its way, in a new form. For ſince it has been proved with a very high degree of evidence, that the electric matter and lightning are one and the ſame ſubſtance, philoſophers now are diſpoſed to ſeek the explication of all aerial luminous meteors in the principles of electricity, and the aurora borealis is now almoſt univerſally ſuppoſed to be an electrical phenomenon. Our learned Author Baron DE HUPSCH is not, indeed, of this opinion; he thinks that the duration of the meteor in queſtion is too conſiderable to admit of its being attributed to an electrical principle as to its cauſe; but this obſervation is fallacious in the higheſt degree.

ART. XIX.

Vitè dei più Architetti e Scultori Veneziani, &c.—The Lives of the moſt celebrated Venetian Architects and Sculptors, who flouriſhed in the Sixteenth Century. By THOMAS TEMANZA, Architect to the Moſt Serene Republic of Venice. 4to. Venice. 1778.

THE Author of this work is already known by the lives of *Sanſovino*, *Palladio*, and *Scamozzi*, which appeared ſome time ago, and are republiſhed here, with ſeveral intereſting additions. In the firſt part of the preſent publication, M. TEMANZA gives us the lives of thoſe Venetian artiſts, who contributed to the revival of the fine arts,—*Francis Colonna*, a Dominican, ſurnamed Polyphilus; *John Jocond*, an architect of Verona, a monk alſo, whom Lewis XII. ſent for to France, where he built the *Pont de Notre Dame*, and diſtinguiſhed himſelf by his writings; *Pietro Lombardi*, who was the architect of the tomb of Dante at Ravenna; *Barthelemi Buono*—*Antonio Scarpagnino*, *Alexander Leopardo*, the two ſons of Lombardi, and laſtly, *John Maria Falconetto*, a native of Verona. The life of this laſt artiſt, who, according to our Author, was one of the firſt who introduced a true taſte and a good ſtyle of architecture into the Venetian ſtate, and brought that art very near its perfection, is more complete, and more enriched with facts and anecdotes, than any that has been hitherto given.—The articles contained in the ſecond part of this work are leſs numerous, but more ample and alſo more intereſting. Their ſubjects, who are more modern and better known than thoſe contained in the firſt part, are eight in number, the two *Sammichelis* of Verona, *Tatti*, *Cataneo*, who was architect, ſculptor, and poet, and whoſe productions, in the two former arts, are to be ſeen in the church of St. Anaſtaſius at Verona, and in the mint and the library of St. Mark at Venice; *Palladio*, *Scamozzi*, *Antonio da Pontè*, who conſtructed the new bridge of the Rialto, and began the priſons of Venice, which Contino finiſhed after his death, and *Campagna*,

ART. XX.

Cremonenſium Monumenta Romæ extantia, &c.—Remains of ſeveral celebrated Perſons, Natives of Cremona, extant at Rome, collected and illuſtrated by F. R. THOM. AUGUSTIN VAIRANI, of the preaching Order. 4to. Rome. 1778.

THIS publication is a valuable preſent to the lovers of modern erudition. It contains an account of the lives and writings, hitherto unpubliſhed, of ſeveral learned men, natives of Cremona, ſome of whom are already known by productions of merit. The work opens with the life and writings of *Platina*, who wrote, in elegant Latin, the Lives of the Popes, ſo far down as Paul II., was honoured with the protection of the Gonzagues and Medicis; compoſed the hiſtory of the former, and a dialogue *De optimo Cive*, which he dedicated to Laurent de Medicis, and, coming to Rome in the year 1458, under the pontificate of Calixtus III., acquired there great reputation for erudition and eloquence, and was appointed librarian of the Vatican by Sixtus V. with the title of one of his *Famigliari*. The writings of this great man, with ſeveral anecdotes of his life and conduct, fill the firſt part of Frater VAIRANI's work.—The ſecond part begins with the life of *Vida*, who was born at Cremona in 1470, and is known to have been diſtinguiſhed by extraordinary marks of the favour and protection of Leo X. The next in order is the life of *Faerno*, who roſe to the higheſt credit and fortune under the pontificate of Pius IV., had a peculiar place in the eſteem of that pontiff, and maintained, at the papal court, his native modeſty and ſimplicity of manners. Our Author has made the following diſcovery concerning Faerno; that, ſoon after his arrival at Rome, he was appointed reviſer and corrector of books in the library of the Vatican, and that he diſtinguiſhed himſelf in this employment by his dexterity in reſtoring the true text of thoſe ancient Greek and Latin manuſcripts that had been injured by time, or by the negligence of copyiſts. There is no doubt but he rendered important ſervice to claſſic literature by his corrections of Plautus, Terence, Livy, Cicero, and other ancient authors. His own fables are truly claſſical, and worthy of the pureſt periods of Latinity. He has been accuſed of ſuppreſſing the MSS. of the Fables of Phœdrus, which was in his poſſeſſion, that they might not eclipſe or diminiſh the merit of his own. But though it be true, that theſe fables were firſt publiſhed in 1596 by P. Pithou, yet our Author vindicates Faerno from this charge, and proves it a calumny, from ſeveral circumſtances; among which the *reputation of probity*, which this amiable man enjoyed and merited, *is not the leaſt perſuaſive*. Faerno died in the year 1561; his image in marble aroſe almoſt to life under the immortal hand of Michael Angelo Buonoroti, who honoured his memory with this precious mark of his eſteem. It is ſtill to be ſeen in the Campidoglio, and though placed in the midſt of a conſiderable number of fine Grecian heads, is not at all eclipſed by their beauty.—The other names we meet with in this publication are leſs illuſtrious; ſome of them are ſcarcely worth mentioning: we do not except thoſe of pope Gregory XIV. and of cardinal Sfondrati, his nephew.

ART. XXI.

Miſcellanea, &c.—Miſcellanies, of which the greateſt Part have never been yet publiſhed. Collected by Mr. STROBEL. Firſt Collection. 8vo. Nuremberg. 1779.

THE collection of ſmall fugitive pieces, whoſe inconſiderable bulk generally conſigns them to an undeſerved oblivion, may often be of eminent ſervice to the cauſe of literature. The work here announced, which conſiſts of ſuch treatiſes, literary anecdotes, letters, and biographical compoſitions as may tend to throw light upon eccleſiaſtical, philoſophical, or literary hiſtory, particularly that of the ſixteenth century, is undoubtedly of this kind, and deſerves to be encouraged. Among the pieces contained in this firſt volume, ſeveral are curious, ſuch as *Five Letters of Luther*,—An *Apology for the Works of Melancthon*,—Singular Anecdotes relative to the turbulent Kaufman of Brunſwick, and a Treatiſe, containing the Names of the moſt ancient Printers. This laſt piece may be of ſignal uſe to thoſe who collect, with avidity, rare books and old impreſſions, as the equivocal marks of antiquity, that often deceive the unwary collector, are here examined, and unmaſked, with great ſagacity.

ART. XXII.

Hiſtoire & Memoires de la Societé, &c.—The Hiſtory and Memoirs of the Society eſtabliſhed at Amſterdam, for the Recovery of drowned Perſons. Tom. II. Part 3. 1778.

WE formerly noticed in a pretty full and particular manner the origin, and have ſince repeatedly, though briefly, announced the progreſs, of this benevolent and patriotic ſociety; the eſtabliſhment of which has been followed by the inſtitution of many others in various parts of Europe. At preſent, we ſhould content ourſelves with barely announcing the continuance of its ſucceſs, here diſplayed in ſixty-eight new caſes, did we not think it proper to extract from the preſent publication ſome intereſting particulars that occur in it, and which merit the attention of our Readers.

The firſt of theſe obſervations is contained in the extract of a letter ſent to the ſociety by M. P. Winkelhaak, a ſurgeon at Alkmaar; in which he relates ſome experiments made to aſcertain the cauſe that produces death in animals that are drowning; and deſcribes an inſtrument contrived for the purpoſe of recovering drowned perſons, founded on the principles deduced from theſe experiments. The trials were made in the courſe of three lectures given upon this ſubject, by Dr. C. Hoefman, lecturer in anatomy and ſurgery at Alkmaar, and at which Mr. Winkelhaak was preſent.

'We ſaw clearly,' ſays Mr. W. 'that the lungs of the animals that had been drowned in coloured water, were filled and tinged with the coloured fluid. Hence it follows, that the only and proximate cauſe of the death of drowned perſons ariſes from the total obſtruction of reſpiration, produced by the water that enters into their lungs.'

On this occaſion, not one of the animals ſubjected to theſe experiments was reſtored to life; though bleeding was employed, particularly in the jugular veins, as well as frictions, ſmoke clyſters, blowing air into the lungs, and even bronchotamy. ——'Having,' ſays Mr. W. 'frequently interrogated Dr. Hoefman on this ſubject, he anſwered, that the good or bad ſucceſs in theſe caſes depended ſolely on the circumſtances attending a man's falling into the water; that he believed a recovery was more likely to be effected, when his lungs happened to be filled with air at the inſtant of the ſubmerſion; that the reſult depended on the greater or leſſer quantity of water that had been drawn into the lungs in inſpiration; and that it were to be wiſhed that an inſtrument could be contrived, by means of which all this water might be inſtantly pumped out, and air immediately introduced in its room.'

Dr. Hoefman afterwards invented, and cauſed to be conſtructed, an inſtrument to anſwer theſe purpoſes. It is repreſented as a kind of ſyphon, which is to be introduced through an opening made into the windpipe, ſo far as to reach to the part where it divides into two branches. A copper ſyringe is adapted to it, through which the water is to be drawn from the lungs of the patient; and air is afterwards forced into them by means of a ſmall pair of bellows fixed to the apparatus.

'M. Hoefman,' ſays Mr. W. 'made a trial of this inſtrument in our preſence. He kept an animal under water till bubbles of air roſe from his *fauces*; and then opening the windpipe, he introduced into it the ſyphon, to which the ſyringe was adapted, and pumped out a conſiderable quantity of water, forcing in air, in the room of it, by means of the bellows. The animal was then expoſed to the ſun's rays, which were very powerful. Two hours afterwards ſome ſigns of life appeared:

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the opening was then cloſed; and the animal ſoon put himſelf in motion, though ſlowly. I cannot expreſs the joy we felt on this occaſion.'

On the next day, however, we are told that the Doctor repeated the experiment on five other animals; but that none of them recovered. On opening their cheſts, it was found that their lungs were filled with water, even in their minuteſt ramifications. On this occaſion, Dr. Hoefman was convinced that the failure of the inſtrument was to be aſcribed to its extremity not reaching, or coming into contact with, the water.

'Although our expectations,' ſays Mr. W. 'have not been anſwered, I have requeſted leave of the Doctor to inform you of theſe trials. I do this, partly to ſhew you that we zealouſly concur with you in proſecuting the objects of your inſtitution; and partly in hopes that theſe trials may lead the way to ſomething more perfect.'

In the *Appendix* to our 47th Volume, 1772, page 521, we gave an account of an apparatus conſtructed by M. de la Chapelle, to which he gives the name of a *ſaphandre*; by means of which the moſt timorous perſon, ignorant of the art of ſwimming, may keep himſelf in an *erect* poſition in the water, and may, as it were, *walk* acroſs the deepeſt rivers; the water riſing no higher than the pit of his ſtomach. Mr. Van Engelen, one of the members of the Amſterdam ſociety, having read with much pleaſure the treatiſe publiſhed by the inventor, in which this inſtrument is particularly deſcribed, was convinced of its great ſuperiority to the cork jacket, or other inventions of the ſame kind. The ſociety warmly recommends the uſe of this apparatus, not only for the purpoſe of preventing accidents, but likewiſe that of facilitating the extraction of drowned bodies. As the inſtrument coſts but little, and may be contained in a very ſmall box; they propoſe that veſſels and even boats ſhould be provided with them, and that, in cities and villages, a ſufficient number ſhould be depoſited in the moſt convenient places.

We ſhall only further obſerve, with reſpect to this publication, that beſides the relation of caſes, and of various particulars reſpecting the proceedings of other inſtitutions formed in England, France, Italy, and other parts of Europe, this number contains three plates, in which the various inſtruments or articles to be employed in the recovery of drowned perſons, are accurately delineated.

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